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PALESTINE AND SYRIA

Arab Name	English Name	Govern. Pi.	Govern. Pa.	Beirût. Pi.	Beirût. Pa.	Jaffa. Pi.	Jaffa. Pa.	Jerusalem. Pi.	Jerusalem. Pa.	Damasc. Pi.	Damasc. Pa.
Copper Coins:	**I. Turkish Coins.**										
khamsi, neḥâsi, saḥtût	five para piece	—	—	—	2½	not current				—	2½
ʿasheri	ten para piece	—	—	not current		—	2	—	1¼	not	
fanaṭ	twenty para piece	—	—	,,		—	4	—	2½	current	
kabak	forty para piece	—	—	,,		—	8	—	5		
Nickel Coins:											
ʿasheri (tikk)	ten para piece	—	10	—	12½	—	15	—	12½	—	12½
kameri	twenty para piece	—	20	—	25	—	30	—	25	—	25
nuṣṣ beshlik / *beshlik*[1]	half beshlik / beshlik	1	10	1	20	1	30	1	20	1	20
rubʿa / *altlik*	quarter zahrawi / half or altlik	2	20	3	—	3	20	3	—	3	5
nuṣṣ = 6 (in Jerusalem *wazeri* is also used)	quarter zahrawi / half or altlik	1	10	1	20	1	30	1	20	1	20
zahrâwi[1]	zahrawi	5	—	6	—	7	—	6	—	6	10
Silver Coins:											
barghût	half silver piastre	—	20	—	—	—	—	—	—	—	—
	whole silver piastre	1	—	1	—	1	10	1	5	1	7½
	double piastre	2	—	2	5	2	20	2	10	2	15
rubʿa[2] *riyâl* or *mejîdi* (from the Sultan *nuṣṣ* ʿAbdu'l Mejîd)	quarter mejîdi	5	—	5	30	6	20	5	30	6	—
	half mejîdi	10	—	11	20	13	—	10	20	12	—
mejîdi	mejîdi	20	—	23	—	26	—	23	—	24	—
Gold Coins:											
lîra osmanliyeh	Turkish pound (in coins of ¼, ½, 1, 2½, 5)	100	—	123	30	141	—	124	—	129	20
	II. Foreign Coins.[3]										
lîra fransawiyeh	gold napoleons (of any coinage)	—	—	108	20	124	—	109	—	113	—
lîra ingliziyeh	English sovereign	—	—	136	30	156	—	136	20	141	—
lîra moskowiyeh	Russian imperial	—	—	103	20	124	—	109	20	115	—
frank[4]	silver franc (in coins of 1, 2, 5)	—	—	5	10	6	—	5	10	—	—
shillin	shilling	—	—	6	20	7	20	6	20	—	—

Notes: [1] Beshlik and Altlik are difficult to distinguish from each other. The traveller should, therefore, be on his guard.
[2] The quarter mejîdi is about as large as a shilling.
[3] On the circulation of foreign silver, see p. xxix. Besides the above-mentioned coins silver roubles *(riyâl moskôwi)*

PALESTINE

AND

SYRIA

HANDBOOK FOR TRAVELLERS

EDITED BY

KARL BAEDEKER

WITH 20 MAPS, 48 PLANS, AND A PANORAMA OF JERUSALEM

THIRD EDITION, REVISED AND AUGMENTED

LEIPSIC: KARL BAEDEKER, PUBLISHER

1898

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'Go, little . ook, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.'

PREFACE.

The chief object of the Handbook for Palestine and Syria, which now appears for the third time and is based on the fourth German edition, augmented by the results of the latest researches, is to assist the traveller in planning his tour and disposing of his time to the best advantage, and thus to enable him the more thoroughly to enjoy and appreciate the objects of interest he meets with. At the same time the Handbook endeavours to give, as far as is possible within the limits of a guide-book, a comprehensive and accurate account of the present state of the exploration of Palestine.

The writer of the Handbook is *Dr. Albert Socin*, Professor of Oriental Languages at Leipsic, who has repeatedly travelled and studied in the Holy Land. The present edition, like the second, has been prepared, with his advice and assistance, by *Dr. Immanuel Benzinger*, of Tübingen, who has recently explored the greater part of the country described for the purpose of procuring the latest possible information.

While the greatest pains have been taken to ensure accuracy, the Editor is well aware of the constant fluctuation to which many of the data in the Handbook are liable. He will therefore highly appreciate any corrections or suggestions with which travellers may favour him, especially if the result of their own observation. The information already received from numerous correspondents, which he gratefully acknowledges, has in many cases proved most serviceable.

The contents of the Handbook are divided into FIVE SECTIONS (I. Jerusalem and its Environs; II. Judæa, the Country east of the Jordan, Southern Palestine, and the Peninsula of Sinai; III. Samaria, Galilee, Phœnicia; IV. The Libanon, Central Syria; V. Northern Syria), each of which may be separately removed from the book by the traveller who desires to minimize the bulk of his luggage. To each section is prefixed a list of the routes it contains, so that each forms an approximately complete volume apart from the general table of contents or the general index.

The MAPS and PLANS have been an object of the Editor's special care; several have been re-drawn for the present edition; and plans of Bethlehem, Ḥaifâ, and Mâdebâ added.

At the end of the book will be found a clue-map indicating the ground covered by the special maps distributed throughout the volume.

Arabic names are in general transliterated on the system explained on p. xcviii, except in the case of such established historical forms as Jaffa, Ascalon, Acre, etc.

The Panorama of Jerusalem, based on the most recent photographic views, is probably the most complete and accurate yet published.

Heights (above the sea-level) are given in English feet, from the most recent and trustworthy English and other sources.

The Prices and various items of expenditure mentioned in the Handbook are stated in accordance with the Editor's own experience, or from the bills furnished to him by travellers. It must, however, be observed that they are liable to very great fluctuations, being influenced by the state of trade, the increased or diminished influx of foreigners, the traveller's own demeanour, and a number of other circumstances. It may therefore happen in some cases that the traveller's expenditure will be below the rate indicated in the Handbook; but for so long a journey, on which so many unexpected contingencies may arise, an ample pecuniary margin should always be allowed.

Hotels, etc., see p. xxxiv. Hotels which, in the Editor's opinion, cannot be accurately characterized without exposing him to the risk of legal proceedings, are left unmentioned, except when there is no other available accommodation.

To hotel-proprietors, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks. Hotel-keepers are also warned against persons representing themselves as agents for Bædeker's Handbooks.

Abbreviations.

hr.	= hour (of riding).	Mt.	= mountain.
min.	= min.	Pl.	= plan.
M.	= English mile.	R.	= route.
ft.	= Engl. foot.	pens.	= pension (board and lodging).
N.	= north, northwards, northern.	fr.	= franc.
S.	= south, etc.	mej.	= mejîdi.
E.	= east, etc.	pi.	= piastre.
W.	= west, etc.	pa.	= para.

Asterisks are used as marks of commendation.

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The following Arabic words (comp. vocabulary, p. ci) are of frequent occurrence: —

ʿAin, spring.
Arḍ, earth.
Bâb, gate.
Baḥr, lake.
Beled, village.
Bêt, house.
Bilâd, district.
Bîr, well.
Birkeh, pool.
Burj, tower.
Ḍahr, mountain-ridge.
Dêr, monastery.
Derb, way.
Jebel, mountain.
Jisr, bridge.
Kabr, tomb.
Kafr, village.
Kal'a, castle.
Karya, village.
Ḳaṣr, castle.
Khân, caravanserai.
Khirbet, ruin.
Mâr, saint.
Merj, meadow.
Mughâra, cavern.
Nahr, river.
Nebi, prophet.
Nekb, pass.
Râs, promontory, peak.
Shêkh, lord, saint.
Tell, hill.
Wâdi, valley.
Weli, tomb of saint.

I. Preliminary Information.

A. Season. Companions. Routes.

A journey to Palestine and Syria cannot be looked upon as an ordinary pleasure-trip. The natural beauties of the country are comparatively few. The Eastern type with its play of brilliant colours is much more strongly marked in Egypt. Nor can much artistic pleasure be expected; for to the W. of the Jordan only a few well preserved ancient buildings are to be seen, and excursions to the magnificent but more distant ruins of Petra (R. 20), Jerash (R. 16), and Palmyra (R. 39) demand not only a good deal of time and money but also some familiarity with the East. The main object of a traveller to Palestine must be to call up the historical associations of the country, and in proportion as the traveller keeps this aim clearly in view and prepares himself for it, he will be able to overcome the inconveniences of the trip, the fatigue, the bad accommodation, and the monotony of tent life, and be preserved from disenchantment.

The traveller in the East must be content with framing a very general plan for his tour. In Syria the horse is still almost the only means of conveyance. The success of a tour is, therefore, mainly dependent on the health and energy of the traveller, on the weather, and on a host of incidental circumstances which do not occur in Europe. For this very reason the traveller should make careful preliminary enquiries regarding the places he ought to see, and how they are to be reached; and to assist him in this respect is one of the primary objects of the present Handbook.

Season. — Spring, from the beginning of March to the middle of June, and autumn, from the end of September to the end of October, are the best seasons for visiting Syria. The greatest influx of travellers takes place at Easter, at which season Jerusalem is crowded with tourists and pilgrims. In spring the scenery is in perfection and the vegetation fresh and vigorous, while in autumn, on the other hand, travelling is less expensive. If autumn be chosen, the tour should be begun from the North, where the mountains afford a refuge from occasional hot days, while the traveller in spring should reserve Lebanon for the end of his journeyings. A visit to Palestine should not be begun before the middle or end of March, as rainy days in that month are still frequent, and travelling hardly becomes enjoyable till April. Among the mountainous districts excursions are practicable up to the end of June.

Companions. — Travelling alone in the East, at least for any length of time, is wearisome, and more expensive than for members of

a party (see below). Apart from pecuniary considerations, moreover, the advantages of mutual support and companionship are invaluable in a country whose language and customs are unfamiliar, and with whose inhabitants social intercourse is difficult or impossible. The traveller who is at home in every country in Europe, who at every inn, in town or village, finds opportunity for adding to his stock of information or for engaging in friendly chat, will speedily be wearied in the East, however familiar he may be with the language, by the stereotyped questions and artificial phraseology of the people with whom he comes in contact. Moreover, if he be unaccustomed to fatiguing and often uninteresting rides, he will stand doubly in need of the refreshment and variety afforded by intercourse with friends. Those who start for their tour without companions will in spring have no difficulty in meeting with other travellers in the same position, and parties may thus easily be formed; but caution in the selection of companions is very necessary in a country where arrangements once concluded are not easily altered, and where mutual confidence, congeniality, and forbearance are qualities of the utmost importance. In conversation religious topics had better, as a rule, be avoided, as expressions of opinion on these subjects too often lead to serious misunderstandings and even quarrels.

Conducted Tours. — A number of tours of different lengths are arranged every year by *Thomas Cook & Son*, Ludgate Circus, and *Henry Gaze & Son*, 142, Strand, London. These tours are of two classes, personally conducted and independent, and they may be joined at London, New York, and various other points. The fares, itineraries, and conditions are fully detailed in the prospectuses issued by the firms in question.

The great advantages which a personally conducted tour offers to those who wish to make a pleasure-trip as comfortably as possible and to see the most interesting places in the East in a short space of time, entail the not inconsiderable disadvantage that the traveller who joins the party is tied to society which he cannot choose for himself and must resign all claims to be master of his own time or to determine his own route. As regards the expense, a single traveller (and still better a party) can get along very well for the same amount.

The average expense of such tours is 35-40*s.* per head per day, from the date of leaving London. For a tour including Lower Egypt and the Nile as far as the First Cataract and four weeks in Palestine *Messrs. Cook* charge 190*l.*, or omitting the Nile, 149*l.* An extra week in Palestine adds 9*l.* *Messrs. Gaze* charge 132-142*l.* for 11 days in Egypt and 30 days in Palestine, returning viâ Athens and Constantinople; for 11 days in Egypt and 12 days in Palestine, returning viâ Marseilles, 94*l.* 10*s.* or 79*l.* 16*s.*; etc.

Routes. Consult the time-tables of the steamers (p. xvii). — Travellers who are pressed for time may obtain a glimpse of the most interesting points in a *fortnight*, which may be apportioned as follows: —

I. JAFFA — JERUSALEM — BETHLEHEM — DEAD SEA *(and back to Jaffa)*, 8 days:

1st Day. *Jaffa* (p. 6). The steamers generally arrive in the morning, so that there will be time to look round the town (with a guide) before taking the train (about 1.30 p.m.) for *Jerusalem* (p. 19), which is reached at 5.30 p.m. The evening may be devoted to a stroll in the city (strangers to the East should hire a guide).

Travellers cannot be too strongly urged to stroll about the streets of Jerusalem and Damascus as much as possible, not so much in order to be able to find their way about as to gain the full effect of Eastern life.

In arranging his plans for Jerusalem the traveller should remember that *Friday* is the best day for visiting the Wailing Place of the Jews, while the site of the Temple is not open to visitors on that day. He should leave his card at the Consul's as soon as possible, and request his aid for visiting the Ḥarâm (p. 36) and the monastery of *Mâr Sâbâ* (p. 160).

2nd Day. *Jerusalem* (1st day, walk or ride). Ascend the *Mt. of Olives* (p. 88) early in the morning; on the way back visit *Gethsemane* (Pl. H 3; p. 87) and the *Tomb of the Virgin* (Pl. H 2; p. 85); and return through the *Via Dolorosa* (p. 76). Afternoon: *Church of the Sepulchre* (Pl. D 3; p. 59), *Mûristân* (Pl. D 4; p. 72), *Patriarch's Pool* (Pl. D 4; p. 79), and finally *Jews' Wailing Place* (p. 56).

3rd Day. *Jerusalem* (2nd day, unless this be a Friday, in which case exchange with another day; walk). Temple place (*Ḥarâm esh-Sherîf*, Pl. G 3 4; p. 36). Afternoon: Drive or ride to *Bethlehem* (p. 119).

4th Day. *Jerusalem* (3rd day, walk or, preferably, ride). Morning: *Valley of Jehoshaphat (Kidron Valley)* and *Tombs* (Pl. H 4; p. 94), *St. Mary's Well* (p. 97), *Pool of Siloam* (p. 98), through the *Valley of Hinnom* to the *Zion Suburb* (p. 83), *Citadel* (p. 80). — Afternoon: Drive or ride to *'Ain Kârim* (p. 112). — In the evening, the *Cotton Grotto* (p. 103).

5th Day. *Jerusalem* (4th day, walk). Morning: *Grotto of Jeremiah* (p. 104), *Church of St. Stephen* (p. 105), *Tombs of the Kings* (p. 105). Afternoon: *Tombs of the Judges* (p. 107), and excursion to *En-Nebi Samwîl* (p. 114).

6th and 7th Days. *Excursion to the Jordan.* 6th Day. Drive, after an early start, to (6 hrs.) *Jericho* (p. 151), thence to ($1^1/_2$ hr.) the *Ford of Jordan* (p. 154), and return to Jericho.

7th Day. From Jericho back to *Jerusalem*, visiting *Bethany* (p. 148). If an early start have been made, the traveller will have a few hours to spend in Jerusalem. The ascent of the Mt. of Olives for the sake of the evening view is recommended.

8th Day. *From Jerusalem to Jaffa.* a. By railway, starting about 8 a.m. and arriving about noon. As the steamers usually start in the evening, the afternoon may be spent in a walk through *Jaffa* or in a visit to the German colony at *Sarona* (p. 10).

b. By railway to *Ramleh* (good hotel) and thence, after inspecting the place, drive to *Jaffa* (p. 15). A carriage must be ordered from Jaffa beforehand.

c. By carriage all the way, 9 hrs. (comp. pp. 14 et seq.). An early start is essential.

These eight days contain all the objects of interest in and around Jerusalem which it is 'the correct thing' to see. But a longer stay can unhesitatingly be urged upon every traveller. The *Ḥarâm esh-Sherîf* and the *Church of the Sepulchre* repay repeated visits, while there are numerous other spots of the greatest interest in Jerusalem and its environs.

Other objects deserving a visit in Jerusalem are: the *Church of St. Anne* (*Es-Ṣalâḥîyeh*, Pl. G 2; p. 75), the *Armenian Monastery* (p. 81), the *Mâmilla Pool* (p. 81), the German colony of *Rephaim* (p. 101), the *Castle of Goliath* (p. 80), the *Model of the Church of the Sepulchre* (p. 59), the *Lepers' Hospital* (p. 102, not agreeable to every one), the *Tombs in the Valley of Hinnom* (p. 99), the *Mt. of Evil Counsel* (p. 99), and a walk round the town-walls. Excursions may be made to *'Ain Fâra*, 1/2 day (p. 116); the *Monastery of the Cross* and *Philip's Well*, 1/2 day (pp. 110, 111); *El-Ḳubêbeh*, 1/2 day (p. 115; best combined with a visit to *En-Nebi Samwîl*, 1 day); the *Frank Mountain* and the *Cave of Adullam*, 1 day (p. 131); *Solomon's Pool*, 1/2 day (p. 128), best combined with a visit to *Bethlehem* (1 day) or *Hebron* (2 days; comp. p. 132); *Hebron*, 2 days (p. 134); *Mâr Sâbâ*, 1 day (p. 160), best included in a 3-days excursion to the *Jordan* (p. 154).

II. Beirût — Damascus — Ba'albek — Beirût.

By railway, 8 days.

1st Day. *Beirût.* Leave card at the Consul's and request a travelling pass (*tezkereh*, p. xxx). Spend the rest of the day in walks about Beirût (Pineta, Râs Beirût, pp. 323, 324).

2nd Day. *From Beirût to Damascus* (p. 340). The train starts about 7 a.m. and arrives about 4 p.m. Secure a guide for the next day.

3rd Day. *Damascus* (1st day, walk). After visiting the Great Mosque (*Jâmi' el-Umawi*, p. 361), stroll through the rich bazaars (p. 347) with their khâns: the scene in the streets is most interesting. The bazaars cannot be visited too often. In the evening drive to *Es-Ṣâleḥîyeh* and *Jebel Ḳasyûn* (p. 365).

4th Day. *Damascus* (2nd day, walk). Stroll through the bazaars and the S. suburb *El-Meidân* (p. 356); thence to the E. and N. round the town (St. Thomas's Gate, p. 360). Visit one of the cafés on the Barada. Visit the *Tekkîyeh* (p. 366).

5th Day. *Damascus* (3rd day, walk). Visit some private residences (pp. 351, 352), stroll through the Christian quarter (p. 359) and orchards in the suburbs. In the evening, drive to *Dummar* (p. 339).

6th Day. Take the train to *El-Muʿallaḳa* (p. 337), starting about 8 a.m. and arriving about 11.30 a.m. Thence drive to *Baʿalbek* (p. 369). Arrival at 4 p.m.

7th Day. *Baʿalbek:* visit the Acropolis (pp. 370 et seq.).

8th Day. Drive to (4 hrs.) *El-Muʿallaḳa* in time to catch the train starting about noon for *Beirût*, which it reaches about 4.30 p.m. The steamers start soon after.

Occasionally the steamer arrangements place another (9th) day at the disposal of the traveller (at Damascus or Beirût). Even in this case the time allotted to Damascus is rather short. Travellers who do not intend to take the tour VI mentioned at p. xvi are therefore recommended to take 14 days to this trip and to stay longer in Damascus. It is also worth while to spend a few days in Beirût and its environs, especially in the autumn.

In these 16 days, with which most travellers are content, a number of the most interesting points in Palestine and Syria may be seen without any particular exertion. The following tours will be found convenient for travellers who have more time at their disposal and who wish to obtain a closer acquaintance with the country.

As to modes of travelling, contracts with dragomans, selection of horses, etc., see pp. xxi, etc. If ladies are of the party tents will be found indispensable.

III. The 'Shorter Tour': Jerusalem — Nâbulus — Nazareth — Tiberias — Ḥaifâ — Carmel, 7 days at least.

1st Day. Start about midday. Sleep, if without tents, in (3¾ hrs.) *Râmallâh* (in the Latin monastery or a Quaker house); if with tents, in *Bêtîn* (4 hrs.; p. 249).

2nd Day. *From Râmallâh* (or *Bêtîn*) to (7 hrs.) *Nâbulus* (p. 252). Sleep in the Latin Monastery, for which a letter of introduction from Jerusalem is required. If arriving early, ascend *Mt. Gerizim*.

3rd Day. *From Nâbulus* viâ *Sebasṭîyeh* to (6 hrs.) *Jenîn* (p. 262); tolerable accommodation in private houses.

4th Day. *From Jenîn* across the Plain of Jezreel to (7 hrs.) *Nazareth* (p. 279). Sleep at the inn or the Franciscan monastery.

5th Day. *From Nazareth* across *Mt. Tabor* (p. 283) to (7 hrs.) *Tiberias*. Accommodation in the Latin or Greek Monastery or at the hotel (p. 286).

6th Day. *From Tiberias* viâ *Kafr Kennâ* back to (6 hrs.) *Nazareth*.

7th Day. *From Nazareth* to (6 hrs.) *Ḥaifâ* (carriage-road).

Travellers who miss the steamer can ride to *Beirût* in 3 days (see R. 32), or ride or drive to *Jaffa* in 1½-2 days (see R. 25). Comp. also p. 264.

Days of rest have not been taken into account in arranging this tour. It is desirable to rest at least *one* day either in Nazareth (in which case the second night may be spent on Mt. Tabor), or in Tiberias, in order to see the neighbourhood. Other unoccupied days may be very profitably spent in *Ḥaifâ* (visit to *Muḫraḳa* on Mt. Carmel p. 267, *Acre* p. 268, *ʿAthlît* and *Ṭanṭûra* p. 271).

IV. The 'Longer Tour': Jerusalem — Ḥaifâ — Nazareth — Tiberias — Ṣafed — Bâniyâs — Damascus, 12 days at least.

1st to 3rd Days. *Jerusalem-Jenîn* see p. xv, tour III.

4th Day (fatiguing). *From Jenîn* viâ *Tell el-Ḳassîs* to (9½ hrs.) *Ḥaifâ*. If without tents, start early, so as to reach Ḥaifâ the same day; with tents, it is more agreeable to spend the night somewhere on the road.

5th Day. *Ḥaifâ*. Visit the Carmel Monastery (p. 266) and, if circumstances permit, *Acre* (2½ hrs.). Steamer, see p. 264; road to Jaffa, see p. 271.

Ḥaifâ (good hotels in the German colony and on Mt. Carmel) is the most suitable place for a day of rest. Travellers who are pressed for time may from Jenîn go direct to Nazareth (see R. III, 4th day) and thence further (see 7th and following days).

6th Day. *From Ḥaifâ* to (6 hrs.) *Nazareth* (road), see p. xv.

7th Day. *From Nazareth* to *Tiberias*, see tour III, 5th day. Tiberias is also a good place for a day of rest.

8th Day. *From Tiberias* viâ (2¼ hrs.) *Khân Minyeh* and (1 hr.) *Tell Ḥûm* (Capernaum, p. 291) to (6½ hrs.) *Ṣafed* (p. 293).

Travellers who ride on the same evening from Ṣafed to (1 hr.) *Ṭaiṭeba* (p. 297) can, in case of need, reach *Bâniyâs* on the following day.

9th Day. *From Ṣafed* to (6 hrs.) *Mês* (p. 298).

10th Day. *From Mês* viâ *Ḥunîn* (p. 298) to the Jordan bridge and (6½ hrs.) *Bâniyâs* (Cæsarea Philippi, p. 299).

11th Day. *From Bâniyâs* on foot viâ *Kal'at eṣ-Ṣubêbeh* (p. 300), then ride to (6½ hrs.) *Kafr Ḥawar* (p. 303).

12th Day. *From Kafr Ḥawar* to (6½ hrs.) *Damascus* (p. 303). *Damascus*, comp. tour II, p. xiv.

V. Jerusalem — Ḥaifâ — Acre — Tyre — Sidon — Beirût, 9 days (viâ Nazareth and Tiberias 11 days).

From Jerusalem to Ḥaifâ, compare tour IV, 1st to 5th day (or tour III, 1st to 7th day). Stay in Ḥaifâ, see above.

6th Day. *From Ḥaifâ* at midday to (2½ hrs.) *Acre* (p. 268), accommodation in the monastery (little to see).

7th Day. *From Acre* across the promontories of *Râs en-Nâḳûra* (p. 306) and *Râs el-Abyaḍ* (p. 307) to (8 hrs.) *Tyre* (p. 307); accommodation in the monastery or at the Greek priest's *(khûri rûmi)*.

8th Day. *From Tyre* to (7 hrs.) *Ṣaidâ* (*Sidon*, p. 313); Arab locanda.

9th Day. *From Ṣaidâ* to (8 hrs.) *Beirût* (p. 317); a fatiguing day's march; start early.

Beirût and its environs, compare tour II, p. xiv.

VI. From Damascus viâ Ba'albek, the Cedars of Lebanon, and Tripoli to Beirût (on horseback only), 7 days.

Start from Damascus with dragoman, and with tent if accompanied by ladies. Travellers who intend to join the steamer at Tripoli (p. 382) must visit Beirût at the beginning of their tour and at the same time take their steamer tickets, so as to be sure of their cabin at Tripoli. Heavy

luggage may be handed over to the agent, not without taking a receipt. Travellers who are going to return to Beirût had better leave their luggage in charge of the hotel-keeper.

1st Day. *From Damascus* viâ *ʿAin Fîjeh* to (6¾ hrs.) *Ez-Zebedâni* (p. 338).

2nd Day. *From Ez-Zebedâni* to (6½ hrs.) *Baʿalbek* (p. 369); start early, in order to visit the Acropolis the same afternoon.

3rd Day. *Baʿalbek.* In the morning, visit the Acropolis again. Afternoon: *Dêr el-Aḥmar* (p. 377) 3 hrs.

From Baʿalbek to Beirût viâ El-Muʿallaḳa, see tour II, p. xv.

4th Day. *From Dêr el-Aḥmar* to the (6 hrs.) *Cedars of Lebanon* (p. 378) and to (3 hrs.) *Ehden* (p. 380).

5th Day. *From Ehden* to (5½ hrs.) *Tripoli* (p. 382; point of embarkation for the steamers to Smyrna).

6th Day. *From Tripoli* to (9¼ hrs.) *Jebeil* (p. 386).

7th Day. *From Jebeil* to (8 hrs.) *Beirût* viâ the Dog River (*Nahr el-Kelb*, p. 387).

Beirût and neighbourhood, compare tour II, p. xiv.

In these skeleton-tours no allowance has been made for the stay in Damascus (or Beirût). Comp. the remarks on this point at p. xv. Express stipulations for such a stay should be made in any contract with a dragoman (comp. p. xxiv).

Other tours may easily be arranged with the aid of this Handbook. — Trips to Petra, Sinai, the country E. of the Jordan, and Palmyra can only be made when the country is free from political disturbances (comp. p. xxxiii.).

B. Steamboats.

The various approaches to Palestine and Syria are detailed in R. 1. Before leaving home the traveller should write to the offices or agencies (see below) of the steamship-companies for their time-tables and passengers' handbooks, with the aid of which the general outline of the tour may be sketched in advance. With the exception of some of the British trading steamers (p. xviii) there is no direct service to the Syrian ports: travellers must go either viâ Alexandria or viâ the Piræus (Constantinople) and Smyrna.

As regards speed, food, cleanliness and attendance, the British, French, German, and Austrian passenger lines are much the same; some of the steamers are large and fine, others only middling. The British trading steamers are, of course, more irregular in their voyages; the passenger accommodation is, however, comfortable and the food excellent. At Easter, when crowds of Christian pilgrims converge towards Jerusalem from all parts of the world, and in the month of Ramaḍân (a festival which occurs at a different time every year), when the Muslims go on their pilgrimage to Mecca, the boats are so overcrowded with passengers, mostly third class, that the usual order and cleanliness cannot always be maintained.

The First Class cabins and berths are always well furnished; those of the Second Class, though less showy, are tolerably comfortable, and are frequently patronised by gentlemen travelling alone. Ladies can only be recommended to travel first class.

The Food, which is included in the first and second class fares, is always abundant and of good quality. Liquors are charged extra; the French and Italian liners give their passengers a good table-wine without extra charge. Passengers who are prevented by sickness from partaking of the regular meals are supplied with lemonade and other refreshments gratis.

The Steward's Fee, which the passenger pays at the end of the voyage, is from 1/2 fr. to 1 fr. a day; but more is expected if unusual trouble has been given.

Good Baths are provided on the newer vessels for the use of passengers, and may be used without extra charge. The attendant expects a fee at the end of the voyage.

Tickets should be taken by the traveller in person at the office of the company; they are usually non-transferable. The prices for return and circular tickets will be found below.

Embarkation. At London passengers are conveyed to the docks by special trains and thence, when necessary, to the steamer by special tender. At Marseilles, Trieste, and Brindisi the vessels start from the quays; but at Venice and Naples passengers are conveyed to the steamers in small boats (1 fr. each pers. with luggage). Hand-bags with requisites for the night may be taken into the cabins; trunks and other large luggage (which should be carefully labelled with name and destination) are stowed away in the hold.

Complaints should be addressed to the captain. On board the foreign steamers a kind of military precision is affected, and questions addressed to the officers or crew are apt to be answered very curtly.

The most important steamer services are as follows. With this list the traveller should compare the books of information issued by the companies (p. xvii).

1. Peninsular and Oriental Co. (London: 122 Leadenhall St., E.C.; 25 Cockspur St., S.W.).

a. From *London* (Tilbury) weekly viâ *Gibraltar* and *Marseilles* to (11 days) *Port Sa'îd* (1st cl. 20*l*., 2nd cl. 12*l*.). Passengers for *Alexandria* (same fares) change at Marseilles.

b. From *Brindisi* to *Port Sa'îd* every Sun. evening in connection with express-train leaving London on Friday. Fares from Brindisi 10*l*., 6*l*., return-ticket, valid for 4 months, 16*l*., 10*l*.

c. From *Venice* to *Brindisi* and (6 days) *Port Sa'îd* every three weeks, touching at *Alexandria* during the season (fares 12*l*., 8*l*., return-ticket 18*l*., 12*l*.).

d. From *Marseilles* to *Malta* and (6 days) *Alexandria* fortnightly.

2. Orient Line (5 Fenchurch Avenue, E. C.; 16 Cockspur St., S.W.) fortnightly from London (Tilbury) viâ *Plymouth*, *Gibraltar*, and *Naples* to (14 days) *Port Sa'îd* (fares 20*l*., 12*l*., from Naples 10*l*., 6*l*., return 16*l*., 10*l*.). Return-tickets are valid for four months.

3. Other British Lines. Prince Line every ten days from *Manchester* and *Liverpool* to *Tunis*, *Malta*, *Alexandria*, *Jaffa*, *Beirût*, *Cyprus*, etc.; from *Antwerp* and *London* fortnightly to *Malta*, *Alexandria*, *Jaffa*, *Haifâ*, *Beirût*, *Cyprus*, etc., and monthly to *Malta*, *Smyrna*, *Constantinople*, etc. Fare from Manchester to Syrian Ports and back to Manchester, 35*l*. — Papayanni and Moss Lines from *Liverpool* fortnightly to *Alexandria* (14*l*., 9*l*.) and monthly to *Syra* (12*l*.), *Smyrna* (14*l*.), and *Constantinople* (15*l*.). — Leyland Line

from *Liverpool* fortnightly to *Alexandria* (14*l.*, 9*l.*). — Bibby Line from Liverpool every three weeks to Port Sa'îd (fare about 14*l.*).

4. Messageries Maritimes (16 Rue Cannebière, Marseilles; 97 Cannon St., London, E.C., and 51 Pall Mall, London, S.W.).

a. Lignes Circulaires: *Marseilles-Piraeus-Smyrna-Constantinople-Smyrna-Rhodes-Beirût-Messina-Alexandretta-Tripoli-Beirût-Port Sa'îd-Alexandria-Marseilles* (touching at other intermediate ports). Every fortnight in each direction from Marseilles.

b. From *Marseilles* to *Alexandria*, *Port Sa'îd*, *Jaffa*, *Beirût*, and back; every fortnight (alternating with Line a).

c. From *Marseilles* to the *Piraeus*, *Smyrna*, *Constantinople*, *Salonica*, *Syra*, and *Marseilles*, weekly in one or other direction, but only when trade requires it.

d. Australian and Asiatic Line from *Marseilles* to *Port Sa'îd* thrice in four weeks; East African Line twice a month.

Return Tickets at a discount of 10 per cent are available for four months, but are not issued for the lines under *d*.

Family Tickets for three persons or more enjoy a discount of 10 per cent, return-tickets a discount of 15 per cent.

Fares (including food and table-wine) in francs of Lines a and b (c is cheaper and d considerably dearer) from *Marseilles* to —

	1st Cab.	2nd Cab.
Alexandretta { viâ Alexandria . .	460	320
Alexandretta { viâ Piræus	555	380
Alexandria { direct	300	210
Alexandria { viâ Piræus .	590	410
Beirût { viâ Alexandria. .	400	280
Beirût { viâ Piræus . . .	480	330
Constantinople	300	210
Jaffa viâ Alexandria . . .	370	—
Lâdikîyeh { viâ Alexandria	440	310
Lâdikîyeh { viâ Piræus . .	570	390
Larnaka { viâ Alexandria.	500	340
Larnaka { viâ Piræus . .	520	360
Mersina { viâ Alexandria . .	480	330
Mersina { viâ Piræus . . .	540	370
Piræus.	225	150
Port Sa'îd viâ Alexandria .	340	245
Saloniki	200	—
Smyrna { viâ Piræus. . .	275	190
Smyrna { viâ Alexandria. .	580	400
Syra	190	—
Tripoli { viâ Alexandria . .	425	300
Tripoli { viâ Piræus . . .	580	395

5. Austrian Lloyd. — a. Express steamers between *Trieste* and *Alexandria* once a week in each direction. Time, 5 days with a short halt in *Brindisi*. These steamers connect every fortnight with —

b. The Syrian-Karamanian Line: from *Alexandria* viâ *Port Sa'îd*, *Jaffa*, *Haifâ*, *Beirût*, *Tripoli*, *Lâdikîyeh*, *Alexandretta*, *Mersina*, *Rhodes*, *Chios*, *Smyrna*, and *Dardanelles* to *Constantinople*, and back.

c. Syrian Line: from *Alexandria* viâ *Port Sa'îd*, *Jaffa*, *Haifâ*, *Beirût*, *Larnaka*, *Limassol*, *Rhodes*, *Chios*, *Smyrna*, *Mitylene*, *Dardanelles*, and *Gallipoli* to *Constantinople*, and back.

d. From *Trieste* to *Fiume*, *Corfu*, *Patras*, and *Alexandria* every four weeks.

Steamers of this company also ply from Trieste to Constantinople direct, to Smyrna viâ the Piræus, etc.; see the company's handbook.

Fares in florins (gold), including provisions.

		1st Cab.	2nd Cab.			1st Cab.	2nd Cab.
From Trieste to	Brindisi	38	26	From Beirût to	Haifà	10	6½
	Alexandria	118	80		Jaffa	15	10
	Piræus	90	61		Port Sa'îd	28	19
	Constantinople	125	85		Alexandria	44	30
From Alexandria to	Port Sa'îd	16	11		Tripoli	5	3¼
	Jaffa	30	20		Alexandretta	19	13
	Haifà	38	26		Mersina	30	20
	Beirût	44	30		Smyrna		
	Smyrna				viâ Larnaka	82	55
	viâ Larnaka	123	84		viâ Mersina	96	66
	viâ Mersina	140	96		Constantinople		
	Constantinople				viâ Larnaka	106	72
	viâ Larnaka	146	100		viâ Mersina	123	84
	viâ Mersina	166	114				

Return Tickets are issued at reduced fares and are available for periods of one to four months, according to the distance, for voyages of 350 to over 1000 nautical miles. — *Circular Tickets* may be had at a discount of 20 per cent on the fare for the whole tour. *Family Tickets* for three or more persons are issued at a reduction of 15 per cent (25 per cent on return-tickets).

6. North German Lloyd (Bremen; 32 Cockspur St., London, S.W.). Asiatic or Australian Line every fortnight from *Bremen* viâ *Southampton*, *Genoa*, and *Naples* to (13 days from Southampton) *Port Sa'îd* (fares from Genoa 12*l.* 10s., 9*l.*; from Naples 10*l.*, 7*l.* 10s.). Return every third and fourth week.

Return Tickets valid for 6 months at 33⅓ per cent reduction, for 9 months at 30 per cent, for 12 months at 25 per cent.

7. Navigazione Generale Italiana (9 Via della Mercede, Rome; 38 Fenchurch St., London, E.C.). — a. From *Naples* to *Alexandria* (and back) during the season weekly in 63 hrs. (215 fr., 145 fr.), in connection with the Express 'Train de Luxe' Calais-Rome-Naples.

b. From *Genoa* viâ Naples weekly to (9 days) *Alexandria* (303 fr., 235 fr.; from Naples 222 fr., 164 fr.). Return-voyage 8 days.

c. From *Venice* viâ *Brindisi* fortnightly to (6 days) *Alexandria*.

8. Khedivieh (Egyptian) Mail Steamers weekly from *Alexandria* viâ *Port Sa'îd*, *Jaffa*, *Beirût*, and *Tripoli* to (3¾ days) *Alexandretta*, and back, touching at *Mersina* on the return-trip (5¼ days).

b. From *Alexandria* to the *Piraeus* and (72 hrs.) *Constantinople* weekly.

9. Russian Steamers fortnightly from *Constantinople* viâ *Smyrna*, *Mersina*, *Beirût*, and other intermediate ports to *Alexandria*, and back.

C. Mode of Travelling.

Railways. The following lines of railway have recently been opened in Syria: 1. From Jaffa to Jerusalem (p. 10); 2. From Beirût to Damascus (p. 336); 3. From Damascus to El-Muzêrîb (p. 182). Concessions have been granted for the following, some of which have been begun: 4. From Acre (and Ḥaifâ) to Damascus; 5. From Damascus to Ḥoms, Ḥamâ, and Aleppo; and 6. Coast lines from Beirût to Ḥaifâ, on the S., and to Tripoli, on the N. — There are a number of carriage-roads, but most of them lead from the coast to the interior and none at all are available for the great tour through the centre of the country (p. xvi). The traveller has therefore no alternative but to ride, in accordance with the custom of the country.

Horses *(khêl*, caravan-horse *gedîsh)*. Oriental horses are generally very docile, and may therefore be safely mounted by the most inexperienced rider. The pace during long journeys is invariably a rapid walk; the horses do not trot, and galloping is, of course, unnecessarily fatiguing for them. They are accustomed to march in single file (a discreet distance should be kept), but with a little trouble they may be induced to travel side by side when the path is wide enough. In climbing rough and precipitous paths they are so nimble and sure-footed, that the traveller will soon accustom himself to remain in the saddle at places where, in other countries, one would hardly venture even to lead a horse. For this purpose they are shod with smooth flat shoes covering the entire hoof.

In hiring a horse it is of great importance to secure a well-trained animal of easy gait; and, having done so, the traveller should carefully note its colour, size, and other peculiarities, as it is a very common trick of the owner, after the completion of the contract, to substitute an inferior animal for the one selected. The traveller should also satisfy himself that his mount is free from saddle-sores. Before starting it is usual to give the owner a *ghabûn*, or earnest money, which falls to be deducted from the final reckoning. If this be done and the route stipulated for at the time of hiring, the traveller is not responsible for any injury that may occur to the animals. The owner usually sends with the horses one or more attendants *(mukâri*, commonly corrupted by Europeans into 'muker'; plur. *emkârîyeh)*. — The horses are generally ridden with halters without bits. Care should be taken that the reins are of leather. The *Saddle* should be carefully examined beforehand. Arabian saddles are not adapted for European riders on a long journey. A European saddle with stout girths should therefore invariably be stipulated for. Those who contemplate a journey of unusual length will find it desirable to have a saddle of their own, which may either be purchased at Beirût or Jaffa, or brought from home and sold at the end of the journey. A saddle-bag (Arab. *khurj*) will be found very convenient; it can be bought cheaply, either of

European or Arab make, in Beirût. Spurs are not much used, but a good whip (3-5 fr.) is necessary.

Luggage. For a journey into the interior of the country the traveller should dispense with all articles of luggage not absolutely necessary. Heavy trunks are unsuitable, owing to the difficulty of packing them so as to weigh equally on each side of the baggage horses. Small portmanteaus and bags of solid leather, with good locks, are far preferable.

The **Style of Travelling** varies according to the traveller's means and his love of comfort.

I. With Dragoman and Tents. Travellers who are unacquainted with the language and customs of the country will find a dragoman (Arabic *terjumân*) indispensable. Dragomans in Syria are contractors for the management of tours and of caravans, and they relieve the traveller of all the difficulties of preparation and of intercourse with the natives. The Syrian dragomans usually speak English and French, a few of them German and Italian too. In knowledge of the country, and especially of its antiquities, they are often sadly deficient. They are generally accustomed, moreover, to certain beaten tracks, and it is often a matter of great difficulty to induce them to make the slightest deviation from the usual routes. For tours of any length it is advisable for the traveller to enter into a written contract with the dragoman, and to get it signed by him and attested at the consulate. The annexed form of contract includes almost every possible detail. Explanations are added where necessary.

Contract. The following contract, dated . . . . . , has been entered into between the travellers AB. and the dragoman C.

§ 1. The dragoman C. binds himself to conduct the travellers AB., ... in number, from Jerusalem to Beirût by way of Nâbulus, Jenîn, Ḥaifâ, etc. The dragoman may not take other persons on this journey without the express permission of the travellers.

The route (including digressions if possible) and the halts should be laid down beforehand with the utmost possible accuracy.

§ 2. The dragoman binds himself to defray the whole cost of the said journey, including transport, food, expense incurred through delays, bakhshîsh, fees, etc., so that no claims whatever shall afterwards be made against the travellers.

If the traveller is satisfied with the mukâris, he may give them a bakhshîsh at the end of the journey. During the journey no demands for bakhshîsh should be entertained for a moment.

§ 3. The dragoman binds himself to provide for the daily use of the said travellers . . . horses (or camels, p. 213) with good bridles and European saddles, including . . . ladies' saddles, and . . . strong mules or horses for the transport of the travellers' luggage. He shall also provide sufficient fodder for the said horses and mules, otherwise the travellers shall have power to purchase enough to make up the deficiency at the dragoman's expense.

§ 4. The travellers shall not be liable for any damage which may be occasioned by the fall of the horses, by theft, or in any other manner, unless by their own fault. They shall likewise have power to prevent the overloading of the beasts of burden, in order that the speed of the journey may not be unduly retarded.

§ 5. The dragoman shall provide one good tent (or . . . good tents for two persons each), and for each traveller one complete bed, with clean mattresses, blankets, sheets, and pillows. If ladies are of the party a special 'cabinet' tent shall be provided. The whole of the materials necessary for encamping, including a table and chairs sufficient for the party, shall be in good condition.

§ 6. The dragoman guarantees the safety of the travellers and their baggage. When he is unacquainted with the route, he shall always engage well-informed guides. He shall also, when necessary, provide watchmen and an escort, all at his own expense.

§ 7. The dragoman shall provide a good cook, and a sufficient number of servants, in order that there may be no delay. The servants shall be in every respect obedient and obliging.

The attendants have a very common and annoying habit of tethering their horses close to the tents, and of chatting half the night so loudly as effectually to prevent the traveller from sleeping.

§ 8. Breakfast shall consist daily of . . . dishes with coffee (tea, chocolate, etc.); luncheon, at midday, of cold meat, fowls, eggs, and fruit; dinner, at the end of the day's journey, of . . . dishes, followed by coffee (tea, etc.). The travellers shall be supplied with oranges at any hour of the day they please. The dragoman is bound to provide for the carriage, without extra charge, of the liquors which the travellers may purchase for the journey.

The items of the bill of fare may be stipulated for according to taste. Dinner should always be postponed till the day's journey is over, and the same may be said of indulgence in alcoholic beverages in hot weather (excepting now and then a sip of good brandy). Cold tea is very good for quenching thirst. *Fresh meat* is rarely procurable except in the larger towns and villages, and then generally in the morning only. Fowls and eggs are always to be had, but are apt to pall on the taste. The Arabian *bread*, a thin round kind of biscuit, is only palatable when fresh. Frank bread, of which the dragoman generally has a good supply, soon gets very stale. The traveller had better buy his own *wine* and a sufficient supply should be taken. The sweet wine of the country is unrefreshing and unwholesome. An abundant supply of *tobacco*, which need not be of very good quality, should be taken for the purpose of keeping the muleteers, escorts, and occasional guides in good humour.

§ 9. The dragoman shall be courteous and obliging towards the travellers; if otherwise, they shall be entitled to dismiss him at any time before the termination of the journey. The travellers shall have liberty to fix the hours for halting and for meals, and choose the places for pitching the tents.

Some of the dragomans are fond of assuming a patronising manner towards their employers. The sooner this impertinence is checked, the more satisfactory will be the traveller's subsequent relations with his guide. On the successful termination of the journey travellers are too apt from motives of good nature to give the dragoman a more favourable testimonial

than he really deserves. This is nothing short of an act of injustice to his future employers, and tends to confirm him in his faults. The testimonial, therefore, should not omit to mention any serious cause for dissatisfaction. Information with regard to dragomans (name, languages spoken, conduct, and charges) will always be gratefully received by the Editor of the Handbook. — In connection with many of the tours in the Handbook interesting side-paths and digressions are indicated, of which the traveller should avail himself without the least regard to the remonstrances of the dragoman. — The stages of the journey depend on the distances between the wells and places where provender is procurable. The start should always be made early, in order that time may be left at the end of the journey for rest or a refreshing walk before dinner.

§ 10. The dragoman shall have everything in readiness for starting on . . . April, at . . . o'clock, from and including which day the journey shall occupy, or shall be reckoned as occupying, . . . days at least. The dragoman shall *not* be entitled to make any charge for his return-journey. Should the journey be prolonged by any fault of the dragoman, the travellers shall not be liable to any extra payment on that account.

This article is for the protection of the dragoman, and is to prevent his being arbitrarily dismissed at a distance from home and without compensation.

§ 11. The travellers shall pay the dragoman for each day during the whole journey the sum of . . . francs for each traveller. The amount is to be paid in gold. In Damascus, Haifâ, etc. the travellers shall, for an additional payment of . . francs per day for each person, have the option of living at a hotel at the cost of the dragoman. The horses shall meanwhile be at the travellers' disposal.

The traveller will sometimes prefer sleeping at a hotel to camping in his tent, and it is therefore important that he should reserve liberty to do so at pleasure. When the dragoman is bound to defray the hotel expenses, he obtains a considerable reduction from the landlords, and is himself boarded and lodged gratuitously.

§ 12. In case any dispute should arise between the dragoman and the travellers, he hereby undertakes to submit to the decision of the matter by the nearest British consul.

§ 13. The dragoman shall receive payment of one-half (or one-third) of the estimated minimum cost of the journey before starting, and the remaining half (or two-thirds) on the termination of the whole journey. He is prohibited from asking the travellers for money during the journey.

Signatures.

A. B. C, Dragoman.

Consular attestation and stamp.

I, the undersigned C, acknowledge receipt of . . . francs from Messrs. A and B, as the first instalment of one-half (or one-third) of the estimated minimum cost of the above journey.

Date. C, Dragoman.

II. With Dragoman, but without Tents. Gentlemen who can dispense with the luxury of a European bed can also dispense with a tent on the main routes mentioned at pp. xiv, seq. It will be the

duty of the dragoman to provide and pay for the lodgings for the night and the provisions (see above, I). Quarters in a hotel or a monastery, where these exist, should be distinctly stipulated for. Travellers who adopt this plan have, of course, less liberty as regards halting-places, as decent accommodation is not to be found everywhere. Some rugs or plaids are indispensable. (For prices, see p. xxix.)

To what extent tents may be dispensed with on longer journeys off the beaten track is a matter which the individual traveller must settle for himself, according to his inclination and aptitude. On all the more frequented tracks are caravanserais or khâns, and at the larger villages are houses or rooms where travellers are accommodated, but, unfortunately, such places always swarm with vermin. The cottages of the peasantry and their floors are generally of mud, which harbours innumerable fleas. When such a room is taken possession of, the straw-matting which covers the floor should be taken up and thoroughly beaten, and the whole place carefully swept and sprinkled with water. Every article of clothing and bedding belonging to the inmates should also be removed to another room. Bugs are less common, except where the houses are chiefly built of wood. The tents of the Beduins are free from these insects, but, on the other hand, are terribly infested with lice. 'Persian' insect-powder is sold, at a somewhat exorbitant price, at Jerusalem and Beirût only. Scorpions abound in Syria, but they seldom sting unless irritated. They are often found under loose stones. If the bed is slightly raised from the ground, the sleeper is quite safe from their attacks. Mosquitoes are troublesome in the height of summer, and in marshy places, but Syria generally is tolerably free from these tormentors, as the nights are too cold for them.

III. With Mukâri, but without Dragoman. Travellers who know something of the language and customs of the country may dispense entirely with the attendance of a dragoman, and rely on the services of the mukâri (for the prices of horses, see p. xxix). For tours of any length it is advisable to have a written contract. For the traveller who wishes to become acquainted with the natives and their customs this style of travelling is perhaps the best. It is also much less costly than with a dragoman.

Those who travel on this plan will have to find their own provisions. Comp. the remarks on p. xxiii. A supply of preserved meats, easily obtained in the larger towns, and sufficient wine, brandy, and tea should be taken. — The night's lodging will be found (as above, II) in the house of a farmer or peasant but the traveller should use his own rugs, which are quite indispensable in this mode of travelling. The mukâri should be directed to pay ready money for all he buys, and about 1 mejîdi a head will then pay for the lodging. Sweets should also be taken for the children of the country people. Luggage and saddles, as well as weapons, should always be safely housed for the night.

In case of a prolonged stay it is advisable to hire a man as valet (30-60 fr. a month) and also an attendant for the horse. As the Syrians generally display a marvellous aptitude for learning foreign languages, it will always be an easy matter for the traveller to find a native acquainted with French, English, or Italian, and competent to teach him a few of the most necessary Arabic words for the journey. An attendant of this kind should be made strictly to account for all his expenditure, as he is apt to charge his employer considerably more than he has expended for him. — We strongly dissuade travellers from buying horses for the journey. Apart from the sharp practice for which horse-dealers, also in the East, are proverbial, the risk is always considerable. The traveller must also engage and keep attendants for his horses, without the least guarantee that the animals will be properly fed and looked after.

IV. Lastly, travellers who are good pedestrians and acquainted with the language and customs of the country, may simply hire a baggage animal and a mukâri, take cooking utensils, some blankets and the indispensable provisions, and tramp through the country on foot. A trip of this kind, however, should be carefully weighed before undertaking, the more so as it is not easy to find companions to share it.

D. Equipment. Health.

Dress. — The traveller should take with him a plaid, an overcoat, and a couple of suits of clothes, one light in colour for travelling, and a darker suit, for visiting consuls, attending divine service, etc., but dress-clothes are quite unnecessary. The tailor should be instructed to make the sewing extra strong, for repairs and sewing buttons on are dear in the East, not to speak of the difficulty of finding the tailor just when he is wanted. Travellers will scarcely be inclined to adopt Oriental costume: to do so without considerable familiarity with the language would only expose one to ridicule. If the journey is to be prolonged into the middle of summer, a suit of light material may be purchased in Beirût or elsewhere (from 40 fr. the suit). A waterproof coat is essential in spring; umbrellas are of little use. An Arab *'abâyeh*, or native mantle, will be found convenient. The finer 'Bagdad' mantles cost 30 fr. and upwards, the coarser striped variety 15-20 fr. Light coverings of this sort, made of fine white wool, make excellent dust-mantles. — Woollen shirts, undershirts, and drawers afford protection against catching cold. Light silk shirts are pleasant when riding. They may be bought in Beirût or Jerusalem. Rubber collars and cuffs will save the expense of washing, which is charged per dozen (2 or 3 fr.) in the East whether the articles be small or large. The number of shirts, stockings (woollen), handkerchiefs, etc. will vary according to individual requirements.

Light but strong boots or shoes are essential to comfort, as most travellers will generally have occasion to walk considerable distances. If much riding is to be done, riding-boots or leather riding-gaiters, the latter obtainable in the ports and in Jerusalem, are useful; elastic trouser-straps are necessary in any case. Slippers (Arabian shoes) are procurable everywhere (at 15-25 pi.).

The best covering for the head is a 'Billy-cock' hat, or a pith

helmet. In the hottest weather a 'puggery' may be added, *i. e.* an ample piece of strong white or grey muslin, the ends of which hang down in broad folds at the back as a protection against sunstroke. Some travellers prefer a silk *keffîyeh* (p. lxxxiii), which may be tied under the hat, extending from under the chin to the top of the head, and falling down behind in a triangular shape. This headdress protects the cheeks and neck admirably against the sun. The red fez (Ar. *tarbûsh*) should be avoided, the hat being nowadays in Arabia the recognised symbol of the superior dignity of the European.

On weapons, consult p. xxxiii (Public Safety).

Miscellaneous. — A few important articles may be noticed here, the whole of which had better be brought from Europe. A good field-glass, a drinking-cup of leather or metal, a flask, a strong pocket-knife with corkscrew, several good note-books, a pocket compass of medium size, and a thermometer. Writing-materials are procurable everywhere. Magnesium ribbon-wire is useful for illuminating dark places. Stem-winders or keyless watches are preferable to others, as a watch-key lost during the journey is not easily replaced. Valuable watches should be left at home.

A Tour of Exploration into the interior requires more elaborate preparation. Seasoned travellers will be able to sleep on a carpet spread on the ground. The Arabs sleep in the *lehâf*, a large, square, quilted coverlet. When sleeping on the ground, a sheet of waterproof should be spread under the sleeper to ward off any dampness. Candles in sufficient number should be taken for lighting the tent and the sleeping-quarters in the peasants' houses. On tours of great length with a Beduin escort it is advisable to take a number of presents, such as weapons, loud-ticking clocks, etc. Blotting paper is useful for taking squeezes or impressions of inscriptions. This is done by wetting the paper, pressing it on the inscription with a brush and removing it when dry. The impressions will then be permanent. They may be rolled up and kept in a long round botanist's canister. — Literature for explorers: *Galton*, 'The Art of Travel' (5th ed., London, 1872).

Health. — Medical men are to be found in the more important towns only. Their names will be found in this Handbook. Fever and diarrhœa, the latter sometimes passing into dysentery, are the usual consequences of catching cold or of camping on wet spots. Travellers should be on their guard against eating fruit which is often exposed for sale in an unripe state. A change of climate, in addition to the medicines mentioned below, will often prove a remedy in these cases; strict dieting is, of course, imperative.

As sunstroke is common in Syria, the neck and head should be well protected (comp. above). Grey spectacles may be used with advantage when the eyes suffer from the glare of bright and hot weather. If it becomes necessary to camp in the open air, the eyes should be carefully covered, as the dew and the resulting cold are very prejudicial to the eyes. It need hardly be said that it is of especial importance to avoid risk of sprains, bruises, and over-fatigue in exploring ruins, botanising, geologising, or sight-seeing. — The traveller's medicine-chest, which must be carefully protected from

damp, should contain at least the following remedies, made up in Europe from the prescription of a physician. Against fever: *quinine* in pills, or a similar specific. Aperient medicines for chronic constipation: pills of *aloes*, or a similar medicine; *calomel* is more active, and is best taken in capsules. (A dessert-spoonfull of *castor oil* is also serviceable.) In cases of diarrhœa or dysentery first take an aperient and then *opium* in pills. For inflammation of the eyes: an *eye-wash* (from a medical prescription) and a glass rod to drop it into the eye. For faintness: *Hoffmann's drops*. For stings of insects: *ammonia*. For wounds and bruises: *antiseptic wool*, *sublimate tablets*, *iodoform* (for disinfecting), and *collodion*.

E. Travelling Expenses. Letters of Credit. Money. Weights and Measures.

Expenses. — The cost of travelling in the East is considerably greater than in Europe. Europeans will find so many unwonted requirements absolutely essential to their comfort, that the most economically arranged tour cannot be otherwise than expensive.

a. For Steamer Fares, see pp. xviii-xx. For Railway Fares, see the various routes.

b. In the Towns. The average daily charge at the hotels (p. xxxiv) is 12-15 fr., without wine; this amount may be reduced by agreement with the landlord for a large party or a prolonged stay. Native wine, 1-2 fr. per bottle, French wine, at least 3-4 fr., Bavarian beer, 1-2 fr.; fees $^1/_2$-1 fr.; that is about 20 fr. a day, unless the traveller avails himself of the accommodation afforded by the monasteries at Jerusalem for one-half or a third of that sum (p. xxxiv). To this must be added the daily hire of horses and of guides, without whose aid the traveller, especially if ignorant of the language, would often be at a loss to find his way, even in Jerusalem or Damascus. When to these items is added the bakhshîsh (p. xxxiii), the traveller must allow altogether about 25-30 fr. a day in the towns.

c. On Tour. The charges depend, of course, on the requirements and number of the persons composing the party. Less in proportion is generally charged for the shorter tours, such as that of three days from Jerusalem to the Dead Sea and back, than for the longer, as in the latter case the dragoman generally has a long return-journey with servants and horses to take into account. A much higher charge is made for excursions to the country E. of the Jordan, to Petra, and to the Peninsula of Sinai, where the dragoman has to provide an escort of soldiers or Beduins varying in number according to the political circumstances of the day. — During the height of the travelling season, about Easter, the daily expenditure of a solitary traveller with dragoman and tent (p. xxii) amounts to 60-70 fr. a day, that of two to 50-60 fr. each, that of three to 40-50 fr. each, that of four, five, or six to 30-40 fr. each, and that of a larger party to 20-30 fr. a day. These charges ought

to include an ample supply of food, but not wine. — Without tent and with plainer provisions, the prices would be about one-third less, or for a solitary traveller 30-40 fr., for two 25-30 fr.; for three 20-35 fr., and for more about 15-20 fr. each. Out of the season prices are 10-20 per cent lower. — It is still cheaper to travel with a mukâri and dispense with the dragoman (p. xxv).

The charges of the dragomans are high, partly because their harvest is short, and partly because many travellers are too ready to give whatever is demanded. A dragoman rarely has the chance of making more than two or three journeys of any length in one year. Various government and other expeditions of late years, whose members have been unnecessarily lavish, have somewhat spoiled the dragomans and accustomed them to expect unreasonably high remuneration for the smallest extra service.

Horse-hire varies according to the demand. During the season good riding-horses are not to be had under 6 fr. a day, including the mukâri's wages. Baggage-animals are a little cheaper. The price rises at times to 8 or 10 fr. Travellers are generally charged for the return-journey of the animals, reckoned by the shortest route. — Horse-hire should always be bargained for in piastres, and the dragoman's fees in francs, not in shillings.

Letters of Credit. — Large sums of money can be carried safely only in the form of letters of credit or circular notes.

The *Crédit Lyonnais*, the *Deutsche Palästina- & Orientgesellschaft* at Berlin, and the *Banque Impériale Ottomane* (a not very accommodating institution) are in correspondence with most of the principal banks in Europe, and have offices or agencies at Damascus, Beirût, Jerusalem, and most of the larger towns of Syria. These offices and agents, however, will not pay money unless they are mentioned by name in the letter of credit. Travellers should therefore be careful to see that this is done.

Money. — The money of Syria consists of piastres (Arabic *kirsh*, plur. *ḳurûsh*), at 40 paras each (Arabic *faḍḍa*, or *maṣrîyeh*). Paper money seldom passes, and the traveller should invariably refuse to take it. Great confusion in the value of the current coins is caused by the existence of two rates of exchange: first, the government rate *(ṣâgh)*, and secondly that in use in trade and ordinary life *(shuruḳ)*. This latter rate again varies greatly in different towns, and the Austrian post-office and the railway-companies have fixed a rate of their own for certain coins. — The value of a piastre *ṣâgh* in English money is about 2*d.*; that of a piastre *shuruḳ* about $1\frac{3}{4}$ *d.*

English and French gold (as also Russian) passes everywhere; German gold can only be changed without loss at some German houses. Foreign silver is prohibited all over Turkey, but francs and shillings (marks are refused) are taken in the seaports. Egyptian money is refused everywhere, and travellers coming from Egypt should change Egyptian money for European.

The table before the title-page shows the approximate value of the coins current in the principal towns. The exchanges vary in

some towns in the interior and in N. Syria. These variations are noted in their place in the Handbook.

The rate of exchange is liable to constant fluctuation. The exact rate of exchange should always be ascertained from a banker and as little money as possible exchanged in the bazaars and inns, or by the dragoman. It is always advisable to keep accounts and ask prices in piastres, which the traveller will find much more advantageous than reckoning in francs or shillings. Money should always be carefully kept under lock and key, and shown as little as possible, in order that the cupidity of attendants may not be excited. When travelling into the interior of the country the traveller should not fail to take plenty of small change with him, as the country-people sometimes refuse to change even a mejîdi for strangers.

As it is a favourite fashion with women in the East to wear necklaces formed of coins strung together, numerous pieces of money perforated with holes are in common circulation. Such coins, especially if the holes are large, should be rejected by the traveller, as he would often have difficulty in passing them. Coins which are worn smooth on one side, should also be rejected. Gold coins should be rung on a stone to see that they sound true.

Weights and Measures. The only system legally recognised is the decimal system based on the mètre, litre, and gramme. But the old weights and measures are still in use everywhere in Syria. The unit of *Weight* is the *Dram (Dirhem)* = 3,2 gr. or 50 grains; $66^2/_3$ dirhem = 1 *Okkiyeh* = 213 gr. or $7^1/_2$ oz.; 400 dram = 6 okkiyeh = 1 *Okka* = 1,28 kg or 2lb. 13 oz.; 2 okka = 1 *Roṭl* = 2,56 kg or 5 lb. 10 oz.; 44 okka = 7 *Kanṭâr* = 56 kg or $123^1/_2$ lbs.

The unit of *Measures of Capacity* is the *Mudd (Midd)* = 18 litres or about 4 gallons; 1 *Rubʿiyeh* = $^1/_4$ mudd, 1 *Kileh* = 2 mudd. — Wine and other liquids are usually sold by weight in Syria.

The unit of *Linear and Superficial Measurement* is the *Drâʿ* (ell) = $67^3/_4$ centimètres or about 26 in.; 1 square drâʿ = 4590 square centimètres; 1 *Feddân* = 1600 square drâʿ = 734 square mètres.

F. Passports and Custom House.

Passports. — A passport is indispensable, and should be *visé* before starting by the Turkish ambassador or consul. On arrival at a Syrian port the passport is asked for, but travellers are usually allowed to pass on showing their passport and handing the official their visiting card. This is preferable to giving up the passport which the Turkish officials have the habit of keeping and sending on to the consul, whereby much needless delay and trouble is occasioned.

The chief passport agents in London are: *Lee & Carter*, 440 West Strand; *W. J. Adams*, 59 Fleet St.; *C. Smith & Son*, 63 Charing Cross; and *E. Stanford*, 26 Cockspur Street, Charing Cross.

To pass from one vilâyet to the next within the Turkish empire (*e.g.* from Beirût to Damascus) a 'tezkereh' or permission to travel is necessary. This document is issued by the police authorities on the requisition of the consul and costs 5 pi. *ṣâgh*. For each successive vilâyet a police *visa* is necessary, costing $2^1/_2$ pi. *ṣâgh*.

Custom House. — The traveller's luggage is generally subjected to examination at the douane. The introduction of cigarettes or tobacco into Syria is punished by fine and confiscation; but 50 cigarettes and 50 gr. of tobacco are passed as the day's requirements of the traveller, and may be insisted upon. Cigars are taxed at 75 % of the declared value. Firearms and ammunition are also prohibited. Books are strictly examined; copies of the present Handbook have not unfrequently been confiscated. In all these cases a bakhshîsh of a few francs will generally ensure the traveller against molestation, but it should, of course, not be offered too openly, or in presence of the superior officials.

All goods exported are liable to a duty of 1 per cent on their value, and the exportation of antiquities is entirely prohibited. The traveller is therefore liable to another examination on leaving the country, but he will generally have no difficulty in securing exemption in the way above indicated. If luggage has to be sent across a frontier, the keys must be sent with it, in order that it may undergo the custom-house examination; but the traveller should never part from his luggage unless he can address it (after first obtaining permission) to some firm to whom he is known.

G. Consulates.

Consuls in the East enjoy the same privilege of exterritoriality as ambassadors in Europe. Some of these are consuls by profession ('consules missi'), others merely commercial. The British and American consuls of the former class (at Jerusalem and Beirût only) exercise jurisdiction in all civil matters of dispute between their countrymen, and in complaint against their countrymen by other foreigners. Disputes between Turkish subjects and foreigners are decided by the Turkish courts, with the aid of the dragoman of the foreigner's consulate. Disputes about real estate are also decided by the Turkish courts. The vice-consuls and consular agents are subordinate to the consuls and only act at the instance or under the control of the latter. In all emergencies the traveller should, if possible, apply to his consul, with whose aid the annoyance of a lawsuit in a native court may generally be avoided. Politeness, as well as self-interest, will generally prompt new-comers to call on their national representatives. The 'kawasses', or consular attendants, are often very useful to travellers, and though not entitled to ask payment for their services, generally expect a gratuity.

H. Post Office and Telegraph.

Postal Arrangements. — The head-offices of the post for Syria and Cyprus are at Beirût. Turkey has joined the Postal Union. The postage for European letters of $\frac{1}{2}$ oz. is 1 piastre *ŝâgh*, and for pamphlets 10 paras for every 2 oz. Post-cards 20 paras.

Letters may be sent to Syria *poste restante*, but it is better to have them addressed to a consul, house of business, or hotel. Letters take from 10 to 15 days in passing between London and Syria.

The *Turkish Post* is principally for the coast and inland service. The addresses for letters to be forwarded by the Turkish post must be in Turkish or Arabic as well as in English. — The *Foreign Service* is principally managed by the Austrian, French, and British post offices. The Russian post is for certain local traffic only.

Telegraph Offices. — There are two kinds of telegraph-offices in Syria, *International* and *Turkish*. Telegrams in Arabic and Turkish only are received at the Turkish offices, while at the international offices they may be written in any of the principal modern languages, particularly English, French, and German.

Telegrams should be written in a very bold and legible hand. Telegrams from Turkish offices must be sent in Arabic or Turkish to the coast, where they are translated, and then forwarded to Europe. This had better be done through a mercantile house or a consulate.

Tariff: *Turkish telegrams* $^1/_2$ pi. a word; to remote provinces or to the Turkish islands 1-1$^1/_2$ pi. *International telegrams*, per word:

America	9 fr. 60 c.	Germany	55 c.	Portugal	69 c.
Austria	46 -	Great Britain	76 -	Russia	76 -
Belgium	60 -	Greece	38 -	Spain	65 -
Denmark	60 -	Holland	60 -	Sweden	69 -
Egypt	1 fr.	Italy	48 -	Switzerland	51 -
France	56 c.	Norway	72 -		

Telegraph Offices in Syria (those marked with a star are international): Acre; ʿAintâb*; ʿÂleih; Aleppo*; Alexandretta*; Antioch*; Baʿabda*; Baʿaḳlîn; Baʿalbek; Batrûn; Beirût*; Bekfeiya; Bêteddîn*; Bethlehem; Brummâna; Damascus*; Dêr el-Ḳamar; Gaza*; Ḥaifâ*; Ḥamâ; Ḥâsbêyâ; Ḥomṣ; Irbid; Jaffa*; Jebeleh; Jenîn; Jûneh; Jerusalem*; Kerak; El-Ḳunêṭra; Lâdiḳîyeh*; El-Merkez*; El-Mînâ*; Nâbulus; Nazareth*; Nebk; Râshêyâ; Ṣafed*; Es-Salṭ; Ṣaidâ (Sidon); Shêkh Saʿd; Esh-Shuweifât; Ṣûr (Tyre); Es-Suwêdâ; Ṭabarîyeh (Tiberias)*; Taràbulus (Tripoli); Ṭarṭûs; Zahleh.

J. Beggars. Bakhshîsh.

Most Orientals regard the European traveller as a Crœsus, and sometimes as a madman, — so unintelligible to them are the objects and pleasures of travelling. Poverty, they imagine, is unknown among us, whilst in reality we feel its privations far more keenly than they. That such erroneous views prevail, is to some extent the fault of travellers themselves. In a country where nature's requirements are few and simple, and money is scarce, a few piastres seem a fortune to many. Travellers are therefore often tempted to give for the sake of producing temporary pleasure at trifling cost, forgetting that the seeds of insatiable cupidity are thereby sown, to

the infinite annoyance of their successors and the demoralisation of the recipients themselves. As a rule, bakhshîsh should never be given except for services rendered, or to the sick and aged.

In every village the traveller is assailed with crowds of ragged, half-naked children, shouting *'bakhshîsh, bakhshîsh, yâ khowâja!'* The best reply is to complete the rhyme with, *'mâ fîsh, mâ fîsh'* (there is nothing), which will generally have the effect of dispersing them. A beggar may be silenced with the words *'Allah ya'tîk'* (may God give thee!).

The word *bakhshîsh*, which resounds so perpetually in the traveller's ears during his sojourn in the East, and haunts him long afterwards, simply means 'a gift', and as everything is to be had for gifts, the word has many different applications. Thus with bakhshîsh the tardy operations of the custom-house officer are accelerated, bakhshîsh supplies the place of a passport, bakhshîsh is the alms bestowed on a beggar, bakhshîsh means black mail, and lastly a large proportion of the public officials of the country are said to live almost exclusively on bakhshîsh.

When paying a visit to a person of rank it is the custom of the country to give his servant a bakhshîsh on leaving. In Christian villages travellers are often invited to inspect the church, when it is usual to give the priest *(khûri)* a trifle 'for the church' *(min shân el-kenîseh)*. If bakhshîsh has to be given to any person, for example, a particularly rapacious Beduin shêkh, it is best to offer him first 20 or 30 pi. less than originally intended, and give him the remainder afterwards. Bakhshîsh should only be given at the last moment before starting.

K. Public Safety. Weapons. Escorts. Dogs.

Weapons are unnecessary on the main routes (p. xii) but indispensable on the others, as weapons, conspicuously carried, add a great deal to the importance with which the 'Frank' is regarded by the natives. On the importation of weapons, see p. xxxi. The requisite licences to carry weapons and to hunt are issued by the police on the application of the consul (fee 11 pi. *ṣâgh*).

Escort. — For the tour to the Dead Sea it is necessary to have an escort of one of the people of *Abu Dîs* (p. 149), who receives 1-1½ mejîdi a day for this service. The same fee is payable for the Turkish military escort which is requisite when visiting Palmyra and some other places. Details will be found under each route. In districts E. of the Jordan, where the Turkish supremacy is but nominally recognised, the price is much higher. The unwritten law of the Beduins grants each tribe the privilege of escorting travellers (in return for a suitable bakhshîsh) to the frontier of its territory. As a rule, however, one shêkh will contract to escort the travellers through a number of tribal territories and to settle with the other shêkhs, a matter which frequently leads to wearisome negociations.

The desert proper is safer than the border land between it and the cultivated country. Its confines are infested with marauders of all kinds, but once in the interior of the territory of a desert-tribe, and

under the protection of one of its shêkhs, the traveller will generally meet with much kindness and hospitality. Feuds between the border tribes are not uncommon, and it would be rash to attempt to cross the desert when such are known to be going on; but the writer has known instances where pretended attacks have been preconcerted between the Beduins and the dragoman in order to extort a higher bakhshîsh from the traveller, which was afterwards divided among the conspirators. Predatory attacks are occasionally made on travellers by Beduins from remote districts, but only when the attacking party is the more powerful. To use one's weapons in such cases may lead to serious consequences, as the traveller who kills an Arab immediately exposes himself to the danger of retaliation from the whole tribe.

With regard to the fees to be paid to Beduin escorts in districts which do not recognise the Turkish supremacy, no definite rule can be laid down. The Beduins are generally obstinate to a most provoking degree, hoping to weary out the traveller by delay, and thus induce him to accept their exorbitant terms. They frequently demand a certain sum from each member of the travelling party, but it is more convenient and advantageous to stipulate to pay them a fixed sum in piastres for the whole party. Negociations should be conducted through the medium of the consulate, never through unknown persons who officiously proffer their services.

In unsafe districts a guard should be posted outside the tents; in Nâbulus and some other towns, which will be mentioned in the Handbook, soldiers should be got for this purpose from the commandant. Objects of value should be placed either under the traveller's pillow or as near the middle of the tent as possible, lest they should be within reach of hands intruding from the outside. In case anything should be missed, a complaint should at once be lodged with the shêkh of the nearest village *(shêkh el-beled)* and, if this is fruitless, with the chief magistrate of the nearest town of importance. The traveller should likewise be on his guard against the thievish propensities of beggars.

The masterless **Dogs** which infest the towns and villages (p. liii) bark lustily at strangers, but never bite unless irritated. At the same time a stick or umbrella carried in the hand lends an additional sense of security. Dogs are, of course, regarded as unclean animals by the Muslims.

L. Hotels. Monasteries. Hospitality. Khâns.

Hotels. — The towns on the great tourist-route are the only places which boast of hotels properly so called. Most of these establishments are tolerably comfortable, but as the landlords and servants are generally Syrian Christians, the arrangements are not so satisfactory as in European hotels. The standard of cleanliness is also different. An inclusive daily charge is made, whether the traveller takes his meals in the hotel or not. The average charge for board and lodging is 12-16 fr. per day (bargaining advisable); for a prolonged stay or for a party a lower rate may be obtained. Wine is generally extra. Attendance is not charged in the bill. The table

is usually good and abundant. There are no restaurants in the European style in the East, except at Jerusalem and Beirût.

Hospices. — These are a great boon to the traveller. In addition to those in Jerusalem (p. 19), we may mention the Russian hospices in Jericho and Hebron. The accommodation is good. In the season travellers must bring a letter of introduction from the Archimandrite at Jerusalem. Provisions should also be brought. The fixed price is 3 fr. per bed. — The Latin and Greek *Monasteries* (the former are preferable) are originally intended only for pilgrims of the respective churches, but other travellers are also received.

The Latin monks are for the most part Italian Franciscans (p. lxxxiii), of gentle, obliging, and self-denying dispositions. Even if no charge is made, travellers should offer a voluntary contribution of the same amount as charged in the hospices, *viz.* 3 fr. If breakfast and supper have been furnished by the monks, twice as much should be given. Fodder for the horses is extra. The monasteries of Mt. Lebanon, those of the Maronites, and others likewise afford quarters to travellers, but in these cases the food and the beds are in the Arabian style.

Hospitality. — At the towns and villages lying on the principal routes the traveller need not hesitate to ask for quarters in private houses, as the inmates are aware that the Franks always pay, and therefore receive them gladly. On arriving at a village, the traveller usually enquires for the house at which strangers are in the habit of alighting (*'wên menzil* or *ḳônaḳ?'*). This is generally the house of the shêkh or some other person of importance. Good accommodation is found in the houses of the Greek priests (*khûri rûmi*), in places where there are such. If there is a consular agent or a missionary at the place, application should be made to them. The rules as to removal of shoes and other points of Oriental etiquette (p. xlii) should, of course, be strictly observed. Payment is made on the same principle as in the monasteries.

Khâns. — The Khân, or caravanserai, which is generally suitable for the reception of the muleteers and horses only, and swarms with vermin, should never be resorted to, except in case of absolute necessity.

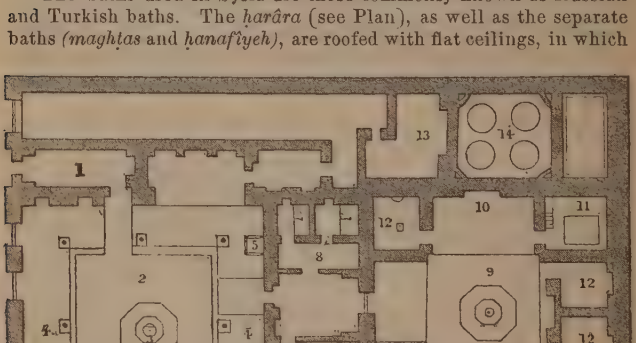
M. Cafés.

Coffee-houses abound everywhere, consisting of slight wooden booths, furnished with a few seats of plaited rushes. Those at Damascus are on a grander scale. The coffee, which is served in diminutive cups (*finjân*), is not so good as in Egypt. It is usually presented to the customer highly sweetened, but may be asked for without sugar (*sâdeh* or *murra*), or with little sugar (*shwoyyet sukkar*). The coffee of the Beduins is the best, being always freshly roasted, and pounded in wooden mortars. Europeans are charged 20 paras ($^1/_2$ piastre) per cup, but natives half that sum only. The

waiter is called in Oriental fashion by clapping the hands and calling *'ya weled'* (Oh boy)! The café-owner provides nargîlehs, or water-pipes, for his guests. Natives bring their own tobacco with them (p. xxxix); the host charges other visitors half-a-piastre per pipe. The nargîleh should never be smoked quite to the bottom. If a second is wanted, the request is made in the words *'ghayyir enneſes'* ('bring another pipe'), whereupon the bowl is removed and replaced by one fresh filled. If the charcoal goes out too soon, a fresh lump may be called for with the word *'baṣṣa'*. To prevent contact with the mouthpiece of the stem *(marbîsh)*, a small tube of paper may be inserted into it.

N. Baths.

The baths used in Syria are those commonly known as Russian and Turkish baths. The *ḥarâra* (see Plan), as well as the separate baths *(maghṭas* and *ḥanafîyeh)*, are roofed with flat ceilings, in which



1. Entrance. 2. *Meshlaḥ* (a kind of ante-chamber, where the poorer bathers undress). 3. *Faskîyeh* (fountain). 4. *Diwân* (better dressing-rooms). 5. Coffee-seller. 6. *Beit-el-awwel* (warm dressing-room for cold weather). 8. Latrines. 7. Entrance to the (9) *ḥarâra* (or 'sudatorium'). 10. *Diwân*. 11. *Maghṭas* (chambers with basins). 12. *Ḥanafîyeh* (chambers with basins and taps for hot and cold water). 13. Furnaces. 14. Boilers.

are openings covered with coloured glass. The maghṭas contain a bath let into the pavement and a marble basin for washing, provided with taps for cold and warm water, while the ḥanafîyeh have warm water only. All these chambers are paved with marble slabs. The ḥarâra, or public bath-chamber, is filled with steam. All

the chambers are heated by flues under the pavement and behind the walls.

When a cloth is hung up at the entrance to the baths, they are occupied by women only. The baths are always cleanest in the early morning. Fridays and festivals are to be avoided.

The visitor first enters a large vaulted chamber covered with a cupola, having a fountain of cold water in the centre, and the bathing-towels hung around on strings, these last being swung into their places or taken down with bamboo rods according to requirement. The visitor is next conducted to one of the raised divans, and having given his shoes to the attendant and had his divan covered with clean sheets, he proceeds to undress. Valuables may, if desired, be entrusted to the bath-owner. Wrapping a cloth round his loins, the bather now issues from his divan, and having been provided with pattens or wooden shoes *(ḳabḳâb)* proceeds to the hot rooms in the interior of the baths. These sweating-chambers are vaulted and dimly lighted from above. Near one of the basins here a linen cloth is spread for the bather, and he is now left to perspire. As soon as the skin is thoroughly moist, he calls for the attendant, who pulls and kneads the joints till they crack, a process to which Europeans are not generally subjected. This is followed by the pleasanter operation of shampooing, which is performed by the *abu kîs*, or *abu ṣâbûn*, who is requested to do his duty with the word *'kcyyisni'*, and who then rubs the bather with the *kîs*, or rough piece of felt. The attendant next thoroughly soaps the bather, and concludes the operations by pouring bowls of warm water over his head. If the water is too hot the bather may ask for cold *('jîb môyeh bârideh')*, or say 'enough' *(bes)*. After this douches of hot or cold water may be indulged in according to inclination, but the most refreshing plan is to change the temperature gradually from hot to cold, the direction to the attendant being *'môyeh bârideh'!* When desirous of leaving the hot room, the bather says to the attendant *'jîb el-fuwaṭ'* (bring the towels), whereupon he is provided with one for his loins, another for his shoulders, and a third for his head. The slippers or pattens are then put on, and the ante-chamber re-entered. When the ḳabḳâbs are removed, cold water is sprinkled over the feet, fresh cloths are then provided, and the bather at last throws himself down on his divan, wonderfully refreshed, yet glad to enjoy perfect repose for a short time. Every bath contains a coffee and pipe establishment. Coffee and hot *eau sucrée* are the favourite beverages. Before dressing the bather is provided with two or three more relays of fresh towels. — Many of the baths are charitable foundations, where the natives pay little or nothing. Europeans are expected to pay 6 pi. or more, and a fee of about 1 pi. is given to the 'soap man'. Coffee, see p. xxxv. — A Turkish bath is particularly refreshing after a long journey, and is an admirable preventive of colds and rheumatism, but if too often repeated sometimes occasions boils.

0. Bazaars.

Shops in the East, frequently connected with the workshops where the wares are made, are generally congregated together, according to handicrafts in a certain quarter of the town, or a street, named after the respective trades, such as '*Sûḳ en-Naḥḥâsîn*' (market of the coppersmiths), *Jôharjîyeh* (of the jewellers), *Khurdajîyeh* (of the ironmongers), etc. In all the larger villages are extensive *Khâns*, or depots of the goods of wholesale merchants, who, however, often sell by retail to strangers.

The shop *(dukkân)* is a recess, quite open to the street, the floor with the seat *(maṣṭaba)*, on which the owner retails his goods and performs his devotions, being almost on a level with the ground. When the owner leaves his shop, he either hangs a net in front of it, or begs a neighbour to keep guard over it. The intending purchaser seats himself on the maṣṭaba, and after the customary salutations proceeds to mention his wishes. Unless the purchaser is prepared to pay whatever is asked, he will find that the conclusion of a satisfactory bargain involves a prodigious waste of time and patience.

As a rule, a much higher price is demanded than will ultimately be accepted, and bargaining is therefore the universal custom. If the purchaser knows the proper price of the goods beforehand, he offers it to the seller, who will probably remark '*ḳalîl*' (it is little), but will nevertheless sell the goods. The seller sometimes entertains the purchaser with coffee from a neighbouring coffee-shop in order to facilitate the progress of the negociations. If the shopkeeper insists on too high a price, the purchaser withdraws, but is often called back and at last offered the article at a reasonable price. It is advisable to offer at first rather a lower sum than the purchaser is willing to pay in order that the offer may be raised (with the expression '*min shânak*', 'for thy sake'). A favourite expression with Oriental shopkeepers is '*khudu balâsh*' (take it for nothing), which is, of course, no more meant to be taken literally than the well known '*bêtî bêtak*' (my house is thy house). Persons who are in the habit of dealing with the natives sometimes resort to the expedient of asking the merchant what he has paid for his goods, a question which in the great majority of cases is answered truly. When the word of a Muslim is doubted, it is not uncommon to make him swear by the Ḳorân or by the threefold divorce *(talâḳ)*.

Nothing raises the traveller so much in the estimation of Orientals as firmness in resisting imposition; but even the most wary and experienced must be prepared to pay somewhat higher prices for everything than the natives themselves. The charges mentioned in the Handbook will generally afford the traveller an idea of the demands which may be justly made. The dragomans and valets-de-place are always in league with the shopkeepers, and receive a commission of 10-20 per cent on each purchase. — Antiquities, see p. cxv.

Travellers who make purchases will find it convenient and comparatively inexpensive to send them home through one of the goods-agents at Jerusalem or Beirût (pp. 20, 318).

P. Tobacco.

Tobacco is now a government monopoly. Cigar-smokers must endeavour to accustom themselves to the Oriental mode of smoking. The government cigars are all very bad; good cigars, imported (or smuggled) by individuals, are only to be found in Beirût and sometimes in Jerusalem. They are very dear, the duty being 75% of the value. Travellers, therefore, had better not take any cigars with them and, for similar reasons, not purchase tobacco in the country to take home. Even Egyptian cigarettes are prohibited; the importation of them is punished with fine and confiscation.

The government cigarettes are made of a mixture of Constantinople *(stambûli)* and native *(beledi)* tobacco. There are four qualities: *extra* and Nos. 1-3. Most people smoke No. 3, which are just as good as 1 and 2, and cheaper, costing $2^3/_4$ pi. *ṣâgh* for a box of 25. The *extra* quality (7 pi. *ṣâgh*) is much better.

Tobacco *(tütün)* is either strong *(takîl)* or mild *(khafîf)*. There are two qualities of each. The *stambûli* is cut in long strips. Many persons prefer the Syrian tobacco *(beledi)*, as the after-taste in the mouth is pleasanter and the mouth less parched. It is cut in short, irregular strips and is often mixed with woody fibres. The price of both is about 60 pi. for an oḳḳa ($2^1/_2$ lbs.). — The tobacco grown in the Lebanon is much better, but the cultivation of tobacco in this district has fallen off considerably, as the exportation into the monopolized provinces is now prohibited. Still, smuggled tobacco can be had everywhere. The best qualities are called *Jebêli*, *Shḳîfi*, and *Korâni*, from the towns *Jebeil*, *Shḳîf*, and *Kûra*. The first-mentioned, called Latakia by Europeans and by the natives sometimes *abu rîḥa* ('father of perfume'), is strong and dark-brown, from being dried in the smoke of resinous woods. *Korâni* is light-brown and milder.

Tobacco may be kept moist by mixing it with strips of carrot. In the towns it is advisable to buy it in small quantities fresh.

Tumbâk, or Persian tobacco, is moistened, lighted with a particular kind of charcoal, and smoked in the *nargîlehs* or long water-pipes only. Those who use this kind of pipe draw the smoke into their lungs. Women generally smoke the nargîleh, and peasants a particular kind known as *jôzeh* (p. 349).

Q. Mosques.

Down to the time of the Crimean war Christians were rarely permitted to visit Muslim places of worship, but since that period the ancient exclusiveness has been greatly modified, although strict

Muslims still dislike to see 'unbelievers' (Christians and Jews) enter their holy places. It need hardly be said that the visitor should show all possible consideration for the feelings of the worshippers and his Muslim companions and should abstain from touching the Ḳorâns lying about. Visitors should never forget to exchange their shoes at the entrance for slippers, which are generally provided for their use. Fees: in the smaller mosques 1 pi. to the guide and $^1/_2$ pi. for the slippers; in the large mosques according to tariff.

Mosques may be divided into two leading classes: (1) those of rectangular form, the court being surrounded by *arcades* of columns or pillars; (2) those whose court, rectangular or cruciform, is surrounded by *closed spaces*. — The name *Jâmiʿ* is applied to the large, or cathedral mosques, in which sermons *(Khuṭba)* are preached on Fridays and prayers are offered up for the sovereign of the country. The general term for a place of worship is *Mesjid*, even when it consists of a single chamber *(Muṣallâ)* only.

Every *Jâmiʿ* possesses a court of considerable size, generally uncovered, called the *Fasḥa* or *Ṣaḥn el-Jâmiʿ*, in the centre of which is the fountain for the ablutions *(ḥanafîyeh)* prescribed by the Mohammedan religion. Adjoining the E. side of the court is the *Maḳṣûra*, containing the sacred vessels, and covered with carpets or mats *(Ḥaṣîreh)*.

The maḳṣûra contains: (1) The *Miḥrâb*, or recess for prayer, turned towards Mecca *(Ḳibla)*; (2) The *Mimbar*, or pulpit, to the right of the miḥrâb, from which the *Khaṭîb* preaches to the faithful; (3) The *Kursi* (plur. *kerâsi*), or desk, on which the Ḳorân lies open during divine service (at other times the Ḳorân is kept in a cabinet set apart for the purpose); (4) The *Dikkeh*, a podium placed on columns and enclosed by a low railing, from which the *Moballigh* (assistants of the khaṭîb) repeat the words of the Ḳorân for the benefit of the people at a distance; (5) Various lamps and lanterns *(Ḳanâdîl* and *Fânûs)*.

At the side of the ṣaḥn el-jâmiʿ is another and smaller court, with a basin in the centre and niches along the walls. The worshipper generally enters this court before proceeding to the ṣaḥn el-jâmiʿ. — Adjacent to the maḳṣûra usually rises the monument of the founder of the mosque, and further distant, by the principal entrance, is the *Sebîl* (fountain) with the *Medreseh* (school). These fountains are often richly adorned with marble and surrounded by handsome bronze railings. They are generally approached by a flight of steps, and above them is sometimes a more or less handsome hall for the school. The interior of the sebîl consists of one large chamber only, where vessels are filled with water from the tank for distribution to the faithful.

The Muslims also perform their devotions at the grated windows of the mausoleums of their saints *(Shêkh*, or *Weli)*, behind which is seen a catafalque covered with carpets of every hue, where, however

the remains of the holy man are by no means invariably deposited. These *welis* are observable all over the country, sometimes built into the houses, and easily recognised by their outward appearance. They are cubical in form and covered with a dome, whence they derive the name of *Ḳubbeh;* they seldom cover an area of more than 20-30 sq. yds., they are generally whitewashed, and often empty and infested with scorpions. In Syria almost every village has its *weli*, venerated alike by Muslims, Christians, and Jews. Objects deposited in it are safe from theft.

R. Dwellings.

The dwellings of the country-people are usually of clay. In the plains they build with clay bricks, in the mountains with stone. The houses generally contain one or two rooms on a level with the ground; fireplaces and chimneys are unknown. The ceilings are of woodwork, covered with twigs and clay.

The private houses even of the well-to-do townspeople are seldom more than two stories in height, and vary greatly in their construction. The following, however, is the most usual arrangement: (1) The *Principal Rooms*, particularly those of the *Harem*, look into the court or garden, if there is one. (2) The windows looking towards the street are small, at a considerable height from the ground, and closely barred, while those of the upper floor are closed with wooden lattices, which, however, are gradually giving way to glass windows with shutters. (3) The *Corridor*, which leads from the street into the court, takes an abrupt turn, in order that passers-by may not be able to see into the court. (4) The *Court (hôsh)* is paved with slabs of stone, and frequently planted with orange and citron trees, with a large basin of clear water in the centre.

Close to the entrance to the court is the *Mandara*, or reception room of the master of the house, from which a door covered with a curtain leads into the court. To the right and left of the passage running in a straight direction from this door the floor is slightly raised. The divan runs round three sides of the room. In the walls are generally a number of cupboards, and higher up are shelves. Many rooms are adorned with enamelled inscriptions. In summer visitors are not received in the reception-chamber, but under an open arcade usually adjoining the court and facing the north. — A small door leads into a second court and to the women's apartments. The houses are very irregularly built, so that each apartment often seems to have been constructed without reference to any other.

S. Intercourse with Orientals.

Orientals accuse Europeans of doing everything the wrong way, such as writing from left to right, while they do the reverse, and uncovering the head on entering a room, while they remove

their shoes but keep their heads covered. The traveller should endeavour to habituate himself to the custom of taking off the shoes on entering a house, as it is considered a grave breach of politeness to tread upon the carpets with them.

The following rules should be observed in paying a visit at an Oriental house. The visitor knocks at the door with the iron knocker attached to it, whereupon the question '*mîn*' (who is there?) is usually asked from within. In the case of Muslim houses, the visitor has to wait outside for a few minutes in order to give the women who happen to be in the court time to retire. He is then conducted into the reception-room, where a low divan or sofa runs round three sides of the room, the place of honour always being exactly opposite the door. According to the greater or less degree of respect which the host desires to show for his guest, he rises more or less from his seat, and approaches one or more steps towards him. The first enquiries are concerning the health (see p. cix). The transaction of business in the East always involves an immense waste of time, and as Orientals attach no value whatever to their time, the European will often find his patience sorely tried. If a visitor drops in and interrupts the business, it would be an unpardonable affront on the part of the host to dismiss him on the plea of being engaged. Again, when a visitor is announced at meal-time, it is *de rigueur* to invite him, at least as a matter of form, to partake. At all other hours visitors are supplied with coffee, which a servant, with his left hand on his heart, presents to each in turn, according to his rank. To be passed over when coffee is handed round is deemed by the Beduins an insult of the gravest kind. Having emptied his cup, the visitor must not put it down on the ground, which is contrary to etiquette, but keep it in his hand until it is taken from him by the servant, after which he salutes his host in the usual Oriental fashion by placing his right hand on his breast and afterwards raising it to his forehead. The longer the host wishes to have the company of his visitor, the later he orders the coffee to be brought, as the visitor cannot take his leave before partaking of coffee. This custom originated with the Beduins, who only regarded the persons of their guests as inviolable after they had eaten or drunk with them. When visited by natives, the European should in his turn regale them liberally with coffee, particularly when he has occasion to confer with his Beduin escort. — It is also usual to offer tobacco to the visitor, the cigarette being now the ordinary form. The long pipe with amber mouth-piece, and its bowl resting on a brazen plate on the ground, is more in vogue with the Turks. — All visits must, of course, be returned as in Europe. Those who return to a place after an absence receive visits from their acquaintance before they are expected to call on them.

Europeans, as a rule, should never enquire after the wives of a Muslim, his relations to the fair sex being sedulously veiled from

the public. Even looking at women in the street or in a house is considered indecorous, and may in some cases be attended with danger. Intimate acquaintance with Orientals is also to be avoided, disinterested friendship being still rarer in the East than elsewhere. Beneath the interminable protestations of friendship with which the traveller is overwhelmed lurks in most cases the demon of cupidity. The best way of dealing with persons who 'do protest too much' is to pay for every service or civility on the spot, and as far as possible to fix the price of every article beforehand, a plan which will spare the traveller endless annoyance afterwards.

On the other hand, the most ordinary observer cannot fail to be struck with the fact that the degraded ruffianism so common in the most civilised countries is quite unknown in Syria. The people of the country, even of the poorest and entirely uneducated class, often possess a native dignity, self-respect, and gracefulness of manner, of which, the traveller will grieve to admit, his own countrymen of a far higher status in society are for the most part utterly destitute. Notwithstanding their individual selfishness, too, the different native communities will be observed to hold together with remarkable faithfulness, and the bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as '*yâ akhû*' (my brother), is far more than a mere name.

The traveller should avoid being too exacting or suspicious. He should bear in mind that many of the natives are mere children, who often display a touching simplicity and kindliness of disposition. He should, moreover, do all in his power to sustain the well-established reputation of the '*kilmeh frenjîyeh*', the 'word of a Frank', in which Orientals are wont to place implicit confidence.

II. Geographical Notice.

Geography. Climate. Geology. Flora. Fauna.

Geography. — The name of Syria was originally of much wider application than at the present day. The subjects of the Assyrian Empire, from the Black Sea to the Mediterranean, were known in ancient times as *Assyrians*, or, in the abbreviated form, *Syrians*. At a later period these two names came to have different applications, and it became usual with the Greeks to apply the name of Syria to the more western of these regions.

Syria, in the modern acceptation of the name, is a country with very marked geographical limits, extending from the highlands of the Taurus on the N. to Egypt on the S., between 36° 5′ and 31° N. latitude, a distance of about 370 M. — Admirably adapted by its situation to form a connecting link between Europe, Asia, and Africa, it displayed within itself, more than any other country in the world, all the strongly contrasted characteristics of the different empires of antiquity.

The country is divided lengthwise into several regions of very different character. From N. to S. extends a range of hills, broken by but few transverse valleys. To the W. of these hills lies the sea-board of the Mediterranean. To the E. lies a steppe of fertile but scantily watered soil, which when artificially irrigated yields the most luxuriant produce. This desert, as it is sometimes called, extends at a mean level of 1900 ft. to the neighbourhood of the Euphrates. It is inhabited by independent, nomadic Beduins, and frequently traversed by caravans.

If Syria is taken in its strict sense as meaning that part of the country only which is cultivated, its eastern limit is the desert, and is therefore but vaguely defined. Whilst the sea-board offers but little variety, and the desert none whatever, the intervening mountainous region presents numerous features of interest, which have not failed to exercise an influence on the inhabitants. An important connecting link between the heterogeneous regions of the desert and the sea-board is formed by the great valley which extends from Antioch on the N. to the neighbourhood of the Red Sea towards the S.

It is convenient to divide the country into four different regions by three imaginary transverse lines drawn across it. The southern boundary of Northern Syria will then be formed by a line drawn from the river Eleutherus *(Nahr el-Kebîr)* to Ḥoms. The N. frontier extends from the Bay of Issus to the Euphrates. — The second line is drawn from a point a little S. of Tyre *(Ṣûr)* towards the E., skirting the S. base of Hermon. Within this second zone would be included the ancient sea-board of Phœnicia, the most important part of Lebanon and Anti-Libanus, rising inland; and, farther E., the famous region around Damascus, the capital of Syria. — A third section would be formed by drawing a line from the S.E. angle of the Mediterranean towards the E.; this region would be identical with the ancient Palestine from Dan to Beersheba, and would include the course of the Jordan. — The fourth region would consist of the desert Et-Tîh, the ʿAraba (the valley descending to ʿAḳaba), and to the E. of the latter the mountains of Petra, which properly speaking belong to Arabia.

Of these four sections of Syria the two extreme parts are less frequently visited by travellers than the other two, the difficulties, fatigue, and even danger to be encountered there being considerably greater. Our attention will therefore be chiefly directed to the two central sections, including Palestine and Lebanon, the former of which in particular justly claims the greatest attractions for the majority of travellers, and will be treated of most fully in the Handbook.

With regard to scenery, the attractions steadily decrease as we proceed from N. to S. While the two northernmost of the four sections of the country possess the highest mountains in Syria,

and beautiful, well-watered valleys, the southern regions are comparatively flat and sterile. In the midst of the table-land of *El-Bikâ'*, as the beautiful basin which separates Lebanon from Anti-Libanus is called, rise within a short distance of each other two streams, one of which, the *Leontes (Lîtânî)*, flows towards the S. and after numerous sinuosities falls into the sea to the N. of Tyre, while the other, the *Orontes (El-'Aṣi)*, flowing towards the N., describes a more circuitous route round the mountains before it reaches the sea. On the Anti-Libanus again rise three rivers which debouch into inland lakes, *viz.* the *Baradâ* near *Zebedânî*, which waters the oasis of Damascus, the *A'waj* in Mt. Hermon, and farther S. the *Jordan*, the principal river of Palestine. All these streams thus emanate from the great central mountain-group of Syria. These mountains are divided, in the two northernmost regions of Syria, into two parallel ranges, running from N. to S., the most eastern of which is the *Anti-Libanus* (Arab. *Jebel esh-Sherḳi*, the 'eastern mountains'), culminating at its southern extremity in the *Great Hermon* (9383 ft.). The western and higher of the two ranges is the *Lebanon* (Arab. *Jebel Libnân*), which culminates near Beirût and Tripoli in the *Jebel Makmal* (10,016 ft.) and the *Ḍahr el-Ḳoḍîb* (10,052 ft.). Lebanon terminates towards the N. near the Nahr el-Kebîr (p. xliv), to the N. of which begins a range of hills called the *Nusairîyeh Mts.* after the people by whom they are inhabited. Beyond these rises the *Jebel Akra'*, the *Mons Casius* of the ancients, with its conspicuous summit towering above the coast. To the N. of the Orontes begins the *Ḳizil* or *Akma Dâg* (the *Amanus* of antiquity), which afterwards merges in the Cilician Taurus.

The offshoots of the Lebanon range also stretch southwards, with slight interruptions, throughout the whole of Palestine. On this broad chain, the upper part of which approaches the sea and at Mt. Carmel sends forth a lateral branch, but which farther S. is separated from the sea by a fertile plain, lie the oldest and most famous places in Palestine, and within it are included the mountains of Naphtali, the mountains of Ephraim, and the mountains of Judah mentioned in the Bible. It is this range which prevents the Jordan from flowing towards the sea, and compels it to pursue its southern course through several lakes until it loses itself in the Dead Sea, a remarkable basin which lies far below the sea-level. The secluded character of this part of the country has exercised a very marked influence on its climate, its inhabitants, and its products.

Beyond the Jordan, not far from Hermon, rise the volcanic hills of *Tulûl*. The whole of the Ḥaurân, which is of basaltic and lava formation, also exhibits to this day a number of volcanic craters (p. xlviii). Farther S. extend the mountains of Gilead, partially wooded. The mountains of Moab form an extensive table-land, separated from the desert towards the E. by a low range of hills only.

Syria possesses very few perennial streams, the rain soon run-

ning off and soaking through the stony ground. Some of the old river-beds *(wâdi)*, however, are deeply eroded. A wâdi frequently bears different names according to the places it passes.

Climate. — Syria has two seasons only, a dry hot summer, and a rainy but comparatively warm winter. But owing to the great inequalities in the surface of the soil, the climate varies greatly in different parts of the country. Three climatic zones may be distinguished: the subtropical coast-region, the mountains with a continental climate, and the tropical Ghôr, or valley of the Jordan.

(1.) Rainfall. The rainy season is followed almost immediately by the dry season; at most with the interposition of a brief spring, from the middle of March to the middle of May. From the beginning of May to the end of October the sky is almost uninterruptedly cloudless. Thunder and rain during the wheat-harvest (1 Sam. xii. 17, 18) in May are of very rare occurrence. In early summer mists still hover about the mountains, but later in the season they disappear entirely, and the atmosphere is generally brilliantly clear, as is apparent from the intenser brightness of the moon and stars. Dews, sometimes very heavy, fall at night, even in summer, but this is not the case in the desert. Owing to the want of rain, nature soon loses her beauty in summer, excepting in places like Damascus where there is water enough for artificial irrigation. The desert then exhibits a dreary waste of withered stalks and burnt-up grass, the springs gradually dry up, and the nomadic tribes retire to the mountains. Towards the end of October clouds begin to rise, and the rainy season is sometimes ushered in by several thunderstorms. This is the 'first' or 'former' rain of the Bible (Deut. xi. 14; Joel ii. 23), which so far softens the parched soil that the husbandman can plough it. The S. and S.W. winds then bring showers which last one or more days, and these are generally followed by N. or E. winds, lasting for a few days, during which the weather is delightful. In November there is frequently a considerable proportion of fine weather, but by this time almost all vegetation has disappeared. The heavy winter rains fall from December to February inclusive, reviving vegetation and filling the springs. The 'latter' rains falling in March and April promote the growth of the crops. Copious winter rains and still more abundant latter rains are essential for a good harvest. If they are scanty the flocks of the nomadic tribes find no pasture. In Syria, therefore, rain is always acceptable, though, when too violent, it sometimes causes the collapse of the mud hovels of the peasantry. The showers are generally heavier than in Europe. Beirût has more rain, Gaza and still more the Jordan valley less than Jerusalem (pp. 33 and 320).

(2.) Temperature. The climate of Syria is characterized by very great variations of temperature within the limits of a single day. Among the mountains of Palestine (Jerusalem) these fluctuations

have an annual mean range of 19° (23° in summer, 14.5° in winter). They are still greater in the steppes of the country E. of the Jordan. Even as late in the year as March the thermometer sometimes falls in the night below 32°, rising again at noon to 77° F. and more (comp. Gen. xxxi. 40). At Damascus (2265 ft. above the sea-level), Jerusalem (2594 ft.), and even at Aleppo (1143 ft.) snow falls almost every winter, although it does not lie longer than a day; E. of the Jordan, however, snow lies for several days and in the mountains of Lebanon all the year round. The highest temperature which has been recorded at Jerusalem was (Aug. 1881) 112° Fahr., the lowest 25° (Jan., 1864), the mean temperature about $62\frac{1}{2}$°. In comparison with other places of similar mean temperature Jerusalem is remarkable for the great range of the annual fluctuations of temperature, *viz.* 29°, from 47° in Feb. to 76° in August. These data may be held to apply to the whole of the hill country. The heat at Damascus and Aleppo, as well as in the desert, is necessarily greater, as the mountains to the N.W. keep off the cool sea-breezes. The mean temperature on the sea-board (69°) is higher than that of the interior, but the heat of summer is tempered by the sea air. — The climate of the valley of the Jordan is very much warmer. The valley lies far below the level of the sea, and the air, enclosed by lofty cliffs, is oppressively sultry, while the ground becomes hot like an oven so that the air above it is seen quivering with heat. The annual mean is theoretically about 75°, a tropical heat corresponding to the climate of Nubia. On May 8th, 1843, Lynch recorded a heat of 110° in the shade. — The harvest in the Ghôr begins at the beginning of April (or sometimes at the end of March); in the hill-districts and on the coast it is 8-10 days later; and in the colder mountain-regions (*e.g.* near Jerusalem) 3-4 weeks later.

(3.) Winds. The direction and character of the winds in Syria are determined mainly by the influence of the trade-winds and by a tolerably regular system of land and sea winds. The N. wind is cold, the S. wind warm, the W. wind and the E. wind damp (comp. 1 Kings xviii. 43 f.; Luke xii. 54, 55). On the average the wind blows in Palestine from the W. for 55 days, bringing rain; from the S. and S.W. for 46 days; and from the N. and N.W. for 114 days, mitigating the heat of summer. The S. and E. winds, blowing from hot and dry regions, are pernicious in their effects. The S.E. wind (Sirocco), which has no ozone, usually sets in in May and before the rainy season. It frequently blows for several days without intermission, the thermometer rapidly rising to 104° Fahr. and more. The atmosphere is oppressively sultry and is filled with fine dust; the mucous membrane of the air-passages of human beings becomes dry, leading to inflammation, while headache and sleeplessness are common. Occasionally entire fields of springing corn are absolutely parched beyond recovery.

Geology. — The mountains of Palestine consist mainly of strata of the cretaceous formation. Earlier pre-cretacean deposits are represented only at isolated spots by a breccia-like conglomerate of fragments of archaic crystalline slate and older porphyric eruptive rocks, interrupted by veins of still earlier eruptive rocks. These are the oldest formations in Palestine. They occur only between the S.E. end of the Dead Sea *(Ghôr es-Sâfiyeh)* and the E. verge of the ʿAraba, and they are farther covered by sandstone and dolomitic limestone of the carboniferous age. The chalk deposits belong to the Cenomanian, Turonian, and Senonian series of the upper cretaceous strata. They include the following.

(1.) The Nubian sandstone on the E. bank of the Dead Sea.

(2.) Limestone, marl, and dolomite, with numerous echinites, oysters, and ammonites. These fossils are found at *Es-Salt* and *ʿAyûn Mûsâ* to the E. of the Jordan and in the region to the W. of Jerusalem. In the latter region are found the so-called *Mizzi el-Aḥmar*, *Dêryâsîni*, and *Mizzi Yehûdi* and *Ammonites Rotomagensis*.

(3.) Limestone, dolomite, and gravel limestone, with Rudistæ and Nerinites. *Melekeh*, or tomb-rock or cave-rock, and *Mizzi Ḥelu* are found in the city of Jerusalem.

(4.) Yellowish-white limestone, emitting a metallic sound when dropped and containing ammonites *(Ammonites quinquenodosus)*. This is the *Kakûleh* of the Mt. of Olives and is used for inscriptions on tombs.

(5.) White, soft, cretaceous marl, with numerous shells of conchylia *(Leda perdita)*, gastropods, and baculites.

(6.) Dark-grey bituminous limestone, sometimes containing phosphoric acid, and holding fossil fish (the asphaltic limestone of *Nebi Mûsâ*). This alternates with variegated red, yellow, pale-green, and pure white marl, with abundant gypsum and dolomite.

(7.) Flint deposits interspersed with limestone and marl, in the desert of Judæa.

Nummulite limestone, which belongs to the eocene formation, is of rare occurrence in Samaria (Mt. Ebal, Gerizim), but is commoner in Galilee. The upper tertiary formations are absent. Diluvial deposits, on the other hand, are met with everywhere. These are partly of marine origin, on the present coast of the plain of Sharon and of the Shefela, extending S. beyond Beersheba, and partly lacustrine, dating from the ancient lake (now represented by the Dead Sea) which filled the entire valley of the Jordan as far as the N. extremity of the Lake of Tiberias, and which has left its deposits in the form of terraces. The dunes of sea-sand on the coast and the alluvial deposits of the rivers must also be mentioned.

Volcanic rocks are found widely distributed throughout the entire region of the Lake of Tiberias (Jôlân), in the plain of Jezreel, on the plateau to the E. of the Dead Sea (Jebel Shihân), and still more conspicuously in the Ḥaurân and the district of Trachonitis.

Flora. — I. General View. We may distinguish the following different regions of Syrian vegetation.

(1). The whole of the coast-district belongs to the region of the *Mediterranean Flora*, which extends around the basin of that sea. Of this flora the most characteristic plants are numerous evergreen shrubs with narrow, leathery leaves, and short-lived spring-flowers. The vegetation of the coasts of Syria and Palestine is therefore similar to that of Spain, Algeria, and Sicily, with some few modifications, especially towards the S. The squill, tulip, and anemone, the annual grasses, the shrubs of oleander and myrtle, the pine, and the olive clearly distinguish this flora as a member of the great Mediterranean family, while the *Melia Azederach*, which abounds on the coast of Phœnicia, and the *Ficus Sycomorus* near Beirût mark the transition to a warmer region.

(2). The *Oriental Vegetation of the Steppes* prevails inland, to the E., of a line from the pass of Lebanon to the crest of the hills in the S. of Palestine. This flora is characterised by a great variety of species, but the underwood is of a dry and thorny description, and the growth of trees very stunted. Numerous small, grey, prickly bushes of *Poterium;* the grey, aromatic *Eremostachys;* brilliant, but small and rapidly withering spring plants; in summer, the predominating *Cousinia*, a peculiar kind of thistle which flourishes at a time when every green leaf is burnt up; on the hills scanty groups of oaks with prickly leaves, pistachios, etc.; here and there a plantation of conifers (cedar, juniper, cypress, *Pinus brutia*); on the mountain-tops the peculiar spiny dwarf *Astragalus acantholimon* — such are the most frequently recurring plants of the Oriental family. Others of a much handsomer kind are also met with, but these are exceptions.

(3). *Subtropical Flora of the Ghôr.* The peculiar climate (p. xlvi) of the valley of the Jordan gives rise to a vegetation of very remarkable character. Here occurs the 'Oshr *(Calotropis procera)*, a plant characteristic of the southern Sahara, the umbrella-shaped *Acacia Seyal*, the blood-red parasitic *Loranthus*, the *Trichodesma Africana*, the *Forskahlea*, the *Aerua Javanica*, the *Boerhavia verticillata*, the *Daemia cordata*, the *Aristida;* then, near Engedi, the curious *Moringa aptera*, and, lastly, on Lakes Ḥûleh and Tiberias (pp. 288, 293), the African *Papyrus Antiquorum.* Altogether, these species present a picture of the vegetation of Abyssinia or Nubia, investing the subtropical oasis of the Ghôr with great interest.

II. Crops. The soil of Syria is fertile. Even the Syrian 'desert' affords luxuriant pasture after the early rain. The fields of the German colonists in the plain of Sharon, *e.g.*, yield an eightfold return of wheat, and nearly twice as much barley; while in the Ḥaurân the return is even larger. Galilee was regarded as the most fertile district in antiquity. Its annual production was greater then than at present, partly because the land was better irrigated and

more carefully tilled, partly because many regions now barren were cultivated. Lebanon is now for the most part barren, but on its W. slopes, as on the hills of S. Palestine, we may still detect traces of the terraces on which vineyards and olive-groves flourished.

Wheat. To this day the so-called *Nukra*, the great plain of the Ḥaurân, is the granary of Syria. The chief markets for the export of wheat are Jaffa, Ḥaifâ, Beirût, and Mersina. From wheat is made the *burghul*, the ordinary food of the Syrian peasant, a kind of dough boiled with leaven and dried in the sun. The poorer classes make bread of barley, but this grain is generally given to the cattle. Oats are not cultivated in Syria, though wild varieties, unfit for use, are frequently found. Besides wheat and barley there are crops of doḥân wheat *(Holcus sorghum)* and rye, maize, beans, peas, and lentils also occur, sometimes in peculiar varieties.

The culture of the *Vine*, which was important in antiquity, almost died out under the Arabs, but is now again steadily increasing. Wine is now chiefly made and exported by the French in Lebanon and the German colonists on Carmel and in Jaffa and Jerusalem. A good deal of wine is also made by the Jews of Hebron. A kind of syrup *(dibs)* is frequently made by boiling down the grapes; and a similar syrup is prepared from figs and other fruits. Considerable quantities of raisins are grown round Damascus (export in 1893, 3500*l.*) and Es-Salṭ. The vines are trained along the ground or on trellises and sometimes on trees.

The tree most frequently planted throughout Lebanon is the *Mulberry Tree* with white fruit *(Morus alba)*, which was first introduced into Syria in the 6th century. The silk-culture of Syria is frequently mentioned in the history of the Crusades. The feeding of the worms with the mulberry-leaves requires great care. The native silk-manufacture has greatly fallen off since ancient times. Raw silk and silk-worm cocoons to the average value of 600,000*l.* are annually shipped from Beirût to Marseilles.

Cotton is chiefly cultivated in N. Syria, the greatest export being from Mersina (about 75,000*l.* annually). The native cotton-making industry has greatly fallen off since the middle ages.

Syria is the native land of the *Olive*, and olives *(zêtûn)* are still a staple product of the country, but they are chiefly used for home consumption and for the manufacture of soap. The environs of Damascus yield an annual crop of about 150 tons of green olives, and 200 tons of the inferior black kind. The cultivation of the olive is steadily increasing in Syria, especially on the coast. About 7500 tons of oil are produced annually. Oil is also obtained from the *Sesame*, which is cultivated in the districts of Syria to the N. of Damascus, as also at Jezreel.

Walnuts (jôz) come principally from Central Syria, which yields a crop of about 600 tons yearly, while pistachios *(fustuḳ)* are chiefly cultivated in N. Syria (Aleppo), whence 4-500 tons are exported.

Damascus carries on a brisk trade in *Apricots;* the kernels form a separate article of trade. In 1894 the value of the exports was: dried apricots 1500*l.*, preserved apricots 2000*l.*, kernels 1400*l.*

Figs, either fresh or dried, form an important article of food. In the height of summer the *Cactus*, which in the warmer districts forms excellent and formidable hedges, yields its sweet, but somewhat mawkish prickly pear with its numerous seeds. *Pear* and *Apple Trees* are not rare. The *Pomegranates* of Syria are inferior in flavour to those of Egypt and Bagdad. Jaffa and Ṣaidâ are famed for their *Oranges*, which are exported in increasing quantities. Oranges are now exported from N. Syria also, where their cultivation has been recently introduced. *Citrons*, *Peaches*, and *Almonds* are also frequently seen. *Date Palms* prosper only in the S. coast districts of Palestine, though they also grow wild (without fruit) in the ravines on the E. bank of the Dead Sea and occur here and there elsewhere. The *Carob Tree* (Arab. *kharrûb*) is tolerably common, and furnishes food for the poorer classes. The 'husks' of Luke xv. 16 are supposed to be the pods of the carob.

Tobacco, for which Syria was formerly famed, is now grown chiefly in Lebanon and the vilâyet of Beirût. About $1^2/_3$ mill. lbs., valued at 20,000*l.*, were exported from Beirût in 1894. Government actively encourages the cultivation of this plant.

In the desert, near Damascus, and on Jebel ʿAjlûn and in the Belḳâ to the E. of Jordan *Kali* or saltwort is grown extensively, chiefly for use in the soap-works of the country.

An important article of commerce in Northern Syria are the *Gall Apples* produced by the oaks there; they are used in dyeing, and are largely exported to Europe from Alexandretta (33,000*l.* in 1894). — *Liquorice* is cultivated chiefly in N. Syria. The export in 1894 from Alexandretta was valued at 50,000*l.*

Other articles of commerce are alizari, or madder, used in dyeing; the bark of the pomegranate-tree, which is in great request for tanning purposes; and sumach, which is also used in tanning.

The *Cedar* (comp. p. 378), as well as the *Cypress*, has now become rare. The *Pine*, however, is still very common on the W. slopes of Lebanon. In the lower part of the Jordan valley the *Tamarisk* and the *Poplar Willow* occur. The *Valonia Oak* flourishes in the N. and E. of Palestine, and the *Live Oak* occurs to the S. of Carmel. The *Terebinth* is another tree of common occurrence. The *White* or *Silver Poplar* is planted chiefly in the neighbourhood of Damascus, for the sake of its timber for building-purposes.

The cucumbers of Syria are much prized. The long green ones with notched skins are the juiciest. They are eaten raw by the natives without any dressing whatever. The lettuce is eaten in the same simple manner. Onions form another article of food; they thrive best in the sandy soil about Ascalon. Several varieties of melon, some of them attaining a great size, are common. Other

vegetables are the egg-plant *(Melongena badinjân)* and the bâmieh *(Hibiscus esculentus)*. Artichokes and asparagus grow wild, and the delicious truffle is found in the desert. Potatoes are planted in various places, especially by the German colonists.

Fauna. — MAMMALIA. (1). *Domestic Animals.* Sheep: flocks of sheep have from very ancient times formed an important item of property. At the present day, as in ancient times, the region of the Belḳâ is the most favourable for its support. The commonest species is the fat-tailed. Except in the larger towns, mutton is almost the only meat eaten in Syria. A considerable number of lambs are imported from Kurdistân, while the sinews are exported to Europe for the manufacture of violin and other strings. Ewes' milk is highly prized. Damascus exports about 1000 tons of wool annually. That of N. Syria is the finest, and Alexandretta exported it in 1894 to the value of 100,000*l.* — Goats are kept for the sake of their milk. Almost every village in Syria possesses its flocks of goats.

The oxen of Syria are small and ill-looking. In the valley of the Jordan the Indian buffalo, so common in Egypt, is much used for agricultural purposes. In Syria the ox is generally used for ploughing only, and is seldom slaughtered, except in Lebanon, whence the exportation of ox-hides is not inconsiderable.

The camel (p. 213) is seldom used except by the nomadic tribes in the desert. It is employed for riding, carrying burdens, and even for ploughing. The hair or wool is woven into a coarse kind of cloth. The peasantry generally have few camels of their own, but they often borrow them from the Beduins, especially at the season for tilling the soil. The dung of all these animals, from the sheep to the camel, is used in many parts of Syria as fuel.

The finest Arabian horses are those of the ʿAenezeh Beduins (p. lxxviii), who rarely sell them unless compelled. The finest animals are frequently the joint property of several owners. These horses are fed with barley and chaff.

The Oriental donkey is more nearly allied to the wild ass, and is much more active than his European congener. The most prized are those of the large white variety bred by the Ṣlêb-Beduins of the Syrian desert. A species of wild ass is still to be met with in E. Syria.

(2). *Wild Animals.* A connecting link between the domestic and the wild animals is formed in Syria by the dog and the cat. Each town and village is infested with as many masterless dogs as its refuse can support. These scavengers of the East, as they are often called, bark lustily at strangers, but never bite unless provoked. The sheep-dogs, on the contrary, are apt to be dangerous. Hydrophobia is extremely rare in the East. It is hardly possible to keep a pet dog in the East, as the street-dogs will infallibly worry him if they have an opportunity. Greyhounds, however, are sometimes kept for coursing; the native species is of great beauty.

Next to the dog must be mentioned the jackal (Arab. *wâwi*), the howling and whimpering of which are often heard at night, particularly a little after sunset. They often rove about in packs. When foxes are spoken of in the Bible, it is probable that jackals are included under that name. There are two species of the fox. In Lebanon the wolf *(dîb)* also is not uncommon. The hyena is not an animal of which human beings need be afraid.

The domestic cat of the East is rarely quite tame. There are also several kinds of wild cats, but they are seldom met with. The leopard *(nimr)* is now almost exterminated; and the same may be said of the hunting-cat or hunting leopard, which is now rarely trained for the chase, as it formerly was. The lion has long been extinct. — The bear is sometimes encountered on Lebanon.

There are several varieties of bats in Syria, chiefly to be found in the numerous caverns. There are also *rodentia*, noticeable among which is the graceful jerboa, or jumping mouse, of the desert. Four species of hares are met with. The conies mentioned in the Bible *(Hyrax Syriacus)* are the *wabr* of the Arabs (comp. p. 203). — The wild boar occurs throughout the whole of Syria, but is never eaten even by the Christians; domestic swine are never met with.

The gazelle is common. In E. Syria it is hunted by the peasantry, by whom it is driven into large enclosures, and there captured or slain. — The mountain-goat of Sinai *(beden* or *wa'al)* is frequently seen in the mountain-gorges around the Dead Sea.

Birds. The domestic hen is very common throughout Syria. Ducks are only to be found in a wild state, being very numerous in the plain of the Jordan. On all the hills the *Caccabis saxatilis*, a large and beautiful kind of partridge, is very common; and near the Dead Sea is found the small, grey desert-fowl *(Ammoperdix heyi)*. Quails occur in all the corn-fields of the plains. Wild pigeons are especially numerous in Lebanon. The plains of Jezreel and some other localities are frequented by large flocks of storks, cranes, and becassins. Among the birds of prey the eagle and the vulture are the most conspicuous, the former haunting the wildernesses about the Dead Sea and on the Lîṭânî. There are several kinds of ravens in Palestine. Song-birds, too, are not numerous, the most notable being the thrush-like nightingale of Palestine (Arab. *bulbul*). About the beginning and end of winter are seen vast flights of birds of passage, on their way to Egypt and more southern climates, or on their return; among these is the cuckoo, whose note is often heard in spring.

Reptiles. The traveller will frequently have opportunities of observing the 'creeping things' of Syria. In his apartment at night he will often hear the shrill cry of the harmless little gecko. In the southern coast-districts the common chameleon is not unfrequently seen. Among the mountains occurs the dark-coloured *khardôn* of the

Arabs, with its prickly tail and back. The crocodile appears very rarely (p. 272). Snakes abound, many of them being poisonous, but their bite is seldom or never attended with a fatal result. The land tortoise is common; the small tailed water-tortoise is less frequent.

Fish. The Jordan and Lake of Tiberias (see p. 289) abound in fish, which ascend or descend the streams according to the season. Different varieties are found in almost all the perennial waters of Palestine.

Insects (see p. xxv). Mosquitoes are not particularly virulent in Palestine; nor is much danger to be apprehended from the wasps and formidable looking hornets. The nests of wild bees are often found in clefts of the rocks, while hives of tame bees, generally in the form of cylindrical vessels of earthenware, are frequently seen. — Grasshoppers, or locusts, which often entirely devour the crops, are a terror to the husbandman. They are eaten by the Beduins. — Sponge-fisheries on the Syrian coast N. of Beirût occupy a large number of persons. The yield is variable.

III. Population, Divisions, and Names of Syria at different periods.

I. Like almost all nations, the inhabitants of the land of Canaan possessed legends that the primeval inhabitants (autochthones) were races of giants. These races had various names: *Anakims* (Josh. xi. 21, 22), *Rephaims* (Gen. xiv. 5), *Emims*, *Suzites* or *Zamzummims*, *Avims* (Deut. ii. 10-23), and *Hôrîms* (comp. p. 139; Deut. ii.).

II. *(a)*. From the very earliest period of history the inhabitants of *Canaan*, that is, of the country W. of the Jordan (the country E. of the Jordan was called *Gilead*), belonged to the Semitic race. *Semitic* is a purely conventional term, used to designate the group of peoples who are shown to be ethnographically allied by their languages, which are of a peculiar construction and similar in character to Hebrew. According to Gen. x. 6, the Canaanites were descendants of Ham; but this does not necessarily imply that they were not ethnographically connected with the so-called Semites. The O.T. gives us no reliable information as to the names of the tribes that preceded the Israelites in the possession of Canaan. Usually they are simply grouped under the generic name of *Canaanites*. In some passages they are also called *Amorites*. At a later date seven tribes are detailed: Hittites, Canaanites, Amorites, Girgazites, Perizzites, Jebusites, and Hivites. — At the time of the immigration of the Israelites the Canaanites had reached a height of civilisation far superior to that of the Israelites.

(b). The Semitic tribes most akin to the Hebrews were: (1) The *Moabites*, at the S. E. end of the Dead Sea; (2) The *Ammonites*, whose territory lay E. of the Jordan; (3) The *Edomites*, who

occupied the region of the 'Araba (p. 155) as far as the bay of 'Aḳaba (Elath), and the mountains of Seïr on both sides of the 'Araba. — Among the descendants of Esau are also mentioned the *Amalekites*, a wandering tribe, who pitched their tents in the desert of Et-Tîh to the S. of Palestine.

(c). The *Aramaeans*, another Semitic tribe, occupied the N. of the region to the E. of the Jordan, and thence penetrated into Lebanon on the W., and also to the S.W. The kingdoms of Aram Dammesek (Damascus) and Aram Zoba are both mentioned in the Bible.

(d). The coast-plain to the N. of Jaffa was occupied by the *Phoenicians*, who were of Canaanitish origin (p. 304).

(e). The plain on the S. coast was in possession of the *Philistines* (p. 140) at the time of the immigration of the Israelites.

(f). To what race the *Hittites* belonged, who had founded an empire in the N., is uncertain.

III. Little by little the *Israelites* (p. lviii) pressed forward from the country E. of the Jordan, and took possession of the interior of Palestine. In the O.T. they are represented as divided into 12 tribes, several of which, however, became merged in others in historical times; thus the villages of the tribe of *Simeon* afterwards belonged to Judah, while the tribe of *Levi* never possessed any territory of its own. — The central position was occupied by the powerful tribe of *Joseph (Ephraim* and the *Half Tribe of Manasseh)*. Close to these was the tribe of *Benjamin*, while the country to the S. was occupied by *Judah*, a tribe equal in power to Joseph. *Issachar* occupied the plain of Jezreel. Still farther N. lay the territory of *Zebulon* and *Naphtali*, and on the coast that of *Asher*. The territory of *Dan* lay isolated in the extreme N. The S. portion of the country E. of the Jordan was occupied by *Reuben*, whose territory, however, was gradually conquered by the Moabites. Similarly *Gad* (farther N.) and particularly the *Half Tribe of Manasseh* in Bashan had great difficulty in defending themselves against the incursions of their neighbours.

After the period of the captivity only a single state *(Judaea)*, and that of fluctuating extent, continued to exist in the southern part of the country; the *Idumaeans* or Edomites occupied S. Judæa and Hebron. The *Nabataeans*, an Arabian tribe, supplanted the Edomites in the S.E. of Palestine. As early as B. C. 300 the Nabatæans were settled at Petra. They conquered the territory of Moab and Ammon, and even penetrated farther north. The central districts were colonised by Cuthæans, from whom, and also from the remains of the earlier population, the Samaritans were descended.

IV. *(a)*. In the time of Christ the whole of Syria, exclusive of the Jewish territories, formed a Roman province under the name of *Syria*. Josephus (Bell. Jud. iii. 1-5) informs us that these Jewish territories were divided as follows: — (1) *Judaea*, including

Idumæa; (2) *Samaria*, which extended to the N. of Shechem as far as the N. margin of the plain; (3) *Galilee*, the region farther N., consisting of *Lower* (S.) and *Upper* (N.) *Galilee;* (4) *Peraea* ('the country beyond'), to the E. of Jordan, extending from the Jordan to the district of Gerasa (Jerash) and Philadelphia ('Ammân), and from the Arnon (Wâdi el-Môjib) to the district of Pella (Khirbet Fâhil), though in the wider sense Peræa extended as far N. as the Hieromyces; (5) the tetrarchy of Philip, which included *Gaulanitis*, the modern Jôlân, extending E. from the Lake of Tiberias and N. as far as Hermon, *Batanaea*, farther to the E., the modern En-Nuḳra, *Trachonitis*, to the N.E. of the last, the modern El-Lejâ, and *Auranitis*, to the S.E. of Batanæa, including the mountainous district of the Ḥaurân and the plain to the W. of it. — The Greek towns to the E. of the Jordan (Damascus, Gerasa, Philadelphia, etc.), along with Scythopolis, to the W. of the Jordan, formed a more or less permanent political unit under the name of *Decapolis*.

(b). During the 2nd cent. Syria was divided as follows: — (1) *Coelesyria*, the metropolis of which was Antioch; (2) *Syria Euphratensis* or *Commagene*, the metropolis being Hierapolis; (3) *Phoenicia*, the coast-plain with the 'hinterland', the metropolis being Emesa, but the real capital Damascus; (4) *Palestine*, of which the metropolis was Cæsarea; (5) *Arabia Petraea*, with Bostra as metropolis.

(c). Under Diocletian farther divisions begin to appear, the influence of which may be traced down to Arabian times. At the beginning of the 5th cent. these divisions were: (1) *Syria* or *Coelesyria*, metropolis Antioch; (2) *Syria Secunda*, or *Salutaris*, metropolis Apamea; (3) *Euphratensis*, metropolis Hierapolis; (4) *Phoenice Maritima*, metropolis Tyre; (5) *Phoenice ad Libanum*, metropolis Emesa (and Damascus and Palmyra); (6) *Palaestina Prima*, Arab. *Filisṭîn*, which included the greater part of Judæa and Samaria, and had Cæsarea for its capital; (7) *Palaestina Secunda*, Arab. *El-Urdunn* (Jordan), Galilee, and Peræa in the narrower sense, Scythopolis being the capital; (8) *Palaestina Tertia*, or *Salutaris*, including the ancient kingdom of the Nabatæans in the S., and the region of Aila towards the E. as far as the Arnon, with Petra as its capital; (9) *Arabia*, the whole region of the Ḥaurân S. as far as the Arnon and W. to the edge of the valley of the Jordan, with Bostra as its capital.

V. In the time of the Abbasides Syria was divided into: (1) Palestine, (2) the district of the Jordan, (3) Ḥomṣ, (4) Damascus, (5) Ḳinnesrîn, (6) the military border (Antioch).

VI. The political constitution of the *Kingdom of Jerusalem* was precisely similar to that of the western feudal states. The most prominent crown-vassals were the Prince of Antioch, the Counts of Edessa and Tripoli, the Prince of Tiberias, the Count of Joppa and Ascalon, and the Lord of Montroyal (in ancient Moab).

VII. Syria is called *Esh-Shâm* by the Arabs, under which name they include Palestine (Filistîn). The name signifies the land situated to the 'left', as distinguished from El-Yemen, or S. Arabia, the land situated to the 'right'. The Turkish name for Syria is *Sûristân*. The Turks divided the country into five pashalics: Aleppo, Tripoli, Damascus, Ṣaidâ (afterwards Acre), and Palestine, but this division has been much modified in the course of centuries.

The present divisions are the following: — (1) the vilâyet of *Aleppo*, with the 3 sanjaks of Aleppo, Marash, and Urfa; (2) the independent sanjaḳ of *Zôr (Dêr ez-Zôr)*; (3) the vilâyet of *Beirût*, including the coast S. of the mouth of the Orontes, the mountain district of the Nosairi and Lebanon to the S. of Tripoli, farther the town of Beirût and the country between the sea and the Jordan from Ṣaidâ to N. of Jaffa. It is divided into 5 sanjaḳs: Lâdiḳiyeh, Ṭarâbulus, Beirût, ʿAkkâ (Acre), and the Belḳâ. (4) *Lebanon*, S. of Tripoli to the N. of Ṣaidâ exclusive of the town of Beirût, forms an independent sanjaḳ, administered by a governor-general; (5) the vilâyet of *Sûrîya* (Syria) comprises the country from Ḥamâ to the Hijâz. The capital is Damascus. The vilâyet is divided into the sanjaḳs of Ḥamâ, Damascus, and Ḥaurân. (6) *Jerusalem* is an independent sanjaḳ under a muteṣarrif of the first class. — At the head of each vilâyet is a *Vâli* or governor-general, whose province is divided into so many departments (sanjaḳ, liwa), presided over by a *Muteṣarrif;* each department again is divided into so many divisions (ḳâimmaḳâmlik, ḳaḍâ), each under a *Ḳâimmaḳâm;* the divisions again contain districts (mudîrîyeh, nâḥiya) under *Mudîrs*, and these again are divided into communes.

The ancient statistics we possess refer to Palestine only. According to the oldest historical document, the Song of Deborah (Judges v), the men capable of bearing arms numbered 40,000; the narrative in Judges xviii, which is also based on old accounts, gives the number of the Danite warriors as 600. In accordance with this, we must reduce the exaggerated statements of later writers, Numbers i. 46 and xxvi. 51 (more than 600,000 men capable of bearing arms), 2 Sam. xxiv (1,300,000 warriors). According to these passages, the entire population must have consisted of $2^1/_2$ millions at least, or, according to the Books of Samuel, of 5 millions.

Palestine covered an area of about 10,500 sq. M. While in Belgium (the most densely populated country in Europe) the average population is about 540 persons to each square mile, that of Palestine, notwithstanding its numerous 'waste places', must have been 240 or 480 per square mile. Josephus exaggerates still more in estimating the population of Galilee alone at 5 millions. The area of ancient Palestine is now occupied by about 650,000 inhab. or about 62 persons to the square mile.

IV. History of Palestine and Syria.

I. The same relics of prehistoric times are found in Syria as in other countries (comp. p. cx). Flint tools also frequently occur; but, on the other hand, no traces of a bronze age are found.

In the earliest times known to us Palestine and a large part of Syria were at times a dependency of Egypt. As regards commerce, manufactures, and agriculture, the country had reached a not inconsiderable height of civilisation. It was governed by tributary princes. A few years ago a large number of letters written about 1400 B.C. by such vassal princes to their suzerain in Egypt were found among the ruins at Tell el-'Amarna in Egypt. A 'king' of *Urusalim* (Jerulem) is mentioned among these and the names of numerous towns are given. The Egyptian records, dating from the pre-Israelite period, also name many towns. Thus the list of cities overthrown by Thutmosis III., inscribed on the pylons of the temple at Karnak, mentions 118 names of places in Palestine, and the Papyrus Anastasi I. (containing a satirical account of travels and adventures in Syria) mentions 38 places in Palestine and 18 more N. of Tyre.

The Primitive Israelites must be imagined as small nomad tribes, like those which still wander about the country in considerable numbers. These wandering tribes pushed forward — at what period cannot now be fixed — from Egypt and the peninsula of Sinai into the country E. of the Jordan. To their leader Moses they owed the basis of a farther uniform political and religious development. Their settlement in the country W. of the Jordan was effected very slowly, partly by force of arms, partly by peaceful assimilation with the Canaanites. The sole bond of union between the tribes at this period (that of the Judges) was the common veneration of the national deity *Yahweh* (so the name should be pronounced, and not Jehovah), to whom corresponded *Ba'al*, the national god of the Canaanites. Both were worshipped on the 'high places', and for this reason the later Hebrew historians regard the worship of the high places as idolatry.

II. The attacks of their western neighbours, the Philistines, caused the Israelites more trouble than the struggles with the Canaanites in the land. It is the great merit of the patriotic 'seer' Samuel that he discovered the right remedy in the establishment of a national monarchy and the right man for monarch in Saul of Benjamin. With Saul begins the second period of Israel's history, the period when the whole people were united into one Kingdom under one sceptre. This regeneration, however, did not take place without intestine struggles.

Simultaneously with Saul the Judean hero David comes on the scene. With a band of freebooters he roved throughout the land of Judah, and for a time was 'king' of Ziklag under Philistine protection. On Saul's death David succeeded in making himself prince of

Judah, though still dependent on the Philistines. The northern kingdom was governed by Ishbosheth, the son of Saul, aided by his able general Abner. It was not until after a protracted struggle, and after Abner and Ishbosheth had been assassinated, that David succeeded in extending his sway over all the tribes of Israel.

Owing to David's energy the country increased greatly in power, both as regards its internal development and its foreign relations. The city of Jebus was wrested from the Jebusites, and on Mt. Zion David founded a castle which formed the nucleus of his future capital of Jerusalem. He next delivered the country from the Philistines by his victory in the valley of Rephaim. He then humbled the Moabites, Edomites, and Ammonites, the ancient enemies of Israel, defeated the Aramæans, who had come to the aid of the Ammonites, and placed Damascus under tribute. He established garrisons in the conquered districts, and during his reign the kingdom attained its greatest extent. David, however, was soon threatened with dangers from within. His son Absalom rebelled against him, and the king was compelled for a time to flee beyond Jordan. With the aid of Joab he, at length, succeeded in re-entering Jerusalem in triumph; but the insurrection soon broke out afresh, as even at this period the northern provinces made common cause against the southern, in which the king had his residence.

In spite of all these conflicts this was a period of remarkable intellectual activity. The royal court was gradually organised on the model of those of the other nations with whom the Israelites came in contact. They began also to erect buildings in a handsomer style. David caused a census of his people to be made, and established a standing army and a body-guard.

The government of Solomon contributed still more to develop the resources of the country. Solomon proceeded to erect a magnificent palace with a spacious temple (p. 36), and Jerusalem was now fortified. Intercourse with neighbouring nations, especially with Egypt, became more active, and trade received a great impulse. Solomon was regarded, at least among later Orientals, as a model of a wise monarch. After a brief period of prosperity the decline of the empire began. Damascus threw off the yoke of the Israelites, Edom revolted, and dissensions sprang up in the interior. On the death of Solomon his kingdom was dismembered.

III. Shechem was made the capital of the Northern Kingdom by Jeroboam I., then Thirza, but the seat of government was afterwards removed to Samaria by Omri. Owing to the constant discord and jealousy which disquieted the rival kingdoms, as well as their internal dissensions, they fell an easy prey to the encroachments of their neighbours. The princes of Damascus undertook several successful campaigns against the northern kingdom, and it was not until the reign of Jeroboam II. (B.C. 783 seq.) that the kingdom attained to considerable dimensions. From this period dates the stele

of King Mesha of Moab, the most ancient monument bearing a Semitic inscription that has yet been discovered.

By the middle of the 8th cent. the Assyrians had succeeded in making serious encroachments upon the northern kingdom, and it was only with their assistance that King Ahaz of Judah succeeded in defending himself against Israel. He, as well as his successor Hezekiah, paid tribute to the Assyrians. In 722 the kingdom of Israel was destroyed, the inhabitants sent to the East, and colonists substituted for them. In spite of the warnings of Isaiah, Hezekiah entered into an alliance with Egypt and Ethiopia, in consequence of which Sennacherib of Assyria proceeded to attack the allies. The conquest of Jerusalem, however, was prevented by the well-known incident of the destruction of Sennacherib's army, caused possibly by the sudden breaking-out of a plague. Judah now became alternately the victim of Assyria and of Egypt.

Meanwhile the worship of Yahweh was essentially advanced by the writings of Amos, Hosea, Micah, Isaiah, Jeremiah, and other prophets. The advance consisted mainly in loftier ideas of the moral and spiritual nature of the Deity, leading to the conception of Yahweh as the God, not merely of Israel, but of the whole world. This was a basis on which the religion of Israel could be preserved and developed amid the coming troubles. — One of the most important events in the history of the religion of Israel is the centralisation of the worship of Yahweh in Jerusalem in the days of Josiah (623 B.C.), a movement consequent on the introduction of the new book of the law, Deuteronomy. At this time Jeremiah commenced his labours.

At length, in 597, the kingdom of Judah was virtually destroyed, and Nebuchadnezzar carried off King Jehoiakim with 10,000 of the principal inhabitants, including the prophet Ezekiel, to Babylon. A revolt by the last king Zedekiah resulted in the destruction of Jerusalem in 586 and a second deportation of its inhabitants. Soon after this many Jews, and Jeremiah among them, migrated to Egypt. Thus was the ancient Jewish kingdom at length thoroughly disintegrated.

IV. During the captivity, besides Ezekiel and Jeremiah, there flourished also the sublime anonymous prophet who wrote chapters 40-66 of the Book of Isaiah. In the year 538 Cyrus, after having conquered Babylon, permitted the Jews to return to their native country. Only some of these, however, availed themselves of this permission, and the new Jewish state was wholly comprized within the ancient limits of Judah. The erection of the new Temple, which had long been obstructed by the Samaritans and other neighbouring nations, was chiefly promoted by the prophets Haggai and Zachariah (516), but the new edifice fell far short of the splendour of that of Solomon. Ezra, however, and Nehemiah established a set form of ritual, following Ezekiel and the priestly legislation in Le-

viticus and Numbers. At a later period the Samaritans erected a sanctuary of their own on Mt. Gerizim.

V. The MACEDONIAN SUPREMACY began in 332, but after Alexander's death Palestine became the scene of the wars between the 'Diadochi', as his successors were called. Military colonies and Greek towns were founded in the interior of the country. Greek culture soon made rapid progress in Syria. The ruins of Graeco-Roman theatres, even in out-of-the-way places, the relics of temples, the inscriptions, and coins show that the ideas and the ritual of the cultured classes of Syria had in time become thoroughly Greek. The Jews adhered most steadfastly of all to their traditions. But, in the 3rd cent., the Aramaic language gradually began to supplant the Hebrew, although a knowledge of the latter was preserved by the hierarchy. Greek also came into frequent use, being chiefly disseminated through the Jewish schools in Egypt, where the sacred books were translated into Greek. Among the Jews was even formed a party favourable to the Greeks, who, aided by Jason, the high-priest, succeeded in securing the supreme power in the state. In consequence of this, a fierce struggle took place, for which King Antiochus Epiphanes chastised the Jews severely. This, and still more the desecration of their temple, drove the Jews into open revolt. At the head of the insurgents was the heroic priest Mattathias, whose son Judas Maccabæus at length succeeded in defeating the Syrians in several hardly contested battles, and restored the Temple to its sacred uses (B.C. 165). Under the Asmonean princes, or Maccabees, the Jews enjoyed a comparatively prosperous period of national independence, and in the middle of the second century John Hyrcanus even succeeded in considerably extending the dominions of Judæa by his conquests. During this epoch the form of government was a theocracy, presided over by a high-priest, who, at the same time, enjoyed political power, but from the reign of Aristobulus I. the Asmoneans assumed the title of king. The independence of the country was at length disturbed by the interference of the ROMANS in 63, when Jerusalem was captured by Pompey.

VI. The Asmonean Hyrcanus II. reigned after this date under Roman suzerainty. His political power was much circumscribed, and with him were associated in the government the Idumæan Antipater, and afterwards Phasael and Herod, the sons of Antipater. In the year B. C. 40 the Parthians plundered Syria and Palestine, and in the troubles of that period Herod succeeded in obtaining from the Romans the sole governorship of Judæa. It was not, however, till the year 37, after he had conquered Jerusalem, that he actually entered upon his office. He was entirely subservient to the Romans, and caused many handsome edifices to be erected in the Roman style. He also caused the Temple to be rebuilt; but the Jews who remained faithful to their law, represented chiefly by the

Pharisees, keenly felt the pressure of his temporal jurisdiction and the interference in their affairs by a foreign power.

In the year B.C. 4 Herod the Great died, CHRIST having been born during that monarch's reign. The dominions of Herod were now divided. To Philip were given the districts of the Ḥaurân (p. lvi), to Herod Antipas Galilee and Peræa, to Archelaus Samaria, Judæa, and Idumæa. In A.D. 6 the territory of Archelaus was added to the Roman province of Syria, but was governed by procurators of its own. Thenceforward the patriotic party among the Jews became still more antagonistic to the foreign yoke. Founding their hopes on the prophecies which spoke of an ideal independent kingdom, they expected the Messiah to bring to them political deliverance, whereas Christ himself declared that his kingdom was not of this world. Infuriated by this announcement, they compelled Pilate, the Roman governor, to yield to their desires and to crucify their Victim. The power of the native princes, such as Herod Agrippa I., who was the last prince to unite the whole of Herod's kingdom under one monarch, and Agrippa II., whose share of Jewish territory was, strictly speaking, confined to a few towns in Galilee, became merely nominal as that of the Roman governors increased. At length, in consequence of the maladministration of Gessius Florius, a national insurrection broke out with great violence. Jerusalem itself was governed by several different parties in succession, but it was at length captured by Titus, A. D. 70, when the Temple was destroyed and many of the Jews slain. Although part of the people was scattered, and those who remained in the country were now completely powerless, their rage against their oppressors burst forth afresh on one other occasion. Under the leadership of Simon, surnamed Bar Cochba ('son of the star'), who was recognised by the celebrated Rabbi Ben Akiba as the Messiah, they revolted against the Romans, and succeeded in carrying on the war for $3^1/_2$ years (132-135), after which the insurrection was quelled and the last remnant of the Jewish kingdom destroyed. Jerusalem became a Roman colony under the name of Ælia Capitolina, and the Jews were even denied access to their ancient capital.

During these last centuries, however, and even later, Jewish literature continued to be cultivated. The learning of the schools, which, in connection with the written law, had hitherto been handed down by oral tradition only, was now committed to writing, and thus the *Talmud* came into existence between the 3rd and 6th centuries A.D. On the other hand, the germs of a different kind of literature also sprang up among the early Christian communities. In N. Syria the Gentile, and in S. Syria the Jewish Christians predominated, while the Gnostic systems which arose in the East in the 2nd cent. gained considerable ground even in Syria.

VII. Since the beginning of the Greek period Antioch had become, and continued to be, the most important town in Syria. It was

founded by Seleucus Nicator and named after his father. At the same time, Damascus continued to flourish as the chief seat of the caravan-trade. Throughout Syria at this period the Aramaic language, a dialect akin to Hebrew, was chiefly spoken, although the Greek language and culture were gradually being introduced. Under the Greek, and afterwards under the Roman supremacy, there sprang up, even in remote parts of the country, numerous edifices of great splendour. About the beginning of our era Palmyra, in particular, was noted for the magnificence of its architecture. For a considerable time it was the capital of an important independent empire, and its monuments of the later Roman period still bear witness to its ancient glory. Notwithstanding the growth of Roman influence in Syria, and the foundation of many Roman colonies, it is, however, worthy of mention, that after the beginning of the Arabian supremacy most of the Roman names were superseded by the old Semitic (thus 'Akka instead of Ptolemais), a proof that western culture had not taken very deep root.

VIII. In A.D. 611-614 the whole of Christian Syria, including Palestine, was wrested from the Eastern Roman empire by Chosroes, King of Persia, and severed from it for ten years, soon after which the Arabs proved a still more formidable foe to the Byzantine emperors. From time immemorial nomadic tribes of Arabs had ranged over the vast Syrian plain as far as Mesopotamia. During the first centuries of our era premonitory symptoms of their great approaching expansion had manifested themselves among these tribes. In consequence of the distress caused by wars in S. Arabia (Yemen), certain tribes of that region had migrated northwards in search of a new home. These southern Arabs *(Yoktanides*, or *Ḳaḥtanides)*, who in ancient times had boasted of considerable culture, now settled in Syria, and particularly in the Ḥaurân. Their great opponents were the tribes of N. Arabia *(Ishmaelites)*, their differences with whom gave rise to the sanguinary feuds of the *Ḳaisites* and *Yemenites*, which were prolonged almost down to modern times. For centuries before the promulgation of El-Islâm the Arabs had everywhere, in Syria as well as on the Euphrates, been a thorn in the side of the tottering Byzantine empire, but now that they were united they proved a most formidable foe.

This union of the scattered tribes was effected by Mohammed (see p. lxxxiv), whose doctrines awakened in the Arabs that religious enthusiasm which prompted them to undertake their marvellously successful campaigns of the 7th and following centuries, though hope of plunder was doubtless a strong additional incentive. As early as the beginning of the reign of *'Omar*, the second khalîf, whose political energy contributed quite as much to the consolidation of the Arabian sway as the 'revelations' of the prophet, Syria was thrown open to the Arabs by the bloody battle of the Hieromyces *(Yarmûk)* in 634, and at the beginning of the following

year Damascus was captured by the generals Khâlid and Abu 'Ubeida. Within a short period the Byzantines lost the whole of Syria as far as Aleppo, and 'Omar himself was present at the capitulation of Jerusalem. Cæsarea held out bravely for some time longer; but when the victorious Arabs in the basin of the Euphrates joined forces with those in Mesopotamia beyond Nisibis, the last hope of the Byzantine power in Syria vanished. The Christian inhabitants were spared on condition of paying a poll-tax, but many of their churches were converted into mosques, and Arabian military colonies were planted in many of the towns and villages. The most glorious part of this period of Syrian history began with the assassination of *'Ali*, the son-in-law of the prophet, and fourth khalîf. A political reaction on the part of the Meccan aristocracy in Arabia had sprung up against the *parvenus* of plebeian origin; for it was only after the unprecedented successes of the Muslim arms that the countrymen of Mohammed began to appreciate the full scope of the new religion. Many believers, however, adhered to 'Ali as the rightful vicegerent of the prophet, and even repudiated the title of the first three khalîfs; and it was from this schism that the great sect of the *Shî'ites* (p. xciii), which still exists in Persia, took its origin. National hatred, too, contributed greatly to foment the quarrel, and a series of bloody conflicts ensued. The Meccan aristocrats, however, conquered 'Ali, and the seat of the khalifate was transferred by *Mu'âwiya* from Medîna to Damascus. Mu'âwiya succeeded in securing the hereditary right to the khalifate to his descendants, the Omayyades, many of whom proved most gifted and efficient monarchs. Even during the reign of Mu'âwiya the able generals of the Muslims penetrated eastwards as far as India and Central Asia, westwards as far as the Atlantic Ocean, and north-westwards as far as Constantinople. The ancient simplicity of manners, however, had disappeared; there was now a vast empire, a despotism, with a court of constantly increasing splendour; and a love of magnificence soon began to show itself in artistically constructed buildings. A strict adherence to the doctrines of Mohammed was still professed by the Omayyades, but their religion was subordinated to their political ambition.

A reaction was inevitable, and it was in Persia that it first showed itself. Religious questions afforded a pretext for intrigues against the Omayyades. The powerful family of the *'Abbasides*, who were also of Meccan origin, used every available means for the realisation of their ambitious schemes, and at length accomplished their object by the cruel assassination of the Omayyades (750). The central point of the empire was now removed to the banks of the Euphrates and the Tigris. As had already been the case under several of the Omayyades, Syria again became the theatre of fierce party-struggles, while political rivalries were aggravated by the dissensions of religious sects, some of which manifested communistic tendencies and plotted

against the existing constitution. The political history of the Arab rulers of these centuries presents a continuous scene of war and bloodshed, accompanied by an interminable series of intestine dissensions, intrigues, and murders. At the same time, however, especially during the reign of *Harûn er-Rashîd*, the Arabs began to manifest a greater taste for scientific knowledge. A number of schools of philosophy were founded in Syria, and particularly at Damascus. The Arab scholars obtained their knowledge of the Greek philosophers from the Syrians, whose literature, dating from a post-Christian epoch, flourished for a prolonged period, even under the Muslim régime. So, too, an acquaintance with medicine, astronomy, and mathematics reached the Arabs directly or indirectly through the Greeks; and, indeed, in no department of science did they exhibit much originality. Even in works on the grammatical structure of their own language, a subject which they treated with great acumen, the Arabs were surpassed by their neighbours the Persians. Many of these scientific efforts were made in connection with the Ḳorân and its interpretation, and the utmost zeal was evinced in collecting the oral utterances of Moḥammed. In all these scientific pursuits, however, the Arabs were far more remarkable for prolixity than depth. Arabian literature thus speedily swelled to prodigious dimensions, theology and the system of jurisprudence founded upon it being the predominating subjects. Down to the present day books in the same style as that of this early literature, in the same language, and often with the same turgidity, are still written. The traveller unacquainted with the language of the country will naturally be sceptical as to the existence of intellectual aspirations among the Syrians of the present day; but we can assure him, from an experience of many years, that the native mind and imagination are much more active than is commonly believed. The art of printing, which was not practically introduced into Syria until the beginning of the 19th century, contributes much to the spread of education. The printing-presses at Beirût in Syria, and that at Bulaḳ in Egypt, are those which have exercised the greatest influence; and it is worthy of mention that no fewer than 7000 copies of a bulky and comparatively expensive work containing the traditions of Moḥammed have been sold at Cairo within twenty-five years.

The power of the khalifate was gradually undermined by the dissensions already mentioned, and in Syria itself there sprang up secondary dynasties, more or less subordinate to the sway of the reigning sovereign. Thus the *Ḥamdanides* from Mosul, where they had been the chief opponents of the Curds, took possession of N. Syria, and had their headquarters at Aleppo for a considerable period. One of these princes was the illustrious *Seif ed-Dauleh*, who began to reign in 944, and who had some difficulty in repulsing the renewed attacks of the Greeks. At this period the *Fâtimites*, the rulers of Egypt, held the supreme power at Damascus, and

during the great revolutions which took place in the latter half of the 10th cent. they conquered the whole of Syria. The reign of the Fâtimite sovereign *Hâkim Biamrillâh* (from 996), in particular, was fraught with important results to Syria. From the outset of their career the Fâtimites had assumed a hostile attitude towards El-Islâm, and under Ḥâkim, a member of this family, the peculiar religious or philosophical doctrines of his party degenerated into grotesque absurdity (comp. p. xciv). Towards the close of the 11th cent. the *Okeilides* and the *Mirdasides* came into power in N. Syriâ, but they, in their turn, were supplanted by the *Seljuks* in 1086. These were the chiefs of nomadic Turkish tribes, who now for the first time made their appearance as conquerors in western Asia. In several parts of Syria the *Assassins* (p. xciv), a sect who unscrupulously practised the crime named after them, possessed considerable power, and even occupied a number of fortresses. It was by their hand that Nizâm el-Mulk, the great vizier of the all-powerful Seljuk *Malekshah* (1072-92), was murdered. After Malekshah's death the empire of the Seljuks was divided, one branch establishing itself at Damascus, another at Aleppo.

IX. These interminable disorders within the Muslim empire contributed greatly to the success of the first intrepid little bands of the Crusaders. Baldwin succeeded in conquering N. Syria as far as Mesopotamia, and Bohemund captured Antioch in 1098; but Damascus successfully resisted every attack. Even among the Christians, however, much discord and jealousy prevailed; their enthusiasm for the holy cause soon grew cold, and political considerations again became paramount. It was not until after the capture of Jerusalem (15th July, 1099) that the Muslims became fully aware of the danger which threatened them from the Crusaders. But the jealousies among the Muslim rulers enabled the Christians to maintain themselves for a considerable time, although with varying fortunes, at Edessa, on the coast of the Mediterranean, and in Palestine. *Godfrey de Bouillon*, the first king of Jerusalem (d. 1100), was succeeded by his brother *Baldwin I.* About the beginning of the reign of the next king, *Baldwin II.* (1118), the European conquests in the East had reached their climax, and at the same period were founded the orders of the *Knights of St. John* and the *Templars*, which were destined to become the great champions of Christianity in the East.

Instead, however, of concentrating their forces and advancing on Damascus, the Crusaders contented themselves with repeated attempts to capture the city. Politically they were weak and incapable. In 1136 the victorious progress of the Franks was effectually checked by the opposition of the bold emîr *Zengi*. In N. Syria John, the Byzantine emperor, again attempted to interpose, his designs being hostile to Christians and Muslims alike, but was obliged to retire, whereupon Edessa also declared itself in favour

of Zengi (1144). At the time of his death Zengi was master of Mosul, Mesopotamia, and a great part of Syria, and he bequeathed the principality of Aleppo to his son *Nûreddîn*. The second conquest of Edessa by the latter in 1146 gave rise to the Second Crusade (1147-49). The Franks, however, met with no success, and the capture of Damascus was frustrated by the intrigues of Oriental Christians. Nûreddîn wrested many of their possessions from the Franks, and at last captured Damascus also, which had hitherto been occupied by another dynasty. In 1164 he sent an expedition against Egypt under his general Shirkuh, who was associated with the Curd *Ṣalâḥ ed-Dîn* (Saladin). The latter, a man of singular energy, soon made himself master of Egypt; and after Nûreddîn's death in 1173 he took advantage of the dissensions in Syria to conquer that country also, and thus became the most dangerous enemy of the isolated possessions of the Franks. A breach of truce by the weak *Guy of Lusignan*, king of Jerusalem, at length led to war. In 1187, at the battle of Ḥattîn (p. 285), Saladin signally defeated the Franks, after which the whole of Palestine fell into his possession; but he treated the Christians with leniency.

The fall of Jerusalem led to the Third Crusade (1189). Frederick I., Emperor of Germany, who headed the expedition, was drowned in Cilicia, before reaching the Holy Land. The town of 'Akka (St. Jean d'Acre), after a long siege, chiefly by the French and English, was at length captured in 1191; but the conquest of Jerusalem was prevented by dissensions among the Crusaders, particularly between Richard Cœur de Lion of England and Philip Augustus of France. In spite of prodigies of valour on the part of the English monarch, the sole advantages obtained by the Franks from Saladin at the ensuing peace were the possession of a narrow strip of the coast-district, and permission for pilgrims to visit Jerusalem. Saladin died soon after the departure of the Franks; his empire was dismembered; and *Melik el-'Adil* was now the only formidable antagonist of the Franks. The Fourth Crusade (1204) promoted Frankish interests in Palestine as little as the third. In both of these crusades the Italian cities of Pisa, Genoa, and Venice had actively participated with a view to their commercial interests. The Fifth Crusade, led by King Andreas of Hungary (1217), was equally unsuccessful. At length, the state of political affairs being highly favourable to his enterprise, the heretical Emperor Frederick II., who had been compelled by the Pope to undertake a crusade, had the good fortune to obtain possession of Jerusalem by convention for a period of ten years (1229). Meanwhile Syria was the scene of uninterrupted feuds among the petty Arabian princes, particularly the *Eyyubides*. In 1240 a French army once more endeavoured to gain a footing in Palestine, but the expedition proved a signal failure. The last Crusade, undertaken by St. Louis in 1248, was equally fruitless.

X. The *Kharesmians* from Central Asia began to devastate Syria in the year 1240, and at length settled in N. Syria, but, owing to the incessant wars among the different dynasties, were afterwards driven towards Jerusalem, where they treated the Christians with great cruelty. More important was another change. Various princes, in accordance with a custom which had been prevalent for centuries, were in the habit of providing themselves with a body-guard composed partly of slaves purchased for the purpose, generally of Turkish origin. In Egypt these military slaves succeeded in usurping the supreme power. *Eibek*, the first founder of a Mameluke dynasty, had to undergo many conflicts with Nâṣir, the Eyyubide prince of N. Syria, before he gained possession of Syria. The *Mongols* now assumed a more and more threatening attitude towards Syria. They had long since put an end to the empire of the khalîfs at Bagdad, and they now directed their attacks against Nâṣir. *Hûlagû* captured Aleppo (Ḥaleb) about 1260, after which he continued his victorious career through Syria. Damascus, having surrendered, was spared. The Mameluke Sultan *Kotuz*, however, with the aid of his famous general *Beibars*, recovered nearly the whole of Syria from the Mongols. Beibars himself now usurped the supreme power, and maintained his authority against both Mongols and Franks. He captured Cæsarea and Arsûf in 1265, Ṣafed and Jaffa in 1266, and Antioch in 1268, and reduced the Assassins of Syria to great extremities. Not a year passed without his personally undertaking some campaign, and to this day many towers and fortifications in Syria bear his name. He died in 1277, and his degenerate son was dethroned in 1279 by the emîr *Ḳilâwûn*, who maintained his authority in Syria by force of arms, and has left many memorials of his glorious reign. He encroached so much on the possessions of the Franks, that they retained a few towns on the coast only; and at length, after the storming of Acre in 1291, they were completely driven out of Palestine.

The contests of the Mamelukes, and, after 1382, those of the *Circassian Sultans*, those of the native princes and the Mongolian governors, and particularly those of the Ilkhans of Persia, continued incessantly, but few of these princes are worthy of special mention. In the year 1400 the condition of Syria was farther aggravated by a great predatory incursion of the Mongols under *Timur*, on which occasion multitudes of the inhabitants were butchered. Many of the scholars and artists of the country, including the famous armourers of Damascus, were carried to Samarkand.

XI. In the year 1516 war broke out between the Osmans and the Mamelukes, and the latter were defeated to the N. of Aleppo by Sultan Selîm. The whole of Syria was conquered by the Osmans, and thenceforward the country shared the fortunes of the Osman dynasty. The sultans claim to be the successors of the khalîfs

that is, they maintain the form of the ancient theocratic constitution. As soon, however, as the first flower of the Osmans had passed away, the inferiority of the Turkish race to the Arabian became apparent. During the present century, however, Syria has witnessed somewhat better days since Sultan Maḥmûd (1808-39) effected various reforms, established a regular class of officials, and organised a militia on the European model. Of late years a few elementary schools *(medreseh rushdîyeh)* have been founded.

Napoleon I., when returning from Egypt, captured Jaffa in 1799 and laid siege to Acre. He defeated the Turks on the plain of Jezreel, and penetrated as far as Ṣafed and Nazareth. — ʿAbdallah Pasha, son of Jezzâr Pasha (p. 269), having rendered himself almost independent in Palestine, thus afforded a pretext to *Moḥammed ʿAli*, the powerful ruler of Egypt, to intervene forcibly in the affairs of Syria (1831). Ibrâhîm Pasha, son of Moḥammed, captured Acre and Damascus with the aid of the Emîr Beshîr (p. 332), and defeated the Turks at Ḥomṣ and Beilân in N. Syria. He then continued his march towards Constantinople, and his success might have been still more brilliant had not the European powers, and Russia in particular, intervened for the purpose of bringing about a peace between Egypt and the Porte. The Egyptian supremacy in Syria did not, however, much improve the condition of that unhappy country, taxation and conscription continuing to be as burdensome as before. Moḥammed ʿAli meant well, but his measures were not always judicious; and being a *parvenu*, he exhibited a tyrannical spirit which brought upon him the hatred of the Syrians. In 1834 an insurrection broke out against him in Palestine, but was quelled, although the Druses and Beduins were still far from being subdued. In 1839 at Nisib Ibrâhîm Pasha gained another brilliant victory over the Turks. Meanwhile the discontent which prevailed in Syria, in consequence of the heavy burdens imposed on the land, steadily increased. In 1840 Lebanon revolted, and the French government thereupon withdrew its protection from Moḥammed. At length, during the same year, the somewhat feeble intervention of England and Austria regained Syria for the sultan ʿAbdul-Mejîd, the scale having been turned against the Egyptians by the bombardment and capture of Acre by Napier.

Since that period the Turks have had considerable difficulties to contend with owing to the great conflict of religious opinions, toleration being nominally extended to all alike. The last of the innumerable tragedies of which Syria has been the theatre was the revolt of 1860 (comp. p. 344). On that occasion France, as the guardian of Roman Catholic interests, sent a body of troops to protect the Christians in Syria, and caused the disturbed districts to be occupied for a considerable time. Since that intervention the Lebanon district has been formed into an independent sanjaḳ (p. lvii), the governor of which is required to profess the Christian religion.

Chronological Table.

Up to the period of the exile the dates given can only be taken as approximate.

B. C.	Kingdom of Judah.	Kingdom of Israel.
circa 1000	David becomes king over all Israel.	
ca. 970-33	Solomon. Partition of the kingdom ca. 933.	
933-17	Rehoboam, son of Solomon. Contests with Israel. King of Judah and Benjamin.	
928	The Egyptian king Shishak (Sheshonk) plunders Jerusalem.	
916-14	Abijah. Wars with Jeroboam I.	
913-873	Asa. League with Damascus against Israel. Destruction of Ramah.	
873-49	Jehoshaphat fights against the Moabites, and allies himself with Ahab against the Syrians.	
849-42	Jehoram.	
842	Ahaziah.	
842-36	Athaliah, mother of Ahaziah; she is slain by the priests.	
836-797	Jehoash. He is assassinated.	
797-79	Amaziah; defeats the Edomites; is taken prisoner and slain by Joash. Jerusalem plundered.	
779-40	Uzziah; reconquers Elath.	
743	Isaiah begins his labours.	
740-36	Jotham; his kingdom prospers.	
736-28	Ahaz. He begs for aid from the Assyrians against Pekah and Rezin; pays tribute to Tiglath Pileser at Damascus.	
ca. 933-12		Jeroboam I. Shechem capital of Israel.
912-11		Nadab, with the whole house of Jeroboam, slain by Baasha.
911-888		Baasha. Benhadad I. of Damascus.
888-87		Elah; slain with all his house by Zimri.
887-77		Omri. Tibni, king over half Israel. Samaria built.
876-54		Ahab; marries Jezebel, daughter of Ethbaal, king of Tyre. The Syrians besiege Samaria, and are defeated at Aphek.
854-53		Ahaziah.
853-42		Jehoram. Omri's dynasty ended by Jehu.
842-15		Jehu. Becomes vassal of the Assyrians.
814-798		Jehoahaz. The Syrians oppress Israel.
798-83		Joash recovers what the Syrians had taken.
783-43		Israel prospers under Jeroboam II.; the ancient frontiers restored.
743		Zachariah, assassinated by Shallum, who is in his turn slain by Menahem.
743-37		Menahem, pays tribute to the Assyrians.
737-36		Pekahiah.
736-30		Pekah, allies himself with Rezin, king of Damascus, against Judah, and is slain by Hoshea.
730-22		Hoshea; pays tribute to Shalmaneser IV.

727-699	Hezekiah. Is tributary to the Assyrians.
722	Sargon captures Samaria and deports some of the inhabitants to Assyria.
705	Hezekiah rebels against Sennacherib. Alliance with Egypt. Sennacherib invades Judah on his march against Egypt.
698-43	Manasseh.
642-40	Amon. Is murdered by conspirators.
640-9	Josiah, under the guidance of Jeremiah and Zephaniah, centralises the worship of Yahweh. Josiah falls whilst fighting against the Egyptians at Megiddo. The kingdom dependent on Pharaoh-Necho, king of Egypt.
609	Jehoahaz, son of Josiah, dethroned by Pharaoh-Necho.
608-597	Eliakim, brother of Jehoahaz, made king by Necho under the name of Jehoiakim. Syria tributary to Egypt. After Necho's defeat at Carchemish Jehoiakim serves Nebuchadnezzar, but rebels after three years.
597	Jehoiachin. Nebuchadnezzar takes Jerusalem and carries the inhabitants away captives.
597-86	Zedekiah, uncle of Jehoiachin, relying on Pharoah-Hophra, king of Egypt, rebels against Nebuchadnezzar.
586	Siege of Jerusalem; destruction of the Temple; the princes carried away captive to Babylon; others flee to Egypt. End of the kingdom of Judah.
586-73	Nebuchadnezzar besieges Tyre (13 years) in vain.
561	Jehoiachin is released from prison by Evil-merodach.
538	By permission of Cyrus, Zerubbabel and Jeshua conduct some of the Jews back to Palestine.
520	Foundation of the Second Temple. Its erection obstructed by the Samaritans.
516	Completion of the Temple. Establishment of the ritual by the priests and Levites.
458	During the reign of Artaxerxes Longimanus Ezra brings back more Jews and Benjamites.
445	Nehemiah, cupbearer of Artaxerxes I., is appointed governor of Jerusalem, and fortifies the city. Erection of a temple on Mt. Gerizim.
444	Promulgation of the Book of the Law brought by Ezra.
344	Sidon destroyed by the Persian king Artaxerxes III. Ochus.
333	Alexander the Great conquers Syria after the battle of Issus.
332	Tyre captured and destroyed. The Jews submit to Alexander. Andromachus, and afterwards Memnon, governor of Palestine.
320	Ptolemy takes possession of Syria and Palestine.
314	Antigonus wrests Palestine from him.
312	Beginning of the era of the Seleucidæ.

	Palestine.		Syria.
301	Ptolemy recovers Palestine in accordance with the treaty of partition after the battle of Ipsus.	312-280	Seleucus I. Nicator founds Antioch on the Orontes soon after obtaining possession of Syria.
301-204	Prosperous reigns of Ptolemy Lagi, Philadelphus, Euergetes, and Philopator.	280-261	Antiochus I. Soter unites Asia Minor and Syria, but loses Cappadocia, Pontus, Bithynia, and Pergamus.
264-48	Renewed contests between the Syrian and Egyptian empires for the possession of Palestine.	261-246	Antiochus II. Theos. A weak ruler.
217	Antiochus tries to gain possession of Palestine. Is defeated at the battle of Raphia.	246-226	Seleucus II. Callinicus loses most of the towns in Asia Minor, and the Egyptians occupy the rest of his kingdom. Wages war against his brother Hierax; Gallic predatory hordes infest the country; intestine disorders. Unsuccessful war with Persia.
202	Palestine captured by Antiochus II.		
200	Scopas, general of Ptolemy V. Epiphanes, recovers Palestine for Egypt.		
198	Antiochus III., in consequence of the battle of Paneas, recovers Palestine.	226-223	Seleucus III. Ceraunus.
		223-187	Antiochus III., the Great, instigated by the Ætolians and by Hannibal's advice, makes war against the Romans. He is defeated by M. Porcius Cato at Thermopylæ, and after a second defeat at Magnesia in Lydia he is obliged to give up the lands on this side of the Taurus.
175	Antiochus IV. begins to hellenize Judæa by force. Jason, brother of Onias, purchases the office of high-priest from Antiochus Epiphanes.	187-175	Seleucus IV. Philopator plunders the Temple at Jerusalem, and is slain by Heliodorus.
170-168	Plundering of the Temple. Antiochus endeavours to introduce the Greek religion.	175-164	Antiochus IV. Epiphanes undertakes four campaigns against Egypt, and plunders Jerusalem twice.
167	Revolt of the Asmonean Mattathias.		

	Palestine.		Syria.
166	Judas Maccabæus, son of Mattathias, defeats the Syrian generals, Apollonius, Serron, and Gorgias.		
165	Re-dedication of the Temple. Victorious campaigns of Judas in the adjoining countries.	164-162	Antiochus V. Eupator, under the guardianship of Lysias, concludes peace with Judas.
163	Lysias defeats the Jews at Beth-Zachariah, but grants freedom of worship.	162-151	Demetrius I. Soter.
		151-146	Alexander Balas.
161	Judas defeats Nicanor at Beth Horon; is afterwards defeated and slain in battle by Bacchides.	146 et seq.	Demetrius II., Nicator, and Tryphon.
		139-128	Antiochus VII. Sidetes.
161-142	Jonathan Apphus, high-priest and meridarch.	128-125	Demetrius II. Nicator.
142	Demetrius acknowledges the independence of Judæa.	125	Seleucus V.
		125-112	Antiochus VIII. Gryphus. Partition of the kingdom.
142-135	Simon, brother of Judas, becomes hereditary high-priest and prince. Asmonean dynasty begins.	112-95	Antiochus IX. Cyzicenus.
		95	Seleucus VI.
135-105	John Hyrcanus conquers Peræa and Samaria.	95-94	Antiochus X. Eusebes, King of Damascus.
106-104	Aristobulus, conquers Ituræa.	94-83	Philip, son of Gryphus.
104-78	Alexander Jannæus.	91-87	Demetrius Eucærus, at Damascus.
78-69	Alexandra.	87-85	Antiochus XII. Dionysus.
69	Hyrcanus II.	85	Aretas, king of Arabia, at Damascus.
69-63	Aristobulus II., afterwards carried to Rome. Gabinius divides the country into five provinces.	83-69	Tigranes of Armenia, master of Syria.
37 B. C.-4 A. D.	Herod, aided by the Romans, captures Jerusalem, and is appointed king by the Roman republic. Beginning of the Idumæan dynasty.	69-64	Antiochus XIII. Asiaticus, the last of the Seleucidæ.
4	Partition of the kingdom. Birth of CHRIST.	64	Syria declared a Roman province.

A. D.	
6	Quirinius appointed legate of Syria; Coponius first procurator of Judæa, with headquarters at Cæsarea. Judas Gaulonites rebels.
18-36	Caiaphas, high-priest.
26	Pontius Pilate appointed governor.
28	Ministry of Christ. Crucified about 31.
36	Marullus succeeds Pilate.
44	Revolt of Theudas quelled by the procurator Cuspius Fadus.
48	Cumanus, procurator.
52	Felix, procurator of Judæa.
60	Porcius Festus, procurator.
64	Gessius Florus, procurator of Judæa, causes the outbreak of a rebellion.
67	Vespasian conquers Galilee.
70	Titus captures Jerusalem. Lucilius Bassus and Flavius Sylva quell the insurrection in the rest of the country.
118	Tineius Rufus, governor of Palestine.
132	Insurrection of Bar Cochba (acknowledged as the Messiah by the Rabbi Akiba) is put down by Julius Severus.
135	Bar Cochba slain. Jerusalem converted into a heathen colony, under the name of Ælia Capitolina.
218-222	Antonius Heliogabalus of Emesa, Emperor of Rome.
244-249	Philip Arabs of the Ḥaurân, Emperor of Rome.
260-267	Odenatus, King of Palmyra.
272	Aurelian defeats Zenobia and destroys Palmyra.
323-336	Constantine the Great. Recognition of Christianity.
326	Pilgrimage of St. Helena to Jerusalem.
527-565	Justinian I.
616	Chosroes II., king of Persia, conquers Syria and Palestine.
622-628	Heraclius, emperor of Byzantium, reconquers these provinces.
570 or 571	Birth of Moḥammed.
622	Moḥammed's flight (Ḥijra) from Mecca to El-Medîna (16th July).
632	Death of Moḥammed.
632-634	Abu Bekr, father-in-law of Moḥammed, first Khalîf. The general Khâlid conquers Boṣra in Syria.
634-644	ʿOmar, Khalîf.
636 et seq.	Defeat of the Byzantines on the Yarmûk. Syria falls into the hands of the Arabs. Damascus, Jerusalem, and Antioch captured.
644-656	ʿOthman, Khalîf.
656-661	ʿAli, Khalîf.
661-679	Muʿâwiya, the first Khalîf of the family of the Omayyades, makes Damascus his residence.

680-683	Yezîd I.
683-685	Merwân I.; he defeats the Ḳeisites in the neighbourhood of Damascus.
685-705	ʿAbd el-Melik. Battles with ʿAbdallâh Ibn ez-Zubeir at Mecca (692) and with ʿAbd er-Raḥmân (704).
705-715	Welîd I.; the Arabian supremacy extended to Spain (711).
715-717	Suleimân defeats the Byzantines.
717-720	ʿOmar II.
720-724	Yezîd II.
724-743	Hishâm.
743-744	Welîd II.
744	Yezîd III.; revolt in Palestine. — Ibrâhîm, brother of Yezîd, reigns for a few months.
745	Merwân II. deprives Ibrâhîm of his authority. Continued disturbances in Syria.
750	Merwân defeated by the ʿAbbasides at the battle of the Zâb. The central point of the kingdom removed to ʿIrâḳ (Bagdad).
780 (1)	Aḥmed ibn Ṭulûn, governor of Egypt, conquers the whole of Syria.
901 (2)	Rise of the turbulent sect of Carmates.
934 (5)	Ikhshîd, founder of the dynasty of Ikhshides, appointed governor of Syria and Egypt.
944-967	Seif ed-Dauleh, a Ḥamdanide, fights against the Greeks and the Ikhshides at Aleppo.
969	The Fâtimites conquer Egypt, and, after repeated attempts, the whole of Syria also. Continued struggles.
1070 (1)	Rise of the Seljuks, who gradually obtain possession of the whole of Syria — capturing Damascus about 1075, and Antioch about 1085.
1096	Beginning of the first Crusade; Godfrey de Bouillon, Baldwin, Bohemund, Raimund IV.
1098	The Crusaders capture Antioch.
1099	Baldwin declared prince of Edessa. Conquest of Jerusalem. Godfrey de Bouillon king; defeats the Egyptians at Ascalon.
1100-1118	Baldwin I., king of Jerusalem. The Franks capture Cæsarea, Tripoli, and Beirût.
1104-28	Togtekîn, Prince of Damascus, defeats the Franks.
1118-31	Baldwin II.; under him the Frank dominions reach their greatest extent.
1131-43	Fulke of Anjou, king of Jerusalem.
1143-62	Baldwin III., conquers Acre in 1153.
1146	Nûreddîn, son of Zengi, ruler of N. Syria, captures Damascus (dynasty of the Atabekes); he takes Edessa and oppresses the Franks.

1147-49	Second Crusade, under Louis VII. of France and Conrad III. of Germany.
1148	The Franks endeavour to capture Damascus, of which Nûr-eddîn gains possession six years later.
1162-73	Amalrich, king of Jerusalem, undertakes a campaign against Egypt.
1171	Ṣalâḥ ed-Dîn (Saladin), the Eyyubide, puts an end to the dynasty of the Fâtimites in Egypt.
1173-85	Baldwin IV., the Leper.
1180	Victory of the Franks at Ramleh.
1183	Saladin becomes master of the whole of Syria, except the Frank possessions.
1185-86	Baldwin V.
1186-87	Guy of Lusignan.
1187	Saladin gains a victory at Ḥaṭṭîn, and conquers nearly the whole of Palestine.
1189-92	Third Crusade, under Frederick Barbarossa, Richard Cœur de Lion, and Philip Augustus.
1193	Saladin cedes the sea-board from Jaffa to Acre to the Franks. Death of Saladin.
1228-29	Fifth Crusade. Frederick II. obtains Jerusalem, etc. from Kâmil, Sultan of Egypt.
1244	The Kharezmians, invited to aid the Egyptians, ravage Syria.
1259-60	The Mongols under Hûlagû conquer N. and Central Syria, and penetrate as far as the Egyptian frontier.
1260-77	Beibars, the Mameluke Sultan of Egypt, recaptures Damascus, and defeats the Franks (1265-1268).
1279-90	Ḳilâwûn, Sultan of Egypt.
1291	His son, Melik el-Ashraf, puts an end to the Frank rule in Palestine.
1400	Timurlenk (Tamerlane) conquers Syria.
1517	Selîm I. wrests Syria from the Mamelukes and incorporates it with the Turkish empire.
1595-1634	Fakhreddîn, emîr of the Druses.
1799	Napoleon conquers Jaffa. Battle of Mt. Tabor. Retreat.
1832	Moḥammed ʿAli Pasha of Egypt; his adopted son Ibrâhîm conquers Syria, and the country is ceded to Egypt by Turkey at the peace of Kutahya in 1833.
1839	Turkey introduces reforms. Sultan ʿAbdul Mejîd issues the Khatti Sherîf of Gülkhaneh.
1840	Intervention of the European powers. Syria re-conquered for the Porte, chiefly by the English fleet.
1847	An affray in the church of the Nativity at Jerusalem leads, after long negociations, to war with Russia (1853-56).
1860	The Druses rise against the Christians. French expedition in 1861.

V. Present Population and Statistics of Syria. Religions.

I. **Population.** Ethnographically, the population of Syria consists of Franks, Jews, Syrians, Arabs, and Turks; according to religions, of Mohammedans, Christians, Jews, and several other sects.

The traveller will soon learn to distinguish the Jews, Christians, and Muslims of Syria by their features and dress.

The Franks (Europeans) form a very small proportion of the population. Distinct from them are the so-called '*Levantines*', Europeans (especially Italians and Greeks) or descendants of Europeans, who have entirely adopted the manners of the country.

The Jews who remained in the country were but few in number; most of those who now reside in Palestine are comparatively recent settlers from Europe (see p. lxxxiii).

By Syrians we understand the descendants of all those peoples who spoke Aramaic at the beginning of our era, with the exception of the Jews. The native Christians are descendants of the population which occupied Syria before the promulgation of El-Islâm. Some of the population embraced El-Islâm, while others adhered to their own religion. The Aramaic language gave place to the Arabic, though the former held its ground for a considerable time. The only trace of Aramaic at the present day is an admixture of that language with the Arabic spoken in three villages of the Anti-Libanus. The race of Arabian dwellers in towns has been modified by admixture of the Syrian type (as it has been in Egypt by the Coptic).

The Arabian Population consists of *ḥâḍari*, or settled, and *bédawi* (pl. *bédu*), or nomadic tribes. The latter are mostly of pure Arab blood; the settled population is of very mixed origin. The ancient place-names have indeed been retained by the villagers with remarkable tenacity, and frequently with very trifling changes of pronunciation (comp. p. lxiii). The explanation of this fact is that it was only by degrees that any newer Semitic nation was able to push its way into the existing settlements and assimilate itself with their population. In such cases the change of religion played a very unimportant part. And in this way not only most of the ancient place names were preserved with marvellous fidelity, but also other arbitrarily invented names and the false traditions connected with them. The Samaritans, for instance, tried to make out that all the ancient historical holy places were to be found in their territory (p. 252), and similarly the Jews, when their principal possession consisted of Galilee, endeavoured to locate holy places therein (p. 287); and these names have been preserved by the present population. On the other hand, in those parts of the country which have been seized by genuine Arabs (Beduins) the ancient names have mostly disappeared.

The Beduins are professedly Muslims, but, as a rule, their sole care is for their flocks and their predatory expeditions, and they attend but little to their religious rites. They are the direct descendants of the half savage nomads who have inhabited Arabia from time immemorial. Their dwellings consist of portable tents made of black goats' hair. (Such doubtless were the black tents of Kedar mentioned in Solomon's Song, i. 5.) The material is woven by the Beduin women, and is of very close texture, almost impervious to rain. The tent is formed by stretching this stuff over poles, one side being left open to a height of five or six feet. It is then divided into two compartments, one for the women, the other for the men. In the centre of the latter is arranged a fire-place, the fuel used in which consists of dried brushwood and dung. The Beduins live by cattle-breeding, and possess immense herds of sheep and camels. They can rarely be induced to till the soil. Several tribes, however, are gradually becoming more settled, and this transition is actively promoted by government. The Beduins generally live very poorly, their chief food being bread and milk; but when a guest arrives they kill a sheep or goat, and occasionally even a camel. The traveller should generally make for the first tent on the right of the entrance to the encampment, that being the tent of the shêkh or chief. The Beduins regard the laws of hospitality as inviolable, and they deem it their duty to protect their guest for three days after his departure from their camp.

War occupies much of the time of these tribes, the occasion being usually some quarrel about pastures or wells. The law of retaliation also causes many complications. Travellers, however, need be under no apprehension for their lives, unless they offer armed resistance, and have the misfortune to kill one of their assailants. Among these children of the desert life is highly prized and not lightly to be destroyed; but they are notorious thieves, and have little respect for the property of others. For thousands of years there has been constant hostility between the peasantry and the nomadic tribes, and it requires the utmost efforts of government to protect the former against the extortions of the latter. It sometimes happens, however, that the peasantry prefer paying 'brotherhood' (*khuwweh*, a tribute in grain), or black mail, to their predatory neighbours, to trusting to the protection of government, as the Turkish governors and tax-gatherers are often even more oppressive and rapacious than the Beduins.

Fortunately for the government, these wandering tribes are seldom on amicable terms with each other. They consist of two main branches: one of these consists of the 'Aenezeh, who migrate in winter towards Central Arabia, while the other embraces those tribes which remain permanently in Syria. The 'Aenezeh at the present day form the most powerful section of the Beduins, and are subdivided into four leading tribes (Ḳabîleh) — the Wuld 'Ali,

the Ḥesench, the Ruwalâ, and the Bisher, numbering altogether about 25-30,000 souls. The settled tribes are those permanently resident in Palestine, the Ḥaurân, the Biḳâʿ, and N. Syria; thus in the valley of the Jordan are the so-called Ghôr Arabs (Ghawârineh), and in Moab the Beni Ṣakhr. These are called *'ahl esh-shemâl'*, or people of the North, while the Beduins to the S. of the Dead Sea are known as *'ahl el-ḳibli'*, or people of the South.

Every tribe of Beduins is presided over by a shêkh, whose authority, however, is more or less limited by the jealousy of his clansmen; nor is he the principal leader in time of war. The Beduins are very fond of singing, story-telling, and poetry, which last, however, is at present in a state of very imperfect development.

The Turks (p. lxviii) are not a numerous class of the community in Syria. They are intellectually inferior to the Arabs, but are generally good-natured. The effendi *(αὐθέντης)*, or Turkish gentleman, however, is sometimes proud and arrogant. There are two parties of Turks — the Old, and the Young, or liberal party. The governors in the provinces change with the change of government at Constantinople. As the two parties usually come into office in rapid succession, none of the governors can reckon with any certainty on his plans being carried out by his successor. The 'young' Turks, who profess to imitate European manners, do so in a purely superficial manner. They generally begin at the wrong end, many of them fancying that the proof of a modern education consists in wearing Frank dress and in drinking spirituous liquors. Throughout Turkey, indeed, the whole race is in a decaying and degenerate condition. In N. Syria, as well as on the Great Hermon, are still several nomadic Turkish tribes, or Turcomans, whose mode of life is the same as that of the Beduin Arabs.

II. **Statistics.** The population of Syria has grown considerably of late years, owing to a large extent to immigration in consequence of the Russo-Turkish war. This increase is particularly noticeable in the seaport towns and in Jerusalem and Damascus. The subjoined table gives the latest official figures for the principal vilâyets, but these are perhaps not absolutely reliable. We may reckon in addition the population of the sanjaḳ of Jerusalem at about 320,000 and that of the sanjaḳ of Zor at 100,000. The total population of Syria is therefore not more than 3 or $3\frac{1}{4}$ millions, which for an area of 108,000 sq. M. gives about 27-30 inhab. per sq. M., or about the same density of population as in the State of Mississippi (New York State 122, Great Britain 309 per sq. M.).

	Vilâyet of Beirut	Vilâyet of Sûriya	Lebanon	Vilâyet of Aleppo
Muslims	230173	585219	30422	768449
Christians	166443	264631	319296	183309
Latins	3655	3700	138	1858
Maronites	51093	24577	229680	2989
United Greeks	31372	49734	34472	24815
Un. Syrians	2100	22571	30	20913
Un. Armenians	930	—	30	18000
Un. Chaldæans	—	—	—	17865
Syr. Jacobites	—	18843	—	26812
Orthod. Nestorians	—	—	—	15300
Orthod. Greeks	72167	138081	51208	23725
Gregor. Armenians	2101	1100	—	19999
Protestants	3125	6025	738	11033
Jews	25136	5380	—	20000
Druses	1575	100450	49812	—
Nusairiyeh	95720	—	—	24000
Ismailians	9000	—	—	—
Foreigners	5507	not separately counted		
	533554	955680	399530	995758
per sq. M.	45.5	24.6	160	32.7

III. **Religions.** The three Semitic races which people Syria, Jews, Syrians, and Arabs, are similar in intellectual character. The Semites possess a rich fund of imagination, but no capacity for abstract thought. They have therefore never produced any philosophical system, properly so called, nor have they ever developed the higher forms of epic or dramatic poetry, or shown any taste for the fine arts. On the other hand, the three great religions, the Jewish, the Christian, and indirectly also the Mohammedan, have had their origin in Syria, and the Semites are thus entitled to a very important rank in the world's history. The last phase which religious thought assumed among the primitive and unmixed Semites was that of El-Islâm, which was both the last practical attempt to establish the theocracy so indispensable to the feeling of a Semite and at the same time the conclusion of Semitic prophecy.

The Muslims form about three-fourths of the whole population of Syria. They still regard themselves as possessors of the special favour of God, and as rulers of the world, preferred by Him to all other nations. In Egypt European influence, having been encouraged at court since the beginning of the present century, has greatly mitigated the arrogance of Muslims towards strangers; but in Syria the contrasts between the different sects are still very marked. El-Islâm is conscious here of having retained its hold on the bulk of the population, but the Muslims can scarcely be said to be more

fanatical than the adherents of the other religions. On the whole, the Muslims are inferior in education, but superior in morals to the Christians, especially as regards trustworthiness. Of late years competition has induced the Muslims in their turn to establish numerous schools. Further details respecting El-Islâm will be found on pp. lxxxiv et seq.

The CHRISTIANS of the East chiefly belong to the *Greek Church*, and as, with few exceptions, they speak Arabic, their services are usually conducted in that language. Most of the superior clergy, however, are Greeks by birth, who read mass in Greek, and understand no other language. The Greeks possess many schools, in the upper classes of which the Greek language is taught. The members of this church are called '*Orthodox Greeks*', and those of Syria are divided into two patriarchates, that of Jerusalem, and that of Beirût. The patriarch of Jerusalem has jurisdiction over the greater part of Palestine, while a number of bishops 'in partibus infidelium' reside in the monastery at Jerusalem, being appointed with a view to enhance the importance of their chief. These are the bishops of Sebaṣṭiyeh, Nâbulus, Lydda, Gaza, and Es-Salṭ. The bishops of Acre, Kerak, Petra, and Bethlehem, on the other hand, reside in their dioceses. To the patriarchate of Beirût belong the dioceses from Tyre to Asia Minor, including Damascus, Aleppo, Ba'albek, Ṣêdnâya, etc., the bishops being styled 'maṭrâns' (metropolitans). The Greeks are generally very fanatical, but the Latins are far more bitterly hated by them than the Protestants.

Armenians and *Coptic Jacobites* are almost unknown, except at Jerusalem, but there is a sect akin to the latter, called the *Syrian Jacobite* church. The Jacobites are monophysites; that is, they adhere to the doctrine, condemned by the Council of Chalcedon, that Christ possesses one nature only; or, in other words, they admit the existence of his two natures, but maintain that in him they became one. They derive their name from a certain Jacob Baradâi, Bishop of Edessa (d. 587), who during the persecution of this sect under Justinian I. wandered through the East in poverty, and succeeded in making numerous proselytes. Like the Greeks, they use leavened bread for the communion, and cross themselves with one finger only. The Greeks and Syrians use the Greek calendar; and the monks still sometimes reckon from the era of the Seleucidæ (beginning 312 B.C.). Their ecclesiastical language is ancient Syrian. The patriarch of the Jacobites now resides at Diârbekr and Merdîn. Most of the Jacobites reside there, and some of them still speak Syrian. These Syrians are for the most part poor and of very humble mental capacity, and their monks are deplorably ignorant. The Jacobite monks, like the Greek, never eat meat; with almost the whole sect, indeed, religion is a matter of mere external observance.

Chaldaean Christians or *Nestorians*, formerly called in India

'St. Thomas Christians', are met with in N. Syria only, their main settlements being in the mountains of Kurdistan. They derive their name from Nestorius, bishop of Constantinople (d. ca. 440), whose teachings were condemned at the Synod of Ephesus in 431. In contrast to the Jacobites, the Nestorians hold that the two natures of Christ are quite distinct and that though they are connected they never became one. They regard the epithet of 'Theotokos' or 'Mother of God' applied to the Virgin as pagan.

Generally speaking, the clergy of the *Roman Catholic*, or '*Latin*', church in Syria, thanks to the propaganda of Rome and to the efforts of many Franks of that faith in Palestine, are far superior to the Greek and the Syrian. To the Latin church are affiliated the *Oriental Catholic* churches: *viz.* the *Greek Catholic* (United Greek), the *Syrian Catholic* (United Syrian), the *Chaldaean* (United Nestorians), the *Armenian Catholic*, and the *Coptic Catholic*. To this day Lazarists, Franciscans, Jesuits, and the Pères de Sainte Anne (missionaries from Algiers) are actively engaged in extending these churches. These churches, however, have hitherto asserted their independence of Rome in some particulars. They celebrate mass in Arabic (at least the Greek section), they administer the sacrament in both kinds, and their priests may be married men, though they may not marry after ordination. The Greek Catholic church (Melchites) is a very important body. It is governed by a patriarch at Damascus and 13 bishops, and it includes the wealthiest and most aristocratic of the Christians. The Syrian Catholics have a patriarch at Aleppo, who sometimes also resides at Merdîn, and 11 bishops. The Armenian Catholics have a patriarch at Constantinople and 14 bishops. The United Chaldæans have a patriarch at Mossul and 11 bishops.

Since 1182 the *Maronites* have also belonged to the Romanists. They were originally monothelites; that is, they held that Christ was animated by one will only. Their name is derived from a certain Maron, who is said to have lived in the 6th century. The complete subjection of the Maronites to the Romish Church was effected about the year 1600, after a Collegium Maronitarum had been founded at Rome in 1584, where a number of Maronite scholars distinguished themselves. The Maronite church still possesses special privileges, including that of reading mass in Syrian, and the right of the inferior clergy to marry. The patriarch, who resides in the monastery of Ḳanôbîn (p. 381), is elected by the bishops, subject to the approval of Rome. The episcopal dioceses are Aleppo, Ba'albek, Jebeil, Tripoli, Ehden, Damascus, Beirût, Tyre, Cyprus, and five others. Intellect and morality of the Maronites are undeveloped; they are most bitter enemies of their neighbours the Druses. Their chief seat is in Lebanon, particularly in the region of Bsherreh, above Tripoli, where they possess many handsome monasteries some of which even contain printing-presses for their liturgies and other works. The Maronites live by agriculture and

cattle-breeding, and the silk-culture forms another of their chief occupations. They have succeeded in asserting a certain degree of independence of the Turkish government (p. 332).

Among the Latins must also be included the foreign *Frank Monks*, who have long possessed monasteries of their own in the Holy Land (p. xxxv). The Franciscans in particular deserve great credit for the zeal they have manifested in providing suitable accommodation for pilgrims at many different places. They are generally Italians and Spaniards, and more rarely Frenchmen. The schools over which they preside exercise a very beneficial influence on the native clergy. — A Latin patriarchate has been established at Jerusalem, and there is an apostolic delegate in Beirût.

The *Protestants* in Syria have been converted chiefly through the agency of American missionaries. Beirût is the headquarters of the Americans (pp. 321, 322), whose influence is greatest among the Christians of Lebanon. The mission in Palestine is conducted by the English and Germans. — The chief reproach directed by the other religious communities against the Protestants is that they observe no fasts.

The Oriental Jews are of several different classes. The *Sephardim* are Spanish-Portuguese Jews, who immigrated after the expulsion of the Jews from Spain under Isabella I., and who still speak a corrupt Spanish patois. The *Ashkenazim* are from Russia, Galicia, Hungary, Bohemia, Moravia, Germany, and Holland, and speak German with the peculiar Jewish accent. These again are subdivided into the *Perushim* (Pharisees) and the *Chasidim*. The Karaites, who reject the Talmud, are almost extinct. The Jews of the East have retained their original character to a considerable extent, and are easily recognised, both by their physiognomy and their dress. They are generally tall and slender in stature, wear their peculiar side-locks of hair and broad-brimmed felt hats or turbans of dark cloth. The Sephardim wear black turbans. — The Jews generally dwell in a quarter of their own; many of them are under the protection of European consuls.

The Christians are also distinguishable by their costume. In the towns they generally wear the simple red fez, which is occasionally enveloped in a black or dark turban. The Muslims generally wear white turbans with a gold thread woven in the material, while the descendants (?) of the prophet wear green turbans. The Druses wear turbans of snowy whiteness. The peasants and Beduins generally wear merely a coloured cloth over their heads *(keffiyeh)*, bound with a cord made of wool or camels' hair *('aqâl)*.

VI. Doctrines of El-Islâm.

Manners and Customs of the Mohammedans.

El-Islâm is still the most extensively disseminated of the great religions and its power is still on the increase.

Mohammed† as a religious teacher took up a position hostile to the 'age of ignorance and barbarism', as he called heathenism. The revelation which he believed it was his mission to impart was, as he declared, nothing new. His religion was of the most remote antiquity, all men being supposed by him to be born Muslims, though surrounding circumstances might subsequently cause them to fall away from the true religion. Even in the Jewish and Christian scriptures (the Torah, Psalms, and Gospels), he maintained, there were passages referring to himself and El-Islâm, but these passages had been suppressed, altered, or misinterpreted. So far as Mohammed was acquainted with Judaism and Christianity, he disapproved of the rigour of their ethics, which were apt to degenerate into a body of mere empty forms, while he also rejected their dogmatic teaching as utterly false. Above all he repudiated whatever seemed to him to savour of polytheism, including the doctrine of the Trinity, which 'assigned partners' to the one and only God. Every human being who possesses a capacity for belief

† Mohammed ('the praised', or 'to be praised') was a scion on the paternal side of the family of Hâshim, a less important branch of the noble family of Kureish, who were settled at Mecca and were custodians of the Ka'ba. His father 'Abdallâh died shortly before his birth (about 570). In his sixth year his mother Amina died. The boy was then educated by his grandfather 'Abd el-Muttalib, and, after the death of the latter two years later, by his uncle Abu Tâlib. Mohammed afterwards undertook commercial journeys, at first in company with his uncle, and then, when about twenty-five years of age, in the service of the widow Khadija, who became his first wife. On one of these journeys he is said to have become acquainted with the Christian monk Bahîra (p. 190) at Bosra.

About that period a reaction in the religious life of the Arabs had set in, and when Mohammed was about forty years of age he too was struck with the vanity of idolatry. He honestly believed he received revelations from heaven. He cannot therefore be called an impostor. A dream which he had on Mt. Hira near Mecca gave him the first impulse, and he soon began with ardent enthusiasm to promulgate monotheism and to warn his hearers against incurring the pains of hell. It is uncertain whether Mohammed himself could read and write. His new doctrine was called Islâm, or subjection to God. At first he made converts in his own family only, and the 'Muslims' were persecuted by the Meccans. Many of them, and at length Mohammed also (622), accordingly emigrated to Medîna, where the new religion made great progress. After the death of Khadija Mohammed took several other wives, partly from political motives.

He now endeavoured to stir up the Meccans, and war broke out in consequence. He was victorious at Bedr, but lost the battle of the Uhud. His military campaigns were thenceforth incessant. He obtained great influence over the Beduins, and succeeded in uniting them politically. In 630 the Muslims at length captured the town of Mecca, and the idols were destroyed. Mohammed's health, however, had been completely undermined by his unremitting exertions for about twenty-four years; he died on 8th June, 632, at Medîna, and was interred there.

he considered bound to believe in the new revelation of El-Islâm, and every Muslim is bound to promulgate this faith. Practically, however, this stringency was afterwards relaxed, as the Muslims found themselves obliged to enter into pacific treaties with nations beyond the confines of Arabia. A distinction was also drawn between peoples who were already in possession of a revelation, such as Jews, Christians, and Sabians, and idolaters, the last of whom were to be rigorously persecuted.

The Muslim creed is embodied in the words: 'There is no God but God (Allah), and Mohammed is the prophet of God' † *(lâ ilâha ill' Allâh, wa Muhammedar-rasûlu-llâh)*. This formula, however, contains the most important doctrine only; for the Muslim is bound to believe in three cardinal points: (1) God and the angels, (2) written revelation and the prophets, and (3) the resurrection, judgment, eternal life, and predestination.

(1). God and the Angels. The emphatic assertion of the unity of God is by no means peculiar to Mohammedanism. As God is a Spirit, embracing all perfection within Himself, ninety-nine of his different attributes were afterwards gathered from the Ḳorân, and these now form the Muslim rosary. Great importance is also attached to the fact that the creation of the world was effected by a simple effort of the divine will. (God said 'Let there be', and there was.)

The story of the creation in the Ḳorân is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne was water; then the earth was formed. In order to keep the earth steady, God created an angel and placed him on a huge rock, which in its turn rests on the back and horns of the bull of the world. And thus the earth is kept in its proper position.

In connection with the creation of the firmament is that of the *Jinn* (demons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. At a later period numerous fables regarding these jinn were invented, and this day the belief in them is very general. When the jinn became arrogant, an angel was ordered to banish them, and he accordingly drove them to the mountains of Ḳâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created on the evening of the sixth day, and the Muslims on that account observe Friday as their sabbath. After the creation of Adam comes the fall of the angel who conquered the jinn. As he refused to bow down before Adam he was exiled and thenceforward called *Iblîs*, or the devil. The fall of man is connected with Mecca and the Ka'ba; Adam was there reunited to Eve; and the black stone derives its colour from Adam's tears. At Jidda, the harbour for Mecca, the tomb of Eve is pointed out to this day. Adam is regarded

† Allâh is also the name of God used by the Jews and Christians who speak Arabic.

as the first orthodox Muslim; for God, from the earliest period, provided for a revelation.

Besides the creative activity of God, his maintaining power is specially emphasised as being constantly exercised for the preservation of the world. His instruments for this purpose are the *Angels*. They are the bearers of God's throne and execute his commands. They also act as mediators between God and men, being the constant attendants of the latter. When a Muslim prays (which he does after the supposed fashion of the angels in heaven) it will be observed that he turns his face at the conclusion first over his right and then over his left shoulder. He thereby greets the recording angels who stand on each side of every believer, one on the right to record his good, and one on the left to record his evil deeds. The traveller will also observe the two stones placed over every grave in a Muslim burial-ground. By these sit the two angels who examine the deceased, and in order that the creed may not escape his memory it is incessantly chanted by the conductor of the funeral.

While there are legions of good angels, who differ in form, but are purely ethereal in substance, there are also innumerable satellites of Satan, who seduce men to error and teach them sorcery. They endeavour to pry into the secrets of heaven, to prevent which they are pelted with falling stars by the good angels. (This last is a notion of very great antiquity.)

(2). Written Revelation and the Prophets. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary, and it is attained by intuition and by direct communication. The prophets are very numerous, amounting in all, it is said, to 124,000; but their ranks are very different. Some of them have been sent to found new forms of religion, others to maintain those already existing. The prophets are free from all gross sins; and they are endowed by God with power to work miracles, which power forms their credentials; nevertheless, they are generally derided and disbelieved. The great prophets are Adam, Noah, Abraham, Jesus, and Moḥammed.

Adam, who has been already mentioned, is regarded as a pattern of human perfection, and is therefore called the 'representative of God'. — *Noah's* history is told more than once in the Ḳorân, where it is embellished with various additions, such as that he had a fourth, but disobedient son. The preaching of Noah and the occurrence of the Deluge are circumstantially recorded. The ark is said to have rested on Mt. Jûdi near Mosul. The giant 'Uj, son of 'Enak, survived the flood. He was of fabulous size, and traditions regarding him are still popularly current.

Abraham (Ibrâhîm) is spoken of by Moḥammed, after the example of the Jewish writers, as a personage of the utmost importance, and, as in the Bible, so also in the Ḳorân, he is styled the

'friend of God' (comp. James ii. 23). Moḥammed was desirous of restoring the 'religion of Abraham', and he attached special importance to that patriarch as having been the progenitor of the Arabs through Ishmael. Abraham was therefore represented as having built the Ka'ba, where his footprints are still shown. One of the most beautiful passages in the Ḳorân is in Sûreh vi. 76, where Abraham is represented as first acquiring a knowledge of the one true God. His father was a heathen, and Nimrod at the time of Abraham's birth had ordered all new-born children to be slain (a legend obviously borrowed from the Slaughter of the Innocents at Bethlehem). Abraham was therefore brought up in a cavern, which he quitted in his fifteenth year. 'And when the darkness of night came over him he beheld a star and said — That is my Lord; but when it set, he said — I love not those who disappear. Now when he saw the moon rise, he said again — This is my Lord; but when she also set, he exclaimed — Surely my Lord has not guided me hitherto that I might belong to *erring* men. Now when he saw the sun rise, he spake again — That is my Lord; he is greater. But when he likewise set, he exclaimed — O people, I will have nothing to do with what ye idolatrously worship; for I turn my face steadfastly towards Him who created heaven and earth out of nothing; and I belong not to those who assign Him partners!' — Besides the slightly altered Bible narratives we find a story of Abraham having been cast into a furnace by Nimrod for having destroyed idols, and having escaped unhurt. — The history of *Moses*, as given in the Ḳorân, presents no features of special interest. He is called the 'speaker of God', he wrote the Torah, and is very frequently mentioned.

In the story of *Jesus* Moḥammed has perpetrated an absurd anachronism, Mary being confounded with Miriam, the sister of Moses. Jesus is called 'Isâ in the Ḳorân; but 'Isâ is properly Esau, a name of reproach among the Jews; and this affords us an indication of the source whence Moḥammed derived most of his information. On the other hand, Jesus is styled the 'Word of God', as in the Gospel of St. John. A parallel is also drawn in the Ḳorân between the creation of Adam and the nativity of Christ; like Adam, Jesus is said to have been a prophet from childhood, and to have wrought miracles which surpassed those of all other prophets, including even Moḥammed himself. He proclaimed the Gospel, and thus confirmed the Torah; but in certain particulars the law was abrogated by him. Another was crucified in his stead, but God caused Jesus also to die for a few hours before taking him up into heaven.

Modern investigation shows with increasing clearness how little originality these stories possess, and how Moḥammed merely repeated what he had learned from very mixed sources (first Jewish, and afterwards Christian also), sometimes entirely misunderstanding the information thus acquired. The same is the case with the

numerous narratives about other pretended prophets. Even Alexander the Great is raised to the rank of a prophet, and his campaign in India is represented as having been undertaken in the interests of monotheism. Alexander is also associated with the *Khiḍr* (also pronounced *Khaḍr*), or the animating power of nature, which is sometimes identified with Elijah and St. George.

The only other matter of interest connected with Moḥammed's religious system is the position which he himself occupies in it. Moses and Christ prophesied his advent, but the passages concerning him in the Torah and Gospel have been suppressed. He is the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets; but he does not profess to be entirely free from minor sins. He confirms previous revelations, but his appearance has superseded them. His whole doctrine is a miracle, and it, therefore, does not require to be confirmed by special miracles. After his death, however, a number of miracles were attributed to him, and although he was not exactly deified, the position assigned to him is that of the principal mediator between God and man. The apotheosis of human beings is, moreover, an idea foreign to the Semitic mind, and it was the Persians who first elevated ʿAli and the imâms (literally reciters of prayers) who succeeded him to the rank of supernatural beings.

The Ḳorân itself was early regarded as a revelation of entirely supernatural origin. The name signifies 'rehearsal', or 'reading', and the book is divided into parts called *sûrehs*. The first revelation vouchsafed to the prophet took place in the 'blessed night' in the year 609. With many interruptions the 'sending down' of the Ḳorân extended over twenty-three years, until the whole book, which had already existed on the 'well-preserved table' in heaven, was in the prophet's possession. During the time of the ʿAbbaside khalîfs it was a matter of the keenest controversy whether the Ḳorân was created or uncreated. (The Oriental Christians have likewise always manifested a great taste for subtle dogmatic questions, such as the Procession of the Holy Ghost.) The earlier, or Meccan Sûrehs, which on account of their brevity are placed at the end of the book, are characterised by great freshness and vigour of style. They are in rhyme, but only partially poetic in form. In the longer Sûrehs of a later period the style is more studied and the narrative often tedious. The Ḳorân is nevertheless regarded as the greatest masterpiece of Arabic literature. The prayers of the Muslims consist almost exclusively of passages from this work, although they are entirely ignorant of its real meaning. Even by the early commentators much of the Ḳorân was imperfectly understood, for Moḥammed, although extremely proud of his 'Arabic Book', was very partial to the use of all kinds of foreign words. The translation of the Ḳorân being prohibited, Persian, Turkish, and Indian children learn it entirely by rote.

The best English translations of the Ḳorân are those of *Sale* (1734; with a preliminary discourse and copious notes, ed. by Rev. E. M. Wherry, 1882-86, 4 vols., and also obtainable in a cheap form); *Rodwell* (London 1861; 2nd ed. 1878); and *Palmer* (London, 1880).

(3). Future State and Predestination. That the main features of Moḥammed's teaching on these points have been borrowed from the Christians is shown by the part to be played by Christ at the Last Day. On that day Christ will establish El-Islâm as the religion of the world. With him will re-appear the Mahdi, the twelfth Imâm (p. xciv), and the beast of the earth (p. lxxxv), while the peoples of Gog and Magog will burst the barrier beyond which they were banished by Alexander the Great (p. lxxxviii). The end of all things will begin with the trumpet-blasts of the angel Asrâfîl; the first of these blasts will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell (p. 52). Some believe in a kind of limbo, like that of the Hebrews and Greeks, while others maintain that the souls of the dead proceed directly to the gates of Paradise. At the Judgment every man is judged by the books of the recording angels (p. lxxxvi). The book is placed in the right hand of the good, but is bound in the left hand of the wicked behind their backs. The scales in which good and evil deeds are weighed (p. 40) play an important part in deciding the soul's fate, and the doctrine of the efficacy of works is carried so far that works of supererogation are believed to be placed to the credit of the believer. The demons and animals, too, must be judged. Hell, as well as heaven, has different regions; and El-Islâm also assumes the existence of a purgatory, from which release is possible. Paradise is depicted by Moḥammed, in consonance with his thoroughly sensual character, as a place of entirely material delights.

The course of all events, including the salvation or perdition of every individual, is, according to the strict interpretation of the Ḳorân, absolutely predestined; although several later sects have endeavoured to modify this terrible doctrine. It is these views, however, which give rise to the pride of the Muslims. By virtue of their faith they regard themselves as certainly elect.

In the second place the Ḳorân is considered to contain, not only a standard of ethics, but also a code of civil law.

The Morality of El-Islâm is specially adapted to the character of the Arabs. Of duties to one's neighbour charity is the most highly praised, and instances of its practice are not unfrequent. Hospitality is much practised by the Beduins, and by the peasantry also in those districts which are not overrun with travellers. Frugality is another virtue of the Arabs, though too apt to degenerate into avarice and cupidity. The law of debtor and creditor is lenient. Lending money at interest is forbidden by the Ḳorân, but is nevertheless

largely practised, the lowest rate in Syria being 12 per cent. The prohibition against eating unclean animals, such as swine, is older than El-Islâm, and is based on ancient customary law. Whether Moḥammed prohibited the use of intoxicating drinks merely because, as we learn from pre-islamic poets, drunken carouses were by no means infrequent, cannot now be ascertained. Wine, however, and even brandy, are largely consumed by the upper classes, especially the Turks.

Although Polygamy is sanctioned, every Muslim being permitted to have four wives at a time, and few men remain unmarried, yet among the bulk of the population monogamy is far more frequent, owing to the difficulty of providing for several wives and families at once. The wives, moreover, are very apt to quarrel, to the utter destruction of domestic peace, unless the husband can afford to assign them separate houses. Polygamy stands in close relation to the ancient Oriental view that women are creatures of an inferior order; hence the frequent treatment of women as chattels and slaves even among the Oriental Christians and Jews. It is probably owing to this degradation of women that the Muslims generally dislike to see women praying or occupying themselves with religion. The practice of wearing veils is not confined to the Muslim women, but is universal in the East. An Oriental lady would, indeed, regard it as an affront to be called on to mingle in society with the same freedom as European ladies. Even in the Christian churches the place for women is often separated from the men's seats by a railing. The peasant and Beduin women, on the other hand, are often seen unveiled. The ease with which El-Islâm permits divorce is due to Moḥammed's personal proclivities. A single word from the husband suffices to banish the wife from his house, but she retains the dowry which she has received from her husband. The children are brought up in great subjection to their parents, often showing more fear than love for them.

The repetition of Prayers five times daily forms one of the chief occupations of faithful Muslims. The hours of prayer are proclaimed by the *mu'eddins* (or muezzins) from the minarets of the mosques: (1) *Maghreb*, a little after sunset; (2) *ʿAshâ*, nightfall, about $1\frac{1}{2}$ hour after sunset; (3) *Ṣubḥ*, daybreak; (4) *Ḍuhr*, midday; (5) *ʿAṣr*, afternoon, about 3 hrs. after midday. These periods of prayer also serve to mark the divisions of the day. The day is also divided into two periods of 12 hours each, beginning from sunset. Most people, however, content themselves with the sonorous call of the mu'eddin: *Allâhu akbar* (three times) *ashhadu anna lâ ilâha ill' Allâh, anna Muḥammedar-rasûlu-llâh* (twice) *ḥeyyâ ʿala-ṣṣalâ* (twice); *i.e.* 'Allah is great; I testify that there is no God but Allah, and Moḥammed is the prophet of Allah; come to prayer'. This call to prayer sometimes also reverberates thrillingly through the stillness of night, to incite the faithful who are still awake to

good works. — The duty of washing before prayer is a sanitary institution, and tanks are provided for the purpose in the court of every mosque. In the desert the faithful are permitted to use sand for this religious ablution.

The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews and some of the Christian sects turn towards Jerusalem or towards the East. The worshipper begins by holding his hands to the lobes of his ears, then a little below his girdle, and he interrupts his recitations from the Ḳorân by certain prostrations in a given order. On Fridays the midday recital of prayer takes place three quarters of an hour earlier than usual, and is followed by a sermon. Friday is not, however, regarded as a day of rest, and it is only of late that the courts of justice have been closed in imitation of the Christian custom of keeping Sunday. The Beduins seldom pray; on the other hand, the Wahhabis in Central Arabia call the muster-roll at morning-prayer, and absentees are punished. The Muslims frequently recite as a prayer the first Sûreh of the Ḳorân, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâtiḥa* ('the commencing'), and is to the following effect: — 'In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; Thee we serve, and to Thee we pray for help; lead us in the right way, the way of those to whom Thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'.

Another important duty of the believer is to observe the Fast of the month *Ramaḍân*. From daybreak to sunset eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast is for the most part rigorously observed, but prolonged repasts during the night afford some compensation. Many shops and offices are entirely closed during this month. As the Arabic year is lunar, and therefore eleven days shorter than ours, the fast of Ramaḍân runs through all the seasons in the course of thirty-three years, and its observance is most severely felt in summer when much suffering is caused by thirst. The 'Lesser Beiram' follows Ramaḍân.

The Pilgrimage to Mecca, which every Muslim is bound to undertake once in his life, is also deserving of mention. In Syria the chief body of pilgrims start from Damascus in the month Dhulḳa'deh and follow the pilgrimage-route (p. 184) to Mecca by Medîna. In the neighbourhood of Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Ka'ba, kiss the black stone, hear the sermon on Mt. 'Arafât near Mecca, pelt Satan with stones in the valley of Mina, and conclude their pilgrimage with a great sacrificial feast. On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great

Beiram observed throughout the whole of the Moḥammedan countries. Many of the pilgrims who travel by land fall victims to the privations of the journey, but most of them now perform the greater part of the distance by water. The month of the pilgrimage is called Dhul-ḥijjeh (that 'of the pilgrimage'), and forms the close of the Muslim year.

In order approximately to convert a year of our era into one of the Muslim era, subtract 622, divide the remainder by 33, and add the quotient to the dividend. Conversely, a year of the Moḥammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder. On May 22nd, 1898, began the Muslim year 1316.

The Worship of Saints was inculcated at an early period. The faithful undertook pilgrimages to the graves of the departed in the belief that death did not interrupt the possibility of communication with them. Thus the tomb of Moḥammed at Medîna and that of his grandson Ḥosein at Kerbela became particularly famous, and every little town soon boasted of the tomb of its particular saint (comp. pp. xl, xli). Shreds of cloth are often seen suspended from the railings of these tombs, or on certain trees which are considered sacred, having been placed there by devout persons. This curious custom is of ancient origin. The saints (seldom of the feminine gender) are known by the titles *Nebi*, prophet; *Imâm* or *Shêkh*, spiritual head; *Seyyid* (Syriac *Mâr*), lord; their chapels are called *Ḳubbeh*, dome; *Makâm*, standing place; *Mezâr*, place of pilgrimage.

Most of the Arabic Literature is connected with the Ḳorân. Works were written at an early period to interpret the obscure passages in the Ḳorân, and there gradually sprang up a series of exegetic writings dwelling with elaborate minuteness upon every possible shade of interpretation. Grammar, too, was at first studied solely in connection with the Ḳorân, and a prodigious mass of legal literature was founded exclusively upon the sacred volume. Of late years, however, some attempts have been made to supersede the ancient law and to introduce a modern European system. The Beduins still have their peculiar customary law.

With regard to theological, legal, and still more to ritualistic questions, El-Islâm has not always been free from dissension. There are in the first place four Orthodox Sects: the *Ḥanefites*, the *Shâfe'ites*, the *Malckites*, and the *Ḥambalites*, who are named after their respective founders. In addition to these must be mentioned the schools of *Free Thinkers* who sprang up at an early period, partly owing to the influence of Greek philosophy. The orthodox party, however, triumphed, not only over these heretics, but also in its struggle against the voluptuousness and luxury of the most glorious period of the khalîfs.

Mysticism and Asceticism were also largely developed among professors of El-Islâm, chiefly in Persia. The mystics *(ṣûfi)* inter-

pret many texts of the Ḳorân allegorically, and this system therefore frequently degenerated into Pantheism. It was by mystics who still remained within the pale of El-Islâm (such as the famous Ibn el-ʿArabi, born in 1164) that the *Orders of Dervishes* were founded. The dervishes, as well as insane persons, are still highly respected by the people. They generally carry about a wooden goblet into which the pious put alms or food. They are still reputed to be able to work miracles. One of their practices is to shout for hours together the word *hû* (he, *i.e.* God) or *Allâh*, in order to work themselves into a state of religious frenzy.

Dervishes *(darwîsh*, plural *darâwîsh)*. The Ḳorân frequently gives utterance to the doctrine that our life on earth is without value, is an illusion, a period of probation. This pessimist philosophy was further strengthened by the gloomy conception of God, the terrible aspect of whom Moḥammed loved to depict, and so evoked a deep feeling of awe among the followers of Islâm. Thus religiously disposed minds turned to the contemplative life, withdrew from the wicked world and devoted themselves to ascetic exercises, in order by this means to make sure at least of the next world. The mystic love of God was the great spell with which to throw oneself into the mysterious ecstasy and by complete absorption in contemplation to destroy self, and by this destruction of self *(fanâ)* to merge oneself in God *(ittiḥâd)*. Just as in Europe the monasteries and mendicant friars developed out of penitents and hermits, so too did Muslim asceticism develope into an organised system of mendicancy. In the beginning great thinkers and poets (the Persians Saʿdi and Hâfiz for example) joined the movement, but nowadays the dervishes have degenerated, the soul has departed and nothing remains but the external mechanism, so far as it relates to the methods of throwing oneself into ecstasy and rendering the body insusceptible to external impressions.

About the end of the 18th century a reaction against the abuses of El-Islâm sprang up in Central Arabia. The Wahhabites, or Wahhabis, named after their founder ʿAbd el-Wahhâb, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Moḥammed and Ḥosein, as objects of superstitious reverence; they sought to restore the primitive simplicity of the prophet's code of morals; and they even forbade the smoking of tobacco as being intoxicating. They soon became a great political power, and had not Moḥammed ʿAli deemed it his interest to suppress them, their influence would have been far more widely extended than it now is. At the present time they are very weak. For a time the Wahhabites exercised a kind of supremacy over the Beduin tribes. The whole of this revolution may be regarded, in its political aspect, as a protest against the Turkish régime, the Turks being far more to blame than the Arabs for the deplorable degeneracy of the East, owing to their culpable neglect of education, as well as other shortcomings.

We have hitherto spoken of the doctrines of the *Sunnites* (from *sunna*, 'tradition'), who form one great sect of El-Islâm. At an early period the Shîites (from *shîʿa*, 'sect') seceded from the Sunnites (see p. lxiv). They assigned to ʿAli, the son-in-law of Moḥammed, a rank equal or even superior to that of the prophet himself; they regarded him as an incarnation of the Deity, and believed in the

divine mission of the Imâms descended from ʿAli. El-Mahdi, the last of these, is believed by them not to have died, but to be awaiting in concealment the coming of the last day. The Shiʿites are extremely fanatical, refusing even to eat in the society of persons of a different creed. The Persians are all Shiʿites, and towards the West also Shiʿitism was widely disseminated at an early period, particularly in Egypt under the régime of the Fâtimite sovereigns. In Syria also are several native sects of that persuasion. Among the Syrian sects that of the *Metâwileh* has maintained the Shiʿite doctrines in the greatest purity. They possess villages in N. Palestine and in Lebanon as far as the neighbourhood of Ḥomṣ, and even farther to the N., and have a very bad reputation as thieves and assassins. In N. Syria, also, near Ḥomṣ is found the similar sect of the *Ismaʿîlians*, who derive their name from Ismaʿîl, the sixth of the imâms (latter half of the 8th cent.), and are identical with the notorious *Assassins* (literally 'hemp-smokers', p. lxvi) of the middle ages. These early ages of Mohammedanism witnessed the most extraordinary religious fermentation: ancient heathen superstition, misapprehended Greek philosophy, early Persian dualism, the theory of the transmigration of souls, and even materialistic systems were combined to form a series of the most fantastic religions. Several of these religions exist to this day in the form of secret doctrines, known to the initiated only; but, so far as they have been unveiled, they consist for the most part of mere mystic mummery, without any solid foundation of principle. The adherents of these sects are generally ready to profess Christianity to Christians, and El-Islâm to Muslims, in order to escape being questioned regarding their religion. There are several degrees of initiation among them; the higher the degree, the greater is the extent to which the allegorical interpretation of the Ḳorân is carried, until little or nothing is left of the original system of Moḥammed. — Attempts have recently been made to identify the *Nusairîyeh* with the Manichæans and other sects; but all that is known of them with certainty is that they made their appearance as early as the 10th cent. of our era, and were originally settled on the banks of the Euphrates. They appear to have retained many of the heathen superstitions of ancient Syria; but they also celebrate a species of Eucharist, and believe in a kind of Trinity, and possess certain religious books. When praying they turn towards the rising and the setting sun at morning and evening. They inhabit the so-called Nusairîyeh Mts. in N. Syria, where they live by agriculture and cattle-breeding.

From the same chaos of superstition emanated the religion of the Druses. The khalîf Ḥâkim Biamrillâh (996-1020) having declared himself in Egypt to be an incarnation of ʿAli, his doctrine, together with that of the transmigration of souls, was promulgated in Southern Lebanon (Wâdi et-Teim) by Moḥammed ibn Ismaʿîl ed-Darazi, a shrewd Persian sectary, who succeeded in making

many converts. Another sectary, called Ḥamza, reduced the new religion to a system. The Druses, though for centuries they have held themselves aloof from the other inhabitants of Syria, are not a foreign race, but of mixed Syrian and Arabian origin, the ancient Syrian element decidedly predominating. They describe themselves as 'unitarians'. They believe in the existence of a God, inscrutable and indefinable, but who has occasionally manifested himself in human form, his last incarnation having taken place in the person of Ḥâkim. This Ḥâkim, the last prophet, and the founder of the true religion, is said to have subjected himself to death only with a view to ascertain whether any of his followers embraced his doctrine from worldly motives. At a future day he will return, found a vast empire, and convert the whole world to the Druse religion. The Druses possess numerous religious writings. The most highly initiated among them are called *'aḳḳâl*, or the 'understanding'. The initiated abjure tobacco-smoking. They perform their worship in solitary chapels called *khalweh*. Their women wear the *ṭanṭûr*, or horned head-dress. The Druses are generally a hospitable and amiable race, and on good terms with the British consulates. They are noted and feared for their bravery, and were it not for their internal dissensions they would often have proved most formidable enemies to the Turkish government. Their princely families have from an early age been too ambitious to submit to the authority of any one of their own number. For a considerable period the Druses maintained themselves as an independent power in Syria, and to some extent this is still the case. One of their most powerful princes was the Emîr Beshîr, of the Shehâb family, whose power, however, declined when Moḥammed 'Ali lost possession of Syria. The greatest enemies of the Druses are the Maronites in Lebanon (p. lxxxii). In 1860, when an attempt was made to chastise the Druses for the massacre of the Christians at Damascus, many of them migrated to the Ḥaurân. They are governed by village-chiefs, or shêkhs, who when on horseback and fully caparisoned present a most imposing appearance.

Customs of the Mohammedans. The traveller will often have occasion to observe that the customs of the population of Syria in many respects still closely resemble those described in the Bible.

Circumcision is performed on boys up to the age of six or seven, or even later, the ceremony being attended with great pomp. The child is conducted through the streets on a handsomely caparisoned horse, the procession frequently joining some bridal party in order to diminish the expense of the proceedings. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments (especially gold coins), which are designed to attract attention, and thus avert the evil eye from his person. He half covers his face with an em-

broidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. Two or more boys are frequently thus paraded together.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. The man in search of a bride employs the services of a relative, or of women whose profession it is to arrange marriages, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lowest classes. When everything is arranged, the affianced bridegroom has to pay the purchase-money, which is higher when the lady is a spinster than it is if she is a widow. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled upon the wife, being payable on the death of the husband, or on his divorcing her against her will. The marriage-contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called '*zeffet el-ḥammâm*'. It is headed by musicians with hautbois and drums; these are followed by several married friends and relations of the bride in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap or crown of pasteboard. The procession moves very slowly, and another body of musicians brings up the rear. The hideous shrieks of joy which women of the lower classes utter on the occasion of any sensational event are called *zaghârît*. The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning the funeral takes place the same day, but if in the evening the funeral is postponed till next day. The body is washed and mourned over by the family and the professional mourning-women *(neddâbehs)*; the *fiḳîh*, or schoolmaster, reads several sûrehs of the Ḳorân by its side; the ears and nostrils of the deceased are filled with cotton; the body is then enveloped in its white or green winding sheet, and is at length carried forth in solemn procession. The foremost persons in the cortége are usually six or more poor, and generally blind men, who chant the creed—'There is no God but God; Moḥammed is the ambassador of God; God be gracious to him and preserve him!' The bier, with the deceased enveloped in a winding-sheet, is borne by friends. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning-women whose business it is to extol the merits of the deceased. The body is first carried into the mosque and prayers are there offered on its behalf. The procession then moves towards the cemetery, where the body is interred

in such a position that its head is turned towards Mecca. Another custom peculiar to the Muslims is that the separation of the sexes is as strict after death as during life. In family vaults one side is set apart for the men, the other for the women exclusively. Between these vaults is the entrance to the tomb, which is usually covered with a single large slab. The vaults are high enough to admit of the deceased sitting upright in them when he is being examined by the angels Munkar and Nekîr on the first night after his interment (see p. lxxxvi); for, according to the belief of the Muslims, the soul of the departed remains with his body for a night after his burial. — The catafalque bears two upright columns *(shâhid)* of stone. On one of these, over the head of the body, are inscribed texts from the Ḳorân and the name and age of the deceased. On the upper extremity is represented the turban of the deceased, which shows his rank. In the case of persons of high position a dome borne by four columns is erected over the tomb, or the closed form of the tombs of the shêkhs is adopted (p. xli). On festival days the catafalque is adorned with flowers. On such occasions the female relatives frequently remain for days together by the tomb, occupying themselves with prayer and alms-giving. As it was necessary to provide accommodation for these mourners, it became customary to construct mausolea with subsidiary apartments, almost as spacious as those of the mosques themselves, including apartments for the family, sebîls and schools, stabling for the horses, a residence for the custodian, and other conveniences, giving the establishment, when unoccupied, somewhat of the appearance of a small deserted town. A mausoleum of this larger description is called a *ḥôsh*.

VII. The Arabic Language.

Throughout Syria, except in a few localities which are decreasing in number, the language of the country is that of its Muslim conquerors. The golden era of Arabic literature was coeval with the great national development of the race, which was favoured by the introduction of El-Islâm. The poems of that period and one somewhat earlier, together with the Ḳorân, constitute the classical literature of the Arabs. Besides the language of literature, which is the dialect of Ḳureish (the family of Moḥammed), different dialects were prevalent among the various Arabian tribes, just as different dialects of English prevail in various parts of Great Britain; though in the case of Arabic, notwithstanding the vast tract of country throughout which it is spoken — from Yemen to Mesopotamia, from Bagdad to Morocco — a greater degree of uniformity is observable. To this day classical Arabic is still written with greater or less purity according to the education of the writer and the colloquial expressions he is in the habit of using. The language of the present day, however, has been considerably

modified by the introduction of foreign words, as the Turks have been in possession of the country for centuries, and Turkish is the official language of the government, and to some extent that of the courts of justice. The Aramaic language, which was spoken before the Mohammedan conquest, has also exercised some influence on the Arabic of Syria. Lastly, it must be mentioned that a patois called the *lingua franca*, composed of a mixture of Arabic with several European languages, was for a considerable time spoken in the seaport-towns.

Arabic belongs to the Semitic group of languages, and has no relationship with the languages of Europe. It is this entire dissimilarity between Arabic and the language of the learner which renders it so difficult to beginners. Arabic, however, and particularly the colloquial dialect, has many points of resemblance to Hebrew, and a slight knowledge of the latter will often be found useful. The Arabic characters have been developed from the Syriac, which in their turn were derived from the Hebrew-Phœnician. In old MSS. the letters are generally better formed than in modern writing, and the present running hand is small, indistinct, and unpleasing. The vowel signs are now very rarely added, so that it is impossible to read Arabic correctly without an accurate acquaintance with the grammatical rules. — The language of the peasantry and the inhabitants of the desert is purer and more similar to the classical language than that of the dwellers in towns. The Muslims generally speak more correctly than the Christians, being accustomed to a more elegant diction and pronunciation from their daily repetition of passages of the Ḳorân. The chief difference between the language of the Ḳorân and the modern colloquial dialect is that a number of terminal inflexions are dropped in the latter. The proper pronunciation and accentuation of Arabic is only to be learned by long and attentive practice.

We annex here a few of the most important grammatical rules of the ordinary Arabic of Syria, and add a list of some of the commonest words and phrases.

Alphabet. We give the corresponding sounds, so far as it is possible to represent or describe them to the English reader. It should also be observed that in the following pages we use the vowel sounds of *a, e, i, o, u* as they are used in Italian (ah, eh, ee, o, oo). The circumflex *(â, ê, î, ô, û)* indicates that the vowel is long. The sound of the French *u* or German *ü* is denoted by *ü*, that of the French *eu* or German *ö* by *ö*. The diphthongs *ei, ai* have the sound of the English *i* in *high;* the diphthong *au* has the sound of *ou* in *bough*. The long *â* is frequently pronounced in Syria with a sound resembling the English *a* in *hare*. This system of transliteration will be found most convenient, as the words will then generally resemble the forms used in German, French, and Italian, instead of being distorted to suit the English pronunciation. Thus :

emîr, is pronounced 'aymeer'; *shêkh* (or sheikh), 'shake' (with a guttural k); *tulûl*, pronounced 'toolool'; *Beirût* (or Bêrût), pronounced 'bayroot'; *Ḥûleh*, pronounced 'hoolay'; etc.

CONSONANTS.

1.	Elif	ا		accompanies an initial vowel, and is not pronounced as a consonant.
2.	Be	ب	b	as in English.
3.	Te	ت	t	as in English.
4.	The	ث	th	as *th* in 'thing', but pronounced *t* in the towns, and *s* by the Turks.
5.	Jim	ج	j	as in English, but pronounced *g* in Egypt and by the Beduins.
6.	Ḥe	ح	ḥ	a peculiar guttural *h*, pronounced with emphasis at the back of the palate.
7.	Khe	خ	kh	like the harsh Swiss German *ch*.
8.	Dal	د	d	
9.	Dhal	ذ	dh	as *th* in 'the', but pronounced *d* in the towns, and *z* by the Turks and country-people.
10.	Re	ر	r	pronounced with a vigorous vibration of the tongue.
11.	Ze	ز	z	as in English.
12.	Sin	س	s	as in English.
13.	Shin	ش	sh	as in English.
14.	Ṣad	ص	ṣ	emphasised *s*.
15.	Ḍad	ض	ḍ	both emphasised by pressing the tongue firmly against the palate.
16.	Ṭa	ط	ṭ	both emphasised by pressing the tongue firmly against the palate.
17.	Ẓa	ظ	ẓ	generally pronounced in Syria like No. 15.
18.	ʿAin	ع	ʿ	a strong and very peculiar guttural.
19.	Ghain	غ	gh	a guttural resembling a strong French or German *r*.
20.	Fe	ف	f	
21.	Ḳaf	ق	ḳ	emphasised guttural *k*, pronounced *g* by the Beduins, and replaced by townspeople by a kind of hiatus or repression of the voice.
22.	Kaf	ك	k	emphasised guttural *k*, pronounced *g* by the Beduins, and replaced by townspeople by a kind of hiatus or repression of the voice.
23.	Lam	ل	l	*Kaf (k)* is often pronounced tch by the Beduins and country-people.
24.	Mim	م	m	as in English.
25.	Nun	ن	n	as in English.
26.	He	ه	h	as in English.
27.	Waw	و	w	as in English.
28.	Ye	ى	y	as in English.

The numerous gutturals of Arabic render the language unpleasing to the ear. The consonants Nos. 15, 16, and 21, which are sometimes called 'emphatic', are very peculiar, and modify the vowels connected with them: thus after them *a* and *u* approach the sound of *o*, and *i* that of *e*. The sounds of the French *u* and *eu* (German *ü* and *ö*) are rare in colloquial Arabic, and so also are diphthongs (except in Lebanon).

Address. The inhabitants in towns use the 2nd person plural in addressing a person, or a periphrasis, such as *jenâbak* (your honour), *khaḍrtak* (your presence), or to a patriarch *ghubṭetkum*, to a pasha *sa'âdetak* (both phrases meaning 'your good fortune'). *Yâ sîdî* (O sir) is also frequently used. Instead of *ana*, the first person singular (I), people of the lower classes use *el-faḳîr* (the poor man).

Possessives. These are expressed by means of affixes. Thus, *farasi*, my mare; *farasak*, your mare (*ik*, when the person addressed is feminine); *farasu (ô)*, his mare; *faras-ha*, her mare; *farasna*, our mare; *faraskum*, your mare; *faras-hum*, their mare.

Article. The *l* of the definite article *el* and of the demonstrative *hal* is assimilated before dentals and sibilants, and before n and r, as also generally before j: thus, *esh-shems*, the sun.

Demonstratives. *Hâda (haida, hai)*, this; pl. *hâdôli*. *Hâdâk*, that.

Relative. *Elli*, which is omitted after an indefinite substantive.

Declension. The substantive is not declinable. The genitive of a substantive is formed by simply placing it immediately after the substantive to be qualified, the latter being deprived of its article: thus, *ibn el-bâsha*, the son of the pasha. The feminine terminations *a*, *e*, *i* are in such cases changed into *at*, *et*, *it:* thus *mara*, wife; *marat el-ḳâḍi*, the wife of the judge.

Dual. The dual termination is *ên*, fem. *etên:* thus *seneh*, year; *senetên*, two years; *ijr*, foot; *ijrên*, two feet.

Plural. In the masculine the termination is *în* (as *fellaḥîn*, peasants); in the feminine *ât* (as *ḥâreh*, town, quarter, etc., pl. *ḥârât*). The plural is, however, usually formed by a change of the vowel sounds of the singular, the change being effected in thirty or forty different ways, so that it becomes necessary for the learner to note carefully the plural form of every substantive: thus, *'ain*, spring, pl. *'uyûn; tâjir*, merchant, pl. *tujjâr; jebel*, mountain, pl. *jibâl; ḳabîleh*, tribe of Beduins, pl. *ḳabâil.*

Verb. Paradigm of the irregular verb.

Perfect.			Imperfect.		
katab	he	wrote	*yiktub* or *byiktub*	he is	writing
katabet	she	-	*tiktub* - *btiktub*	she	-
katabt	you (a man)	-	*tiktub* - *btiktub*	you (a man) are	-
katabti	you (a woman)	-	*tiktebî* - *btiktebî*	you (a woman) are	-

katabt I	wrote	*ektub* -	*bektub*	I am	writing
katabû they	-	*yiktebû* -	*biktebû*	they are	-
katabtû you (plural)	-	*tiktebû* -	*btiktebû*	you (plural)	-
katabnâ we	-	*niktub* -	*mniktub*	we	-

Many of the verbs consist of different cognate roots, somewhat in the same manner as the English verbs *lay* and *lie* are akin to each other. Each verb consists of a perfect and present imperfect tense, an imperative, a participle, and an infinitive.

Paradigm: *ḳatal*, he killed.

	Perfect.	Imperfect.	Imperat.	Act. Part.	Pass. Part.
	ḳatal	*yiḳtul*	*ḳtul, uḳtul*	*ḳâtil*	*maḳtûl*
Causative	*ḳâttal*	*yeḳâttil*	*ḳâttil*	*meḳâttil*	*meḳâttal*
	ḳâtal	*yeḳâtil*	*ḳâtil*	*meḳâtil*	*meḳâtal*
	(aḳtal	*yiḳtil*	*aḳtil*	*miḳtil*	*miḳtal)*
Reflexive	*taḳâttal*	*yeteḳâttal*	*taḳâttal*	*mutekâttil*	
	tekâtal	*yetaḳâtil*	*taḳâtal*	*mutekâtil*	
Passive or	*inḳatal*	*yinḳatil*	*inḳatil*	*munḳatil*	
Reflexive	*ḳtatal*	*yḳtatil*	*ḳtatal*	*mûḳtatil*	
Desiderat.	*istûḳtal*	*yistûḳtil*	*istûḳtil*	*mistûktil* or *mustûḳtil*	

Stress. In Arabic stress falls on (I.) the last syllable of the word, if this syllable has a long vowel and ends in a consonant: *e.g.*, *itnên*, two; *muslimîn*, Muslims; (II.) in other cases on the last syllable in the word which either (a) has a long syllable: *e.g.*, *telâteh*, three; *tâliteh*, the third; or (b) is closed by a consonant: *e.g.*, *katâbtu*, you wrote; *tiktebu*, you are writing; (III.) if there is no such long syllable, then on the first: *e.g.*, *kâtabu*, they wrote.

Arabic Vocabulary.

one —١	*wâḥid*, fem.	*waḥdeh*	the first	—*áwwel*, fem.	*ûlâ*		
two —٢	*itnên*	- *tintên*	the second	—*tâni*	-	*tâniyeh*	
three—٣	*telâteh*	- *telât*	the third	—*tâlit*	-	*tâliteh*	
four —٤	*árbaʿa*	- *arbaʿ*	the fourth	—*râbiʿ*	-	*râbiʿa*	
five —٥	*khámseh*	- *khams*	the fifth	—*khâmis*	-	*khâmiseh*	
six —٦	*sítteh*	- *sitt*	the sixth	—*sâdis*	-	*sâdiseh*	
seven—٧	*sebʿa*	- *sébʿa*	the seventh	—*sâbiʿ*	-	*sâbiʿa*	
eight —٨	*temânyeh*	- *temân*	the eighth	—*tâmin*	-	*tâmineh*	
nine —٩	*tisʿa*	- *tisʿa*	the ninth	—*tâsiʿ*	-	*tâsiʿa*	
ten —١٠	*ʿáshera*	- *ʿásher*	the tenth	—*ʿâshir*	-	*ʿâshireh*	

11—*ḥedâʿsh*	20—*ʿashrîn*	200—*mîyetên*
12—*etnâʿsh*	30—*telâtîn*	300—*telatmîyeh*
13—*telattâʿsh*	40—*arbaʿîn*	400—*arbaʿmîyeh*
14—*arbaʿtâʿsh*	50—*khamsîn*	1000—*alf*
15—*khamstâʿsh*	60—*sittîn*	2000—*alfên*
16—*sittâʿsh*	70—*sebaʿîn*	3000—*telattâlâf*
17—*sebʿatâʿsh*	80—*temânîn*	4000—*arbaʿtâlâf*
18—*tmantâʿsh*	90—*tisʿîn*	100,000—*mîtalf*
19—*tisʿatâʿsh*	100—*mîyeh*; or, before nouns, *mît.*	1,000,000—*milyûn*

once	— *marra*	a half	— *nuṣ*
twice	— *marratên*	a third	— *tult*
thrice	— *telât marrât* etc.	a fourth	— *rubʿa* etc.

The substantives following the numerals above ten are used in the singular; thus: 4 piastres, *árbaʿ ḳurûsh;* 100 piastres, *mît ḳirsh.*

I, *ána;* thou, *énte*, fem. *énti;* he, *hû;* she, *hî;* we, *nâḥen;* you, *éntu;* they, *hum.*

Yes, *naʿam, ê;* no, *lâ;* not, *mâ;* no, I will not, *lâ, mâ berîd;* it is not necessary, *mush lâzim;* there is nothing, *mâfîsh;* I will, *ana berîd;* wilt thou, *terîd enteh;* we will, *nerîd;* will you, *terîdû.*

I go, *ana râiḥ;* I shall go, *ana berûḥ;* we shall go, *menrûḥ;* go, *rûḥ;* go ye, *rûḥû.*

I have seen, *shuft;* he has seen, *shâf;* see, *shûf;* I want to see, *beddi eshûf.*

I speak, *beḥki;* I do not speak Arabic, *ana mâ beḥki bilʿarabi;* do you speak Italian, *bteḥki bil-iṭalyâni;* French, *fransâwi;* English, *inglîzi;* what is your name, *shû ismak.*

I want to drink, *beddi eshrab;* I have drunk, *ana shirîbt;* drink, *ishrab.*

I want to eat, *beddi âkul;* I have eaten, *ana akalt;* eat, *kul;* we will eat, *bedna nâkul.*

I want to sleep, *beddi enâm;* get up, *ḳûmû;* I am resting, *besterîḥ.*

I mount, *berkab;* I start, *besâfir;* I have ridden, *rikibt.*

I have come, *jît;* I come, *biji;* come here, *taʿâl* or *taʿâ;* he has come, *jâ;* he is coming, *yiji.*

To-day, *el-yôm;* to-morrow, *bukra;* the day after to-morrow, *baʿd bukra;* yesterday, *embâreḥ;* the day before yesterday, *awwel embâreḥ.*

Much, very, *ketîr;* great, *kebîr;* a little, *shwoyyeh;* good, *ṭayyib;* bad (not good), *mush ṭayyib;* very good, *ṭayyib ketîr;* slow, slower, *shwoyyeh shwoyyeh, ʿala máhlak;* forwards, *yallah yallah.*

How much, *kem;* for how much, *bekem;* enough, *bes;* how many hours, *kem sâʿa?*

For, for what purpose, *minshânêsh;* never mind, *maʿalêsh.*

Everything, *kul;* together, *sawa sawa;* each, *kul wâḥid;* one after the other, *wâḥid wâḥid.*

Finer, better, *âḥsan;* the best of all, *el-âḥsan min el-kul.*

Here, *hôn;* hither, *lahôn;* hence, *minhôn;* there, *hônîk;* above, *fôḳ;* below, *taḥt;* over, *ʿala;* deep, *ghamîḳ;* far, *baʿîd;* near, *ḳarîb;* within, inside, *juwwa;* outside, *bárra;* where, *wên;* yet, *lissa;* not yet, *mâ lissa* (with a verb); when, *emteh;* still, *baʿd;* later, *baʿdên;* never, *abadan;* always, *dâiman;* perhaps, *belki.*

Old, *kebîr;* celebrated, *meshhûr;* occupied, *mashghûl;* knavish, *khauwân;* drunken, *sekrân;* blind, *aʿma;* stupid, *ghashîm;* lazy, *keslân;* fat, *semîn;* strange, *gharîb;* glad, *ferḥân;* healthy, *sâḥ, mabsûṭ* (also content); hungry, *jûʿân;* untruthful, *keddâb;* tired,

ta'bân; satisfied, *shib'ân;* weak, *ḍa'îf;* dead, *meyyit;* mad, *mejnûn;* trustworthy, *amîn.*

Bitter, *murr;* sour, *ḥâmuḍ;* sweet, *ḥilu.*

Broad, *'arîḍ;* narrow, *ḍayyiḳ;* large, *'aḍîm, kebîr;* hot, *ḥar;* high, *'âli;* empty, *khâli, fâḍi;* new, *jedîd;* low, *wâṭi;* bad, *baṭṭâl;* dirty, *wusikh;* steep, *'âṣi;* dear, *ghâli.*

White, *abyaḍ;* black, dark, *aswad;* red, *aḥmar;* yellow, *aṣfar;* blue, *azraḳ;* green, *akhḍar.*

Hour, clock, *sâ'a;* what o'clock is it? *ḳaddesh es-sâ'a?* it is 3 o'clock, *essâ'a bittelâteh;* it is half-past four, *essâ'a arba' unuṣṣ;* it is a quarter to 5, *essâ'a châmseh illa rub'eh.*

Forenoon, *ḍâḥâ;* noon, *ḍuhr;* afternoon (1½ hr. before sunset) *'aṣr;* night, *lêl;* midnight, *nuṣṣ el-lêl.*

Sunday, *yôm el-aḥad;* Monday, *yôm el-itnên;* Tuesday, *yôm et-telâta;* Wednesday, *yôm el-arba'a;* Thursday, *yôm el-khamîs;* Friday, *yôm el-jum'a;* Saturday, Sabbath, *yôm es-sebt.* The word *yôm* (day) is, however, generally omitted. The week, *usbû';* month, *shahr,* pl. *ushhur.*

January, *kânûn et-tâni;* February, *eshbât;* March, *adâr;* April, *nîsân;* May, *iyâr;* June, *ḥezîrân;* July, *tamûz;* August, *âb;* September, *êlûl;* October, *tishrîn el-awwel;* November, *tishrîn et-tâni;* December, *kânûn el-awwel.*

The Muslim months form a lunar year only (comp. p. xcii). Their names are: *muḥarrem, ṣafar, rebî' el-awwel, rebî' et-tâni, jumâda el-awwel, jumâda et-tâni, rejeb, sha'bân, ramaḍân* (the fasting month), *shawwâl, dhul-ḳa'deh, dhul-ḥijjeh* (pilgrimage month).

Winter, *shita;* summer, *ṣêf;* spring, *rebî'.*

Rain, *maṭar, shita;* snow, *telj;* draught of air, *hawa.*

Heaven, *semâ;* moon, *ḳamar;* new moon, *hilâl;* full moon, *bedr;* sun, *shems;* sunrise, *ṭulû' esh-shems;* sunset, *maghreb;* star, *kôkab,* pl. *kawâkib.*

East, *sherḳ;* West, *gharb, maghreb;* North, *shemâl;* South, *ḳibla.*

Father, *abu;* mother, *umm;* son, *ibn,* pl. *beni;* daughter, *bint,* pl. *benât;* grandmother, *sitt;* brother, *akh,* pl. *ikhwân;* sister, *ukht,* pl. *akhwât;* parents, *wâlidên;* wife, *mâra;* women, *niswân, ḥarîm;* boy, *weled,* pl. *ûlâd;* man, *rijâl;* human being, *insân,* pl. *nâs;* friend, *ṣadîḳ;* neighbour, *jâr;* bride, *'arûs;* bridegroom, *'arîs;* wedding, *'örs.*

Fastening of the keffîyeh, *'agâl;* Beduin cloak, *'abâyeh;* fez, *ṭarbûsh;* felt cap, *libdeh;* girdle, *zunnâr;* trousers, *shelwâr;* jacket, *fermelîyeh;* kaftan, *ḳumbâz;* skull-cap, *'arḳîyeh;* silk, *ḥarîr;* boot, *jezmeh;* woman's boot, *mest;* slipper, *bâbûj;* shoe, *surmâyeh;* stocking, *jerâb;* turban, *shâla, leffeh.*

Eye, *'ain,* dual *'ainên;* beard, *daḳn, liḥyeh;* foot, *ijr,* dual, *ijrên;* hair, *sha'r;* hand, *îd,* dual *îdên;* right hand, *yemîn;* left hand,

shemâl; fist, *keff;* head, *râs;* mouth, *fum*, *tum;* moustache, *shawârib;* back, *dahr;* stomach, *baṭn;* nose, *unf.*

Fever, *sukhûneh;* diarrhœa, *insihâl;* pain, *waj'a;* quinine, *kîna;* opium, *afiyûn.*

Abraham, *ibrâhîm;* David, *dâûd;* Gabriel, *jibrâîl*, *jubrân*, *jebbûr*, *jabûra;* George, *jirjis* (or *jurjus*); Jesus, *'isâ;* John, *ḥanna* (a contraction of *yûḥanna*); Joseph, *yûsif*, *yûsuf;* Mary, *maryam;* Moses, *mûsâ;* Paul, *bûlus;* Peter, *budrus;* Solomon, *suleimân.*

American, *amerikâni*, *amelikâni;* Arabic, *'arabi;* Austria, *bilad nemsâ;* Austrian, *nemsâwi;* Beduin, *bédawi*, pl. *bédu*, or *el-'arab;* Constantinople, *stambul;* Druse, *durzi*, pl. *ed-derûz;* Egypt, *maṣr;* England, *ingiltarra*, *bilâd el-ingilîz;* English, *inglîzi;* France, *fransa;* French, *fransâwi;* Frank (*i.e.* European), *frenji;* Frankish gentleman, *khowâja* (literally 'the respected'), pl. *khowâjât;* Germany, *alemâniya;* Greece, *rûm;* Greek, *rûmi;* Italian, *iṭalyani;* Italy, *bilâd iṭâlia;* Prussia, *bilâd brûssiya;* Prussian, *brussiâni;* Russia, *bilâd moskow;* Russian, *moskôwi;* Switzerland, *suitsera;* Syria, *esh-shâm;* Turkish, *tûrki.*

Christian, *nuṣrâni*, pl. *naṣârâ;* Jew, *yehûdi*, pl. *yehûd;* Greek orthodox, *rûm ḳadîm;* Greek catholic, *rûm ḳâtûlîḳ;* Catholic, *ḳâtûlîḳi*, pl. *ḳuwêṭeleh;* descendant of Moḥammed, *seyyid;* Protestant, *protestant;* Moḥammedan, *muslim*, pl. *muslimîn.*

Saint (or grave of a Mohammedan saint), *weli*, or (Syrian) *mâr;* prophet, *nebi*, or (applied to Mohammed) *rasûl.*

Army, *'asker;* baker, *khabbâz;* barber, *ḥallâḳ;* Beduin chief, *shêkh el-'arab;* bookseller, *kûtubi;* butcher, *ḳaṣṣâb;* caller to prayer, *mueḏḏin;* consul, *ḳunṣul*, *unṣûl;* consul's servant (gensdarme), *kawwâs;* cook, *ṭabbâkh;* custom-house officer, *gumrukchi;* doctor, *ḥakîm*, pl. *ḥukamâ;* dragoman, *terjumân;* gate-keeper, *bawwâb;* goldsmith, *ṣâigh*, pl. *ṣiyâgh;* judge, *ḳâḍi*, pl. *ḳuḍât;* missionary, *mursal*, pl. *mursalîn;* money-changer, *ṣarrâf;* monk, *râhib*, pl. *ruhbân;* muleteer, *mukâri* (corrupted to *mukr*), pl. *emkârîyeh;* pilgrim, *ḥajji;* police, *ẓâbṭîyeh;* mounted policeman, *khayyûl;* porter, *ḥammâl;* robber, *ḥarâmi*, pl. *ḥarâmîyeh;* scholar, *'âlim*, pl. *'ulemâ;* servant, *khâdim;* shoemaker, *surmâyâti;* cobbler, *skâfi;* soldier, *'âskeri;* tailor, *khayyât;* teacher, *mu'âllim;* village-chief, *shêkh el-beled;* washer, *ghassâl;* laundress, *ghassâleh;* watchman, *ghafîr*, pl. *ghufarâ.*

Almond, *lôz;* apricot, *mishmish;* banana, *mûz;* barley, *sha'îr;* bean, *fûl*, *lûbiyeh;* citron or lemon, *lêmûn;* cotton, *kuṭn;* date, *temr;* fig, *tîn;* flower (blossom), *zahr*, pl. *azhâr;* garlic, *tûm (fûm);* grapes, *'önab;* melon (water), *baṭṭîkh*, (red) *jebzeh;* olive-tree, *zêtûn;* onion, *baṣal;* oranges, *bortugân;* peach, *durrâk;* pistachio, *fustuk;* pomegranate, *rummân;* Carob or locust tree, *kharrûb;* tree (shrub), *sajara*, pl. *asjâr.*

Brandy (generally prepared from raisins in Syria), *'araḳ*, *raḳi*

bread, *khubz;* flat Arabian bread, *raghîf*, pl. *rughfân;* breakfast, *fuṭûr*, (second) *ghâdâ;* cigarette-paper, *waraḳat sigâra;* coffee, *ḳahweh;* dinner, *ʿashâ;* egg, *bêḍa;* eggs, *bêḍ*, (boiled) *bêḍ berisht*, (baked) *bêḍ maḳli;* honey, *ʿasal;* milk (fresh), *ḥalîb*, (sour) *leben;* oil, *zêt;* pepper, *fulful;* poison, *semm;* rice, *ruz;* salt, *milḥ;* sugar, *sukkar;* sweetmeats, *ḥalâwa;* water, *môyeh;* wine, *nebîd.*

Book, *kitâb*, pl. *kutub;* letter, *mektûb*, pl. *mekâtîb.*

Tent, *khêmeh*, (Arabian) *bêt;* tent-peg, *watad*, pl. *autâd;* tent pole, *ʿamûd.*

Carpet, *besâṭ;* chair, *kursi;* garden, *bustân* or *jenêneh*, pl. *janâin;* gate, *bâb, bawwâbeh;* house, *bêt* (pl. *biyût*), *dâr;* inn, *lokanda;* room, *ôda;* sofa, *dîwân;* stair, *dérejeh;* straw-mat, *ḥaṣîra;* table, *mâida;* wall, *sûr;* window, *ṭâḳa.*

Dervish-monastery, *tekkîyeh;* hospital, *mûristân;* minaret, *mâḍineh;* monastery, *dêr;* mosque, *jâmiʿ, mesjid*, pl. *masâjid;* prayer-niche, *miḥrâb;* pulpit, *mimbar;* tomb, *ḳabr*, pl. *kubûr.*

Bridle, *lejâm;* fodder-sack, *ʿalîḳa;* luggage, *ʿafsh, ḥiml;* horse-shoe, *naʿl;* saddle (European), *serj frenji*, (Arabian) *serj beledi;* saddle for luggage, *jelâl;* stirrup, *rekâb*, pl. *rekâbât;* travelling-bag (Arabian, for laying over the saddle), *khurj.*

Dagger, *khanjar;* gun, *bundukîyeh;* gunpowder, *milḥ;* pistol, *tabanja;* sword, *sêf.*

Axe, *ḳaddûm;* candle, *shemʿa;* candlestick, *shemʿadân;* drinking glass, *kubâyeh;* fan, *mirwâḥ;* knife, *sikkîn;* lantern, *fânûs;* pail, *delu;* soap, *ṣâbûn;* stick, *ʿaṣâyeh;* string, cord, *ḥabl;* thread, *khêṭ;* water-skin, *ḳirba*, pl. *ḳirab.*

Bath, *ḥammâm;* cistern, *bîr;* fountain (public), *sebîl;* pond, *birkeh* (pl. *burâḳ*), *boḥêra;* spring, *ʿain, nebaʿ.*

Charcoal, coal, *faḥm;* fire, *nâr;* iron, *ḥadîd;* lead, *reṣâṣ;* light, *nûr;* stone, *ḥajar;* wood, *khashab.*

Anchorage, *mersâ;* harbour, *mîna;* island, *jezîreh;* promontory, *râs;* river, *nahr;* sea, *baḥr;* ship, *merkeb*, pl. *marâkib;* steamer, *wâbûr;* swamp, *ghadîr.*

Bridge, *jisr;* castle, *ḳaṣr;* cavern, *meghâra*, pl. *mughr;* desert, *berrîyeh, bâdiyeh;* district, native country, *bilâd;* earth, *arḍ;* fortress, *ḳalʿa;* hill, *tell*, pl. *tulûl;* market, *sûḳ*, pl. *aswâḳ;* meadow, *merj;* mountain, *jebel*, pl. *jibâl;* plain, *waṭâ, sahl;* road, *ṭarîḳ*, pl. *ṭuruḳ;* high-road, *ṭarîḳ es-sulṭâni;* ruin, *khirbeh;* school, *kuttâb* (reading school), *medreseh*, pl. *madâris* (higher school); street, *zeḳâḳ, sikkeh;* town, *medîneh*, pl. *mudun;* village, *beled, ḳarya, kefr* (Aramaic); way, *derb*, pl. *durûb;* wood, *ḥêsh.*

Ass, *ḥumâr*, pl. *ḥamîr;* bee, *naḥleh;* bird, *ṭêr*, pl. *ṭiyûr;* bug, *baḳ;* camel, *jemel*, pl. *jimâl*, fem. *nâkeh*, pl. *nûḳ;* camel for riding, *dhelûl;* chicken, *ferrûj;* cock, *dîk*, dog, *kelb*, pl. *kilâb;* dove, *ḥamâm;* duck, *baṭ;* eagle (vulture), *nisr;* fish, *semek;* fleas, *barâghîṭ;* fly, *dubbân;* foal, *muhr;* gazelle, *ghazâl;* hen, *jâj;* horses, *khêl;* lamb, *khârûf;* leech, *ʿalaḳ*, pl. *ʿalâiḳ;* lizard, *ḍabb;* louse,

ḳaml; mare, *faras;* nag, *gedîsh;* pig (or wild boar), *khanzîr;* porcupine, *ḳunfud;* scorpion, *ʿakrab*, pl. *ʿakârib;* snake, *ḥayyeh;* stallion, *ḥuṣân;* stork, *legleg;* tortoise, *zâlhafeh.*

On Arrival. For how much will you take me to land (to the ship)? *Bikém tâkhudni lil-barr (lil-merkeb)?*

For five francs. *Bikhâms frankât.*

Too much; I will give you one. *Ketîr; baʿṭîk wâḥid.*

You must take me alone, or I will give you nothing. *Tâkhudni waḥdi, willa mâ baʿṭîk shê.*

There are three of us. *Naḥn telâteh.*

For four piastres each. *Kul wâḥid bi arbaʿ kurûsh.*

Take this trunk (these trunks) down to the boat. *Nézzil haṣṣandûḳ (haṣ-ṣanâdîḳ) lil-merkeb.*

At the Custom House *(Gumruk).* Open the trunk. *Iftaḥ eṣ-ṣandûḳ.*

I have nothing in them. *Mâ ʿandi shê.* (Gratuity, *bakhshîsh.*)

Give me your passport. *Hât et-tézkereh (passaport).*

I have no passport. *Mâ fî tézkereh ʿandi.*

I am under the protection of the English (American) consul. *Ana taḥt el-ḳunsul el-Inglîzi (el-Amerikani).*

At a Café. Boy, bring me a cup of coffee. *Yâ veled, jîb finjân ḳahweh (ḳahweh besúkkar*, with sugar; *minghêr súkkar*, or *mûrra*, without sugar).

Bring me a chair, some water. *Jîb kursi, môyeh.*

Bring me a nargileh. *Jîb nargîleh* (or *nefes*).

A clean new tube. *Marbîsh naḍîf, jedîd.*

Bring me a piece of red-hot charcoal. *Jîb basset nâr.*

Change the pipe (*i. e.* bring a fresh-filled bowl). *Ghayyir ennefes.*

At the Bath *(fil-ḥammâm).* Bring the pattens. *Jîb el-ḳabḳâb (ʾab'âb).* — Take me in. *Waddîni lajuwwa.* — Leave me for a little. *Khallîni shwoyyeh.* — I do not perspire yet. *Lissa mâni ʿarkân.* — Rub me well. *Keyyisni melîḥ.* — You need not rub me. *Mush lâzim et-tekyîs.* — Wash me with soap. *Ghassilni bisâbûn.* — That will do; enough. *Bikeffi; bes.* — Bring me cold water. *Jîb môyeh bârideh.* — Bring some more. *Jîb kemân.* — We will go out. *Bedna niṭlaʿ bârra.* — Bring a sheet (sheets). *Jîb fûṭa (fuwaṭ).* — Where are my clothes? *Wên hudûmi?* — Bring my shoes. *Jîb el-jezmeh.* — Where is the bath-attendant, the coffee-seller? *Wên el-mukeyyis, el ḳahweji?* — Here is your fee. *Khud bakhshîshak.*

At the Barber's *(ʿand el-muzeyyin).* Cut my hair with scissors.

Ḳuṣṣ sha'r râsi bilmaḳâṣṣ. (The Mohammedans have their heads *shaved*, an operation which is not only disfiguring to the patient, but often causes an unpleasant eruption.) — Shave me well. *Iḥlak daḳni melîḥ.* — Shall I wash your head? *Eghassil râsak?* — No, it is not necessary. *Lâ, mush lâzim.* (Yes: *ê na'am.*)

When the barber has finished, he holds a mirror before his customer and says: *Nâ'iman* (may it be pleasant to you); to which reply: *Allâh yin'am 'alêk* (God make it pleasant to thee).

Washing. Take the clothes to be washed. *Waddi el-hudûm lil-ghasîl.* (The articles should be counted in presence of the washerman). — How much does the washing cost? *Ḳaddêsh temen el-ghasîl?*

With a Muleteer *(mukâri).* Have you horses? *'Andak khêl?* — I have no beasts. *Mâfîsh dawâbb 'andi.* — What do you ask for a horse per day? *Ḳaddêsh tâkhud kira kul yôm 'alâ dâbbeh?* Thirty piastres. *Telâtîn ḳirsh.* — That won't do; we will give you fifteen. *Mâ bisîr; na'tîk khamstâ'sh.* — We want two horses and two mules. *Bednâ ḥusânên ubaghlên.* — For how much will you take me there? *Bikem tâkhudni ila hônîk?* — A journey of three days. *Sefer telattiyâm.* — We will try the animals. *Menjérrib ed-dawwâbb.* — This one does not go well; bring another. *Hâda ma biyimshi; jîb wâḥid ghêru.* — Give me earnest-money. *A'ṭîni ghabûn.*

On the Journey. When will you start? *Emteh tesâferu?* — We shall start to-morrow at sunrise. *Menrîd (bednâ) nesâfir bûkra, ma'ash-shems;* an hour before sunrise, *sâ'a ḳabl esh-shems;* two hours after sunrise, *sâ'atên ba'd esh-shems.*

Do not come too late. *Lâ tete'âwwak.* — Is everything ready? *Kul shê ḥâdir?* — Have you bought wine? *Ishtarêt nebîd?* — No, not yet. *Lâ, lissa.* — Pack, load. *Shéyyilu.*

How many hours is it from . . . to . . .? *Kem sâ'a min . . . ila . . .?* (As, however, few of the natives appear to know what an hour is, their answers are seldom to be relied on.) — Seven hours and a half. *Seb'a sa'ât unuṣṣ.*

Hold the stirrup. *Imsik er-rekâb.* — I will mount. *Beddi érkab* (pl. *bednâ nerkab*). — Will it rain to-day? *Râiḥ yimṭur el-yôm?* — Wait a little. *Istenna shwoyyeh.*

What is the name of this village, mountain, valley, tree, spring? *Shû ism hal-beled, jebel, wâdi, (has)-sajara, hal-'ain?*

We will rest, breakfast. *Beddenâ nisterîḥ, neteghâdda.* — Is there good water there (on the route)? *Fî môyeh ṭayyibeh (fid-derb)?* — Where is the spring? *Wên el-'ain?* — We will dismount. *Bédna ninzil.* — Bring the dinner. *Jîb el-âkel.* — Remain at a little

distance. *Khallîkum baʿîd ʿanni.* — Take away the dinner. *Shîl el-âkel.*

Come. *Taʿâ taʿâl.* — Go away. *Rûḥ.* — Where are you going? *Wên râiḥ?* — Whence do you come? *Min wên jâi?* — The time has passed; it is late. *Fât el wakt.*

Shall we go straight on? *Menrûḥ dughri?* — Straight on. *Dughri dughri.* — Is a guide necessary? *Yilzemna delîl?* — You have lost your way. *Ghalaṭṭu (tihtu) ʿan ed-derb.* — Are there Beduins (robbers) on the route? *Fîh bedwîn (ḥarâmîyeh) fid-derb?* — No, it is quite safe. *Lâ, kullu amîn.*

Fear me. *Khâf minni.* — What shall I do? *Shû besauwî?*

A gift, O sir! *Bakhshîsh, yâ khowâja!* — I have nothing for you; begone. *Mâfîsh; rûḥ!*

Where does this road lead to? *Had-derb tuwaddi ila wên?* — Where does this road come from? *Had-derb tiji minên?*

I have become very tired. *ʿAna tʿîbt ketîr.* — I have headache. *Râsi byûjaʿni.*

We will dismount early in order that we may rest. *Nestâʾjil bédna nûnzil bakîr minshân nesterîḥ.* — Evening has come on. *Sâr moghreb.* — When shall we reach our quarters? *Emteh nûṣil lil-menzil?* — In a short time. *Baʿd sâʿa.* — Where is the place to dismount, the monastery? *Wên el-meḍâfeh (el-kônak), ed-dêr?*

Open the door. *Iftaḥ el-bâb.* — Shut the door. *Sekkir el-bâb.* — Clean the room and sprinkle it. *Kennis lî el-ôda urishha.*

We will eat. *Bédna nâkul.* — Spread the table. *Ḥuṭṭ es-sufra.* — Bring a bottle of wine. *Jîb ḳanînet nebîd.* — What is there to eat? *Shû fîh lil-âkel?* — Cook me a fowl. *Iṭbukh lî jâjeh.* — Give me water to drink. *Askîni.* — Bring me a clean napkin. *Jîb fûṭa naḍîfeh.* — Clean this glass properly. *Neḍḍif hal-kubâyeh melîḥ.*

Prepare the bed. *Ḥâḍḍir el-ferâsh.* — Wake me early to-morrow. *Ḳayyimni bûkra bakîr.*

I will take a walk in the open air. *Beshimm el-hâwa.* — We shall soon be back. *Nirjaʿ ḳawwâm.* — Where is the post-office? *Wên bêt el-bósta?* — Are there no letters for me? *Mâfi makâtîb min shâni?*

At a Shop. What do you want? What do you seek? *Shû béddak?*

Have you a keffîyeh, a fez? *ʿAndak keffîyeh, ṭarbûsh?* — What does it cost? *Ḳaddêsh yiswa* (or simply *bikém*)? — A hundred and twenty piastres. *Mîyeh uʿashrîn kirsh.*

That is dear, very dear. *Hâda ghâli, ghâli ketîr.* — Cheap, sir! *Rakhîs yâ sîdi!* — I will give you seventy piastres. *Baʿtîk sebaʿîn kirsh.* — As you please. *ʿAla kêfak* (or simply *kêfak*). — No, it won't do. *Lâ, mâ yeṣîr.*

Will you buy it for a hundred piastres? *Tishterîha bimît kirsh?* — No; I have but one speech, the word of a Frank. *Lâ, ʿandi kalâm wâḥid, kilmeh frenjîyeh.*

Ḳalîl, min shânak (it is little, but for your sake) is the expression used by the seller when he has decided to accept the price named by the buyer. Or he sometimes says: *Khûdu balâsh* (take it for nothing).

Yield a little. *Zid shwoyyeh.* — Give me the money. *Hât el-fulûs.* — Change me a gold piece. *Ṣârrif lî lîra.* — For how much will you take this gold piece? *Bikêm tâkhud el-lîra?* — It does not matter. *Mâ bisâil.*

Salutations and Phrases. Good day. *Nehârak sa'îd.* — Answer: Your day be blessed. *Nehârak mubârak.* — Good morning. *Ṣabâh el-khêr.* — Answer: God grant thee a good morning. *Allâh yeṣabbiḥak bil-khêr.*

Good evening. *Masâ 'l-khêr.* — Answer: God grant thee a good evening. *Allâh yemessîk bil-khêr.* — May your night be happy, blessed. *Lêltak sa'îdeh, mubârckeh.* Answer, the same.

On visiting or meeting a person, the first question after the salutations is: *Kêf ḥâlak,* or *kêf kêfak?* How is your health? The usual answer is: *El-ḥamdu lillâh, ṭayyib.* Well, thanks be to God. — The Beduins and peasants sometimes ask the same question a dozen times.

After a person has drunk, it is usual for his friends to say: *Hanîyan yâ sîdi.* May it agree with you, sir. — Answer: *Allâh yehannîk.* God grant that it may agree with thee also.

On handing anything to a person: *Dûnak,* or *khud,* take it. Answer: *Kâttar khêrak.* (God) increase your goods. — Reply: *Ukhêrak.* And thy goods also.

On leaving: *Khâṭrak,* farewell. To which the host replies: *Ma'assalâmeh;* fare ye well; to which the answer sometimes given is: *Allâh yesellimak;* God grant it may go well with thee.

On the route: *Ahlan wasahlan,* or *marḥabâ,* welcome. Answer: *marḥabtên,* twice welcome.

I beg you. *Tafâḍḍal,* pl. *tafâḍḍalu.*

Take care. *Khalli bâluk, dîr bâlak* or simply *bâlak.*

To make way for a rider: Take care of your back. *Ḍâhrak! Ḍâhrak yâ khowâja! Ḍâhrak yâ bint!* — according to the rank and sex of the person addressed.

My house belongs to you. *Bêti bêtak* (my house thy house). — Be so good. *I'mil el-ma'rûf.*

Mâshâllah (expression of surprise). Literally 'what God will' ('happens', understood). — *Inshâllah;* as God pleases. *Wallah,* or *wallâhi;* by God. *Biḥayât* or *waḥâyat râsak;* by thy head. *Istâghfir allâh;* God forbid.

VII. History of Art in Syria.

Syria has never produced any original form of art. The native development of the arts has ever been hindered by the peculiar aversion entertained by the Semitic race for images of all kinds, as well as its own remarkable deficiency in power of conception. There are, however, scattered throughout the country vestiges of art-workmanship belonging to the most widely different schools and ages.

a. Syria possesses numerous relics of Prehistoric Culture. At various points along the Nahr el-Kelb (p. 325) flint tools have been found, united by the influence of calc-sinter into a firm breccia, along with the teeth of deer, chamois, bears, bisons, and a species of tiger. Shaped flints have been collected in numbers at Gilgal (p. 154) and Tibna (p. 147), and near some of the dolmens. The country to the E. of the Jordan is particularly rich in stone monuments, including *Menhirs*, *Cromlechs*, *Cairns* (especially in E. Moab), and (most of all) *Dolmens*. The last seem to have been partly sacrificial spots, partly tombs, even in the age of metal, for rings of copper wire have been found in one of them. The space inside the tombs is so short that the bodies could only have been buried in a bent position. Skeletons in this position have been discovered in the dolmens of the mountains of Sinai. The object of the *Tumuli*, or artificial hills, partly constructed of sun-baked bricks and from 3 to 30 feet high, which exist in such large numbers in the valley of the Jordan (p. 154) and on the plain of Jezreel, has not yet been established.

b. The mountains of Syria abound in Caverns, and there is ample evidence to show that the aboriginal inhabitants of the country were troglodytes, or dwellers in caves. The first and most natural effort of art would be directed towards the extension of natural caverns, and the next to forming new excavations in the rocks. Remains of such dwellings are still to be found in the Hauràn, and the caverns in the region of Bêt Jibrîn (p. 138) belong to the same class. The use of these caves as dwellings was determined not so much by a low stage of civilization as by the nature of the soil and the character of the climate. Many of the series of caverns clearly testify to the skilful use of tools of metal.

In a land so deficient in springs as Palestine it was also necessary to dig Cisterns and line them with masonry, or to hew them out of the solid rock. These cisterns were often extended so as to form large reservoirs (pp. 46, 47). Many of them have their mouths closed with large stones. Springs were conducted to the villages by means of aqueducts (comp. p. 129); and the water of these springs, as well as rain-water, was often collected in tanks. These receptacles, which the character of the country rendered necessary, were used at a very remote period (Deut. vi. 11).

The Oil and Wine Presses which occur so frequently in Syria are also very ancient. These last consist of square or circular holes in the rocks, about 3-4 ft. deep and up to 13 feet long, with a hole at the bottom through which the wine or oil flowed into a vat. The Phœnician oil-presses are more carefully constructed than the Hebrew. All these excavations must have required considerable experience in the use of the chisel, although the rock is not particularly hard.

The whole country is full of ancient Rock Tombs, but it is very difficult to ascertain the periods to which they respectively belong. A favourite practice was to excavate these chambers in the face of a precipitous rock, with their entrances sometimes at an apparently inaccessible height from the ground. Where no such slopes were available, a shaft was sunk in the rock and the tomb excavated in the side of the shaft, in which a staircase descended.

These tombs are classified as follows: — (1). *Sunken Tombs*, hollowed in the rock like modern graves, and then closed with a slab of stone. — (2). *Shaft Tombs* (Heb. *kôkîm*), consisting of openings 5-6 ft. long and $1\frac{1}{2}$ ft. square, usually hewn horizontally in the rock, into which the body was pushed. — (3). *Shelf Tombs*, shelves or benches for the reception of the dead, about 2 ft. from the ground; sometimes these were hewn out of the rock, generally with vaulted roofs. — (4). *Niche Tombs*, hewn laterally in the face of the rock, about $2\frac{1}{2}$ ft. from the ground, of the length of the body, and about $1\frac{1}{2}$ ft. square. Strictly speaking, this variety is a combination of Nos. 1 and 3, the sunken tomb being hollowed out in the shelf hewn in the rock.

The *Tomb Chambers* are of three kinds: — (1). Single chambers which are open and have one sunken tomb in the floor. — (2). Single chambers but containing several graves of different varieties (especially shelf-tombs and shaft-tombs). — (3). The third kind consists of aggregates of chambers, and has a portal, having a lintel or pediment, leading into a vestibule, whence small doors open into various chambers shaped like No. 2. The architectural decorations consist chiefly of wreaths of flowers, and the Egyptian hollow-moulded cornice frequently recurs. — Many tombs of this last description betray Græco-Roman influence, especially those in which Ionic and Corinthian capitals have been employed. Egyptian influence is also apparent in the case of the pyramids which sometimes surmount monumental tombs. — For the rock-tombs of the Phœnicians, comp. p. 315.

The *Sarcophagi*, or stone coffins, which were only employed by the wealthier members of the community, were borrowed by the Hebrews and Phœnicians from the Egyptians. These sarcophagi were frequently arranged in pairs, covered by a single lid. Many of the old Syrian sarcophagi are now seen in use as fountain troughs.

The custom of engraving inscriptions on stone was much less common among the ancient Hebrews and Phœnicians, owing to their want of taste for history, than among the Assyrians and Egyptians; and it is this which renders it so difficult for us to determine the age of their architectural remains.

c. Phœnician Architecture. The Phœnicians borrowed their types from Assyrian and Egyptian sources, and the Jews were wholly dependent on Phœnician architects. David's palace and Solomon's temple were works of Phœnician architecture. A distinctive peculiarity of this architecture consisted in the fact that, instead of the column, as in Greece, the fundamental source of their style was the sculptured rock, of which the separate piers afterwards used were merely an imitation. Hence it is that the supports of these buildings are so massive in size, and that, quite contrary to the principles of classical architecture, the plan of the structure is entirely subservient to them. Hence also, probably, the use of enormous blocks of stone in building (comp. pp. 57, 375). On the other hand it is possible that the builders of the most ancient period were not acquainted with drafting, such as appears *e.g.* in the buildings of Herod, while, on the other hand, the mediæval stone-masons frequently used drafting. The drafting is formed by slightly sinking the face of the stone round its outer margin to a width of 2-4 inches, thus giving the wall a kind of fluted appearance. The surface of the blocks was either left rough ('rusticated'), or slightly hewn, or completely planed. The tones, though fitted together without mortar, are jointed with marvellous accuracy.

d. Greek and Roman Architecture. It is probable that *Greek* influence had begun to make itself felt in Syria, or at least in Phœnicia, even before the time of Alexander. It has frequently been asserted that a number of Ionic forms and the art of overlaying certain parts of buildings with metal were imported by the Greeks from the nearer regions of the East. This may have been the case; but it is certain that the Syrians received in return from Greece the fully elaborated forms of Greek sculpture, although the hard limestone used in Syria was inferior to the Greek marble as a material for Corinthian capitals and figures. Numerous though the monuments of the period of the Diadochi must have been, hardly one of them is now extant in Syria, but those of the *Roman* régime are still abundant. The Romans extended their military roads even to the most remote districts, and the milestones of some of them are still in existence. It was with a view to ingratiate himself with the Romans that Herod caused sumptuous edifices in the Roman style to be erected in various towns. After the destruction of Jerusalem the Roman colonisation was actively extended, and new towns sprang up under the auspices of the governors, or at the expense of the emperors, particularly of Trajan. The characteristic feature of these towns was that they were intersected by a colonnade leading from a

triple gate. At the point where the colonnade was crossed by another of smaller size, there appears to have been a 'tetrapylon'. On each side of the chief colonnade lay the temples, baths, theatres, and naumachiæ. Those relics which have been preserved date from the later Roman period, that is from the 2nd century downwards, when a falling-off from the severe and dignified taste of the classical period is manifested in superabundant decoration, in the adornment of niches surmounted by broken pediments, and in the absence of harmony of design. Palmyra, Ba'albek, and Jerash afford examples of this style, and likewise Petra, where the tombs, excavated in the native fashion, are externally adorned with huge façades chiselled in the rock in a style somewhat resembling the later rococo period, especially where the cornices have been constructed in curves. The numerous small temples (perhaps tombs), relics of which are scattered throughout Lebanon, date from the same period, though all turned towards the East in the Greek fashion, and are generally 'in antis', with Ionic capitals; the stylobate has a cornice running round it, and the cella is entered from its raised W. end by a door leading through the stylobate. — A peculiar style of architecture is seen in the *Synagogues* erected in Galilee during the 3rd-6th centuries. They are quadrangular in form, and the interior is frequently divided into five aisles by means of four rows of massive columns. These columns bore an architrave of stone, the roof was of wood, and the ornamentation, especially that of the cornices, was extremely rich. The two last internal supports towards the N. end always consist of square pillars rounded off towards the interior. It is remarkable that figures of animals were frequently carved on the synagogues.

e. Christian Architecture. Towards the close of the third century it became customary to employ vaulted domes to cover large spaces, and the important invention of uniting the dome with the quadrangular substructions by means of 'pendentives' or brackets was next adopted. At the same time simple basilicas supported by rectangular piers, and afterwards by columns, were also frequently erected. — The northern group of the buildings of that period, between Ḥamâ and Aleppo, is still more interesting. Columnar basilicas and dome-covered structures occur here also, but basilicas borne by piers are rare. The façade consists of an open colonnade; the apse is generally round internally and quadrangular externally; and numerous windows, and as a rule side-doors also, are inserted in the aisles and upper part of the nave. The capitals of the columns sometimes approach the acanthus type, but are occasionally in the shape of a calyx which has been developed by the native architects after a fashion of their own. The apses, as well as the windows and portals, are adorned with decorated string-courses terminating in knots resembling volutes. The ornamentation of the friezes consists of foliage, fruit, grapes, and the acanthus; but

vases, peacocks, and other objects also occur, while crosses are invariably introduced. — In the chief towns of Palestine, and particularly in places of religious resort, the Greek emperors after the time of Constantine the Great erected a number of spacious *Basilicas*. The Empress Helena, in particular, enjoys a high reputation as a builder. To her (or else to Solomon) every considerable building of unknown origin is ascribed. The ancient basilica of Bethlehem (converted by Justinian) has been preserved, but of the earliest constructions of the church of the Holy Sepulchre few relics now exist. The Aḳṣa affords an example of an ancient basilica which the Arabs have restored in the original style and converted into a mosque.

f. Arabic Architecture. The Arabs at first employed Greek architects and builders: hence the strong resemblance of their edifices to those of the Christians. The rotunda of the church of the Sepulchre served as the model for that of the mosque of 'Omar (eṣ-Ṣakhra); the dome, which had already long been familiar to the Syrians, had meanwhile been frequently employed in the West also. Like the Byzantines, the Arabs were in the habit of covering their walls and domes with mosaic. While the Arabs in their architectural works chiefly followed the style which already existed in Syria, they nevertheless developed various forms peculiar to themselves. At a later period taste degenerated. They began capriciously to give their domes a pointed, bulbous form, and to cover their vaulting internally with a superficial structure of miniature arcading, reminding the spectator of a honeycomb. This is the so-called 'stalactite vaulting', in which the impression of solidity properly conveyed by a vaulted structure is entirely neutralised. The Arabs also frequently stilted the sides of the round arch above the capitals of the supporting pillars, and at an early period (as early as the 9th cent. in Egypt) they also began to use the pointed arch and the horseshoe arch, the latter being exclusively an invention of their own. The great fault of Arabian architecture is its want of strict organic coherence; instead of having regard to the general effect of their buildings the minds of the architects were entirely devoted to ornamentation and other details; and hence the unsatisfactory impression produced by these edifices, notwithstanding all their showy wealth of arabesques. One often observes, for example, ancient columns with beautiful capitals placed immediately beside modern Arabian columns or clumsy piers. The coloured arabesques, the idea of which was probably borrowed from woven tapestries, are often very cleverly designed, but they soon weary the eye of the beholder.

Syria cannot boast of many original buildings in the Arabian style, the reason being that the Arabs here found abundance of ancient edifices which they could easily adapt for their own purposes. Taking advantage of the wonderfully substantial foundations

of antiquity, and using either ancient materials or inferior ones of their own, they erected on these foundations their town-walls, their towers, and their castles, all of which speedily again fell to decay. They supposed that additional strength was imparted to their walls by building fragments of columns into them; and they often endeavoured to produce the appearance of such a construction artificially. This was also done by the Crusaders. Thus in the vicinity of ancient harbour-fortifications in particular, one often observes numerous scattered portions of columns, most of which were once incorporated with the badly built walls of which no other trace is now left.

g. Frank Castles and Churches. In the case of many of the mediæval castles of Syria it is difficult to determine whether they were erected by the Saracens or by the Crusaders; but they may be distinguished from each other by the fact that diagonal or sometimes almost horizontal lines generally appear on the face of the blocks used by the Crusaders. The churches erected by Europeans on the soil of the Holy Land, however, are easily distinguishable from the Arabian buildings. These churches are of two classes. The first embraces all the churches built by the Franks between 1099 and 1187. These are all in one style. They possess a nave and aisles of equal length, a transept, and three apses adjoining each other. The vaulting is smooth and without a trace of groining, and rests on simply constructed piers. Above the intersection of the nave and the transept rises a dome, springing from pendentives. The rest of the building is covered with a flat roof. The buttresses project but slightly beyond the outside walls, and pointed arches are universal. — The second class of these churches embraces those of the 13th century. They are all situated on the sea-coast, and they closely resemble French churches of the same period, but have flat roofs. — The pointed arch, which prevails in these buildings, is not the early Muslim arch, but that which was afterwards perfected by western architects, so that this European architecture may properly be termed an early development of the pointed style on Arabian soil.

h. Antiquities. Lastly, we must notice some of the ancient relics which are still to be found in Syria, and at the same time caution the inexperienced traveller against purchasing any of the imitations which are now largely manufactured in that country and in Egypt. Old Hebrew coins (*shekels;* very seldom genuine) are particularly valuable; and next to them Phœnician coins and gems, Græco-Roman coins of various towns, and Arabian coins of very various periods. The tombs often contain tear-vases, small statues and reliefs, and (on the Phœnician coast) scarabæi, etc. In the case of such antiquities being offered for sale, enquiry should always be made as to the place where they were found, and unless this can be ascertained with certainty, they possess no scientific value.

All stones bearing inscriptions are valuable, especially when freshly discovered, and such relics are still frequently turned up by the plough. Inscriptions are found in Syria bearing the following characters: — (1) Phœnician, ancient Hebrew, and Samaritan; (2) Aramaic (or 'Nabatæan'; the Nabatæans were Arabs who wrote Aramaic), in the Haurân and at Palmyra; (3) Greek (very numerous); (4) Latin; (5) Arabic, which in the earlier periods (Cufic) more nearly approaches the Aramaic character, but in later times often became very involved; (6) Mediæval Frank writing.

With regard to the method of obtaining impressions of inscriptions, see p. xxvii.

IX. Works on Palestine and Syria.

The literature, of Palestine especially, is enormous: we give here merely a few important works, which travellers may be recommended to study before starting on their trip. The literature on certain special topics is briefly enumerated at various places in the Handbook. Professional scholars may be referred to R. Röhricht's *Bibliotheca Geographica Palaestinae* (Berlin, 1890). Since 1867 the *Palestine Exploration Fund* has taken a foremost place in the exploration of Palestine. The results of its work will be found in its *Quarterly Statements*. The German Palestine Exploration Society *(Deutscher Verein zur Erforschung Palästinas)* also issues a scientific journal.

It is scarcely necessary to remark that the traveller is assumed to have his Bible with him.

Geography.

The Survey of Western Palestine, 9 vols., London 1884 (3 vols. Memoirs; 1 vol. Name List; 1 vol. Special Papers; 1 vol. Jerusalem; 1 vol. Fauna and Flora; 1 vol. Geology; 1 vol. Index). — *The Survey of Eastern Palestine*, 2 vols., London 1889. — These works, published for the Pal. Explor. Fund, are the foundation of all modern exploration in Palestine, and practically supersede all books of travel of earlier date.

Robinson, Biblical researches in Palestine, etc. London 1841.

Robinson, Later Biblical researches, etc. London 1856.

Robinson, Physical Geography of the Holy Land. London 1865.

Conder, Palestine (with maps). London 1889.

Conder, Tent work in Palestine. London 1889.

Conder, Heth and Moab. London 1889.

Historical Geography.

Names and places in the Old and New Testament with their modern identification. London 1889.

(Eusebius) Onomastica sacra, ed. P. de Lagarde. Göttingen 1887.

Itinera Latine (Publications de la Société de l'Orient Latin). 1879.

Palestine Pilgrims' Text Society, established for the translation and publication of the mediæval literature (annual subscription one guinea).
G. A. Smith, Historical Geography of the Holy Land. 3rd ed., London 1895.
Neubauer, La géographie du Talmud. Paris 1868.
Guy le Strange, Palestine under the Moslem. London 1890.

Maps.

Great map of Western Palestine, in 26 sheets.
Reduced map of Western Palestine, in 6 sheets.
The same map, water basins in colour and sections.
Old and New Testament map of Palestine, in 24 or in 12 sheets.
Modern map of Palestine, in 24 or in 12 sheets.
Old and New Testament map of Palestine, in 12 sheets.
Fischer & Guthe, Karte von Palästina. Leipsic 1890.

History.

J. Wellhausen, History of Israel. Translated by W. Robertson Smith, Edinburgh 1889.
B. Stade, Geschichte des Volkes Israel. 2 vols., Berlin 1890.
E. Schürer, A history of the Jewish people in the time of Christ. Translated by J. Macpherson. 2 vols., Edinburgh 1890.
W. D. Morrison, The Jews under Roman rule. London 1890.
Dean Milman, History of the Jews, 3 vols., London 1829. New ed. 1883; cheap ed. in one vol., 1887.
J. K. Hosmer, The Jews. London 1886. (Story of the Nations series).
G. Rawlinson, History of Phoenicia. London 1889.
A. H. Sayce, The races of the Old Testament. London 1891.
Dean Farrar, The Herods. London 1897.
J. F. Michaud, History of the Crusades. Translated by W. Robson. 3 vols., London 1881.
Cox, History of the Crusades. London 1878.

Manners and Customs.

W. R. Smith, The religion of the Semites. New ed., London 1894.
E. W. Lane, The Manners and Customs of the modern Egyptians. London 1836, new ed. 1882.
Post, Essays on the sects and nationalities of Syria and Palestine: Pal. Explor. Fund. Quart. Statements 1890.
Thomson, The Land and the Book. 3 vols., London 1880, 1883.
J. L. Burckhardt, Notes on the Beduins and Wahebys. 2 vols., London 1831.

Modern Travels (and Illustrated Works).

Temple, Palestine illustrated. London 1888. (ill.)
Harper, Walks in Palestine London 1888. (ill.) New ed., 1894.

Harper, The Bible and Modern Discoveries. London 1890.
Hull, Mount Seir, Sinai, and Western Palestine. Being a narrative of a scientific expedition. London 1885.
F. and E. Thévoz, Palestine illustrated. London 1891.
Hill, With the Beduins. London 1891.
Helen Miller, Alone through Syria. London 1891.
A. Heber Percy, Moab, Ammon, and Gilead. London 1897.
The earlier works by *Dean Stanley*, *Laurence Oliphant*, *Dr. Porter*, and *Canon Tristram* may also be mentioned.

Natural History and Geology.

Post, Flora of Syria, Palestine, and Sinai. Beirût 1896.
Tristram, The Fauna and Flora (Survey). London 1889.
Tristram, The natural history of the Bible (8th ed.). London 1889.
Hull, Memoir on the physical geology and geography of Arabia Petræa, Palestine, etc. (Survey). London 1886.
Hart, Some account of the fauna and flora of Sinai, Petra, and Wâdi Arabat. London 1891.

History of Art.

Perrot & Chipiez, History of Ancient Art in Judæa, Sardinia, and Syria. London 1890.
Vogüé, Syrie centrale, architecture civile, etc. Paris 1861-1877.
Vogüé, Les Eglises de la Terre Sainte. Paris 1860.
Rey, Etudes sur les monuments de l'architecture militaire des Croisés en Syrie etc. Paris 1871.

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1. Approaches to Palestine.

Palestine and Syria are reached from Europe either viâ *Egypt* (Alexandria or Port Sa'îd) or viâ *Smyrna* (from Constantinople or the Piræus). From England the journey may be made all the way by steamer or overland to the Mediterranean (see *Bradshaw's Continental Railway Guide*, monthly, 2*s*.) and thence by steamer. Travellers from the United States may sail direct from New York to Gibraltar, Naples, or Genoa by German steamer (weekly; fares 90-175 $) or Anchor Line steamer (monthly; 70 $). The handbooks of the various steamship-companies (p. xvii) give full information as to the steamer-routes. Travellers who desire to return from the E. by one of the larger mail-lines should engage berths at Cairo or Port Sa'îd as soon as possible, for the steamers are apt to be crowded from Feb. to April inclusive. At intermediate ports these steamers are sometimes behind itinerary time, and not unfrequently a day or two in advance. In either case they proceed at once on their voyage. — Additional particulars as to the steamship-lines are given at pp. xvii et seq.

I. From Europe to Alexandria and Port Sa'îd.

a. Steamers from England direct.

From London to *Port Sa'îd* in 12-14 days, by 'P. & O.' steamer viâ *Gibraltar* and *Marseilles*, or by Orient Line viâ *Plymouth*, *Gibraltar*, *Marseilles*, and *Naples*, see p. xviii.

From Southampton to *Port Sa'îd* in 13 days, by North German Lloyd viâ *Genoa* and *Naples*, see p. xx.

From Liverpool to *Egypt* and *Syrian Ports*, see p. xviii.

b. From Mediterranean Ports and Constantinople.

Overland Routes from London to Mediterranean Ports. To *Brindisi*, 59 hrs., viâ Paris and Mont Cenis (fares 1st cl. 12*l*. 9*s*. 5*d*., 2nd cl. 8*l*. 12*s*. 9*d*.), 52 hrs., viâ Ostend and Bâle (11*l*. 18*s*. 10*d*., 8*l*. 7*s*. 7*d*.), or, 43 hrs., by the 'P. & O. Express' leaving London every Frid. evening (ticket, including sleeping berth, 17*l*. 10*s*. 6*d*., obtainable only of the Sleeping Car Co., 14 Cockspur St., S.W., or of the 'P. & O.' Co., 122 Leadenhall St., E.C.). — To *Genoa*, 31 hrs., viâ Paris and Mont Cenis (7*l*. 8*s*. 9*d*., 5*l*. 2*s*. 4*d*.). — To *Venice*, 34 hrs., viâ Ostend and Bâle (8*l*. 3*s*. 1*d*., 5*l*. 19*s*. 4*d*.). — To *Marseilles*, 22¼ hrs., viâ Calais and Paris (6*l*. 14*s*. 8*d*., 4*l*. 12*s*. 1*d*.), or, 19 hrs., by the 'P. & O. Express' leaving London every Wed. afternoon (8*l*. 9*s*. 8*d*., 1st cl. only; tickets at 14 Cockspur St. and 122 Leadenhall St., see above). A 'Mediterranean Express' for Marseilles, etc. leaves Calais on Mon., Tues., and Frid., and Paris on Wed., Thurs., and Sat. (tickets only from the Sleeping Car Co., see above). — To *Trieste*, 50 hrs., viâ Ostend and Vienna (fares about 10*l*. 3*s*. 10*d*., 7*l*. 7*s*.), or 46 hrs., once weekly by the 'Ostend-Trieste Express' (ticket, 12*l*. 12*s*. 10*d*., from the Sleeping Car Co. only), in connection with the Austrian Lloyd steamers to Alexandria.

From London to Constantinople, 83 hrs., viâ Cologne and Vienna (16*l*. 10*s*. 3*d*., 12*l*. 0*s*. 8*d*.), or, 72 hrs., by the 'Ostend-Vienna Express' (19*l*. 18*s*. 10*d*.), once weekly, or by the 'Orient Express' viâ Paris, thrice weekly (21*l*. 11*s*. 8*d*.). Tickets for the two last trains from the Sleeping Car. Co. only.

From Brindisi, by 'P. & O.', Austrian Lloyd, or Navigazione Generale, see pp. xix, xx. The steamers steer S.E. through the *Straits of Otranto* (generally rough) and cross the *Ionian Sea*, with *Corfu*, *Cephallonia*, and *Zante* on the left (see *Baedeker's Greece*). Farther on *Crete* is skirted. *Alexandria* or *Port Sa'îd* is reached in 4 days.

From Naples by Orient Line, North German Lloyd, or Navigazione Generale, see pp. xviii, xx. The steamers sail through the *Straits of Messina* to (4 days) *Port Saʿîd.*

From Venice by 'P. & O.' or Navigazione Generale, see pp. xviii, xx. The steamers touch at *Brindisi* (p. 3).

From Genoa by North German Lloyd or Navigazione Generale, see p. xx. The steamers sail viâ (20 hrs.) *Naples* (see above).

From Marseilles by 'P. & O.', Orient Line, or Messageries Maritimes, see pp. xviii, xix. Steering to the S.E. in sight of land for some time, the steamers pass through (20 hrs.) the *Straits of Bonifacio*, between *Sardinia* (S.) and *Corsica* (N.). Thence they proceed either viâ *Naples*, or direct through the *Straits of Messina* to (4½ days) *Alexandria* or (5 days) *Port Saʿîd.*

From Trieste by Austrian Lloyd, see p. xix. The steamers touch at (33 hrs.) *Brindisi*, see p. 3.

From Constantinople by Austrian Lloyd, Messageries Maritimes, Russian, or Egyptian steamer, see p xix. Beyond the *Sea of Marmora* and the *Dardanelles* the steamers skirt the coast of *Asia Minor* with its numerous islands to (2 days) *Smyrna.* Thence they proceed viâ *Chios* or *Rhodes* to various *Syrian Ports* (p. xix).

Alexandria. — **Arrival.** The channel into the harbour is narrow and rocky, and the passage can only be effected by daylight. Vessels arriving in the evening must ride outside at anchor till next morning. — The coast being flat, Alexandria is not visible until shortly before the steamer enters the harbour: to the right, in the background, is *Pompey's Pillar;* on the coast, the half-ruined *Château of Meks* with its domes and slender towers, and a number of windmills; to the left, on the *Râs et-Tîn* (cape of figs), the Khedivial palace and arsenal. The interior of the harbour presents an animated scene. The steamers lay-to at the quay. After the brief formalities of the sanitary police have been complied with, a crowd of porters and commissionnaires precipitate themselves on the passengers' luggage. Messrs. Cook and Gaze as well as the hotels send their agents on board, and the best way is to entrust the luggage to one of them.

Personal attendance is necessary at the *Custom House* and the *Passport Office.* Passports must be given up (see p. xxx), but will be restored at once in exchange for a visiting-card. The Custom House is in the same building; the officials are very obliging (no bakhshîsh should be offered).

Cabs (numbers always in front of the Custom House): to the hotel, 1 person 1½-2 fr., several persons 3-4 fr.

Hotels. (It may again be remarked here that all the hotels in the East charge a fixed sum per day for board and lodging, exclusive of liquors, whether the traveller takes his meals in the house or not.) Hôtel Khédivial, near the Cairo station, at the corner of the Rue Chérif Pacha and the Rue de Rosette, Hôtel Abbat, in the Rue de l'Eglise, both fitted up in the European style, pens. 15 fr. — Hôtel du Canal de Suez, Boulevard Ramleh, Hôtel des Voyageurs, Rue de l'Eglise Ecossaise, two good 2nd class houses, with moderate charges; Hôtel Bonnard, R. 3, B. 1 fr.

Cafés, chiefly in the Place Méhémet-Ali. In the side-streets near the sea are several cafés, mostly kept by Greeks, with evening concerts (sometimes female orchestra). — 'Café noir', in the European style, or 'café fort' in the Arabian, 1 pias. per cup. — Beer. *Dockhorn*, *Delacovias*, both in the street leading from the Place Méhémet-Ali to the sea; *Finck*, Rue Chérif Pacha, opposite the Hôtel Khédivial. — **Restaurants.** *De l'Univers*, in the street leading from the Exchange to the Boulevard Ramleh; *Marie Fix*, Rue de l'Eglise Ecossaise, German, beer.

Alexandria, founded in 332 B.C. by Alexander the Great, has 250,000 inhabitants (1/4 Europeans), and is the most important seaport of Egypt. By taking a carriage the city may easily be seen in half a day. From the Place Méhémet-Ali, the centre of the European quarter, drive to *Pompey's Pillar*, which was utilized as the pedestal for a statue of the Emp. Diocletian in 302 by a Roman prefect named Pompeius, who, however, did not erect the pillar. It is the only ancient monument in a good state of preservation in the town. Return to the Place Méhémet-Ali and proceed to the Palace of the Khedive on the *Râs et-Tîn*. A drive may also be taken along the *Maḥmûdîyeh Canal*. The *Museum of Graeco-Roman Antiquities* is well worth a visit. — For farther details, sea *Baedeker's Egypt*.

From Alexandria to Port Sa'îd. — 1. By Sea. Steamers, see pp. xviii et seq. The voyage is devoid of interest. It will be observed that near the coast the water is rendered turbid by the mud of the Nile, which gives it a yellowish-green tint. The violence of the current carries the mud hither in considerable masses, which threaten to block up the harbour. The great breakwater, constructed to the W. of the harbour, is interesting. It is composed of artificial blocks weighing 20 tons each. — The steamers usually stay some hours at Port Sa'îd. Boat to the land, 50c.; at night, 1 fr.

2. Viâ Cairo. Most travellers viâ Alexandria will pay a visit to *Cairo* (129 M., railway in 3 1/2-6 hrs., several trains daily. Fares: express, 1st cl., 29 fr. 25, 2nd cl., 19 fr. 25; ordinary, 24 fr. 25 and 16 fr. 25 c.). From Cairo to Port Sa'îd the shortest route is viâ *Isma'îlîya* on *Lake Timsah* (4 hrs. from Cairo: express twice daily), thence to Port Sa'id by railway (one train daily in 3 hrs.) or by the small Suez Canal steamer (once daily, in 4 1/2 hrs). These steamers can only accommodate a limited number of passengers, and large parties during the season had better secure places by telegraph.

Port Sa'îd (*Grand Hôtel Continental*, on the quay, cuisine better than the R., pens. 12 fr.; *Hôtel du Louvre & de France*, Rue du Port, good and moderate; *Eastern Exchange*, well spoken of; *Hôtel d'Europe*, both in the Place de Lesseps) is a town of 37,000 inhabitants and owes its origin to the Suez Canal; the transit traffic is considerable. — For farther details, see *Baedeker's Egypt*.

II. From Port Sa'îd to Jaffa and Beirût.

Time-tables of the steamers, see p. xix. For this Syrian route, the French steamers of the *Messageries Maritimes* are the best. — In the height of the season (Easter) travellers who embark at Port Sa'îd for Syria will do well to secure places by telegraph or even in Alexandria. — The voyage from Port Sa'îd to Jaffa takes 12-13 hrs.

From Port Sa'îd to Jaffa the voyage is mostly done by night. Early in the morning, if the weather is fine, *Gaza* may be discerned with the naked eye. A line of bluish heights (the mountains of

Judæa) in the distance, a yellow shore, then a view of the town of Jaffa, rising in terraces like a fortress on the slope of a hill, announce that we are approaching the Holy Land.

As **Jaffa** (see below) possesses no good harbour, steamers are obliged to anchor in the roads about $^1/_2$ M. from land. When the weather is stormy this is impossible, and the steamers then proceed to Ḥaifâ or to Beirût.

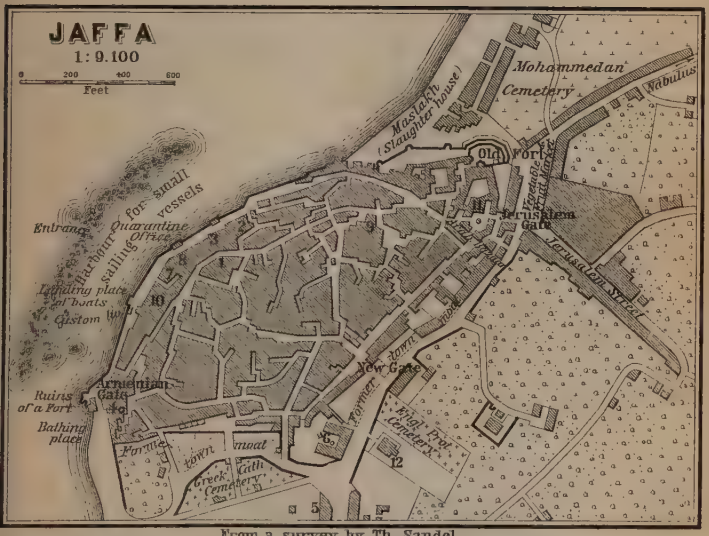
From Jaffa to Beirût the steamers usually leave Jaffa in the evening. The visit to the *Custom House* (export duties, p. xxxi) may be avoided by a bakhshîsh of 2-3 fr.

The steamer keeps close to the shore, which generally remains within view. (For the shore, see pp. 270 et seq. and pp. 304 et seq.) The greater part of the voyage is done by night. The plain of the shore is gradually hemmed in more and more by Mount Carmel, which finally terminates in a promontory rising out of the sea (on its summit are a monastery and lighthouse, visible from the steamer). At **Ḥaifâ** (p. 264), 7 hrs. from Jaffa, the Austrian steamers stop some hours, while the steamers of the other lines proceed direct to Beirût. The mail-steamers also pass, without stoppage, *Tyre* and *Sidon*. A small British steamer is the only means of transit between Ḥaifâ and Acre (p. 268).

In about 8 hrs. more (after leaving Ḥaifâ) the steamer doubles the promontory of *Râs Beirût*, with a lighthouse, to cast anchor shortly afterwards in the roads of **Beirût** (p. 317). The *View is magnificent: in front, the large and beautiful town, surrounded by a broad belt of large gardens enclosed by cactus hedges; in the background, Lebanon with the peaks of *Ṣannîn* (N.) and *Keneiseh* (S.), which remain covered with snow till the beginning of summer. Steamers usually lie here for a day.

2. Jaffa.

Arrival. The debarcation at Jaffa, as everywhere else in the East, is invariably conducted with the least possible order and the greatest possible noise. The best plan is to make up a party of three or four before arriving, and to engage a boat for them. Messrs. Cook and Son and Gaze and Sons send well equipped boats to the steamer (preferable in rough weather; 5 fr. each person including carriage to the hotel), and the agents of the hotels also come on board. Travellers should energetically protest against any attempt at overloading. Care should also be taken that the luggage is placed in the proper boat, and that none of it falls overboard owing to the confusion and rocking of the boats. No attention should be paid to the dragomans who importune the traveller with offers of service. — Fares: boat for 1 pers. (not always obtainable), when the sea is calm, 5 fr.; if the sea is rough, 20 fr.; for a party, 1 fr. each (with a minimum of 5 fr.). The boatmen are never content with their fees, and on the passage they frequently endeavour to alarm their passengers as to the dangers of the landing with a view to extort an additional gratuity. No attention, however, should be paid to their noisy representations and violent gestures. '*Mush lâzim*' means 'it is unnecessary'; '*mush 'awezak*', 'I do not care for you'; '*iskut*', 'be quiet'; '*rûḥ, rûḥ*' or '*imshi*' 'begone' (a word which may be accompanied by a significant



From a survey by Th. Sandel.

1. *French Post Office*
2. *Austrian " "*
3. *Turkish " "*
4. *Lighthouse*
5. *French Hospital*
6. *Latin Hospice*
7. *Rom. Cath. Church*
8. *Hospitium latinum (Hosp. Terrae sanctae)*
9. *Government (Serâi & Telegraph)*
10. *Greek Monastery*
11. *Mosque*
12. *Engl. School for Girls*

Jerusalem Hotel } *see Map of Environs*
Palestine Hotel }

ENVIRONS
of
JAFFA
From an Original Survey by
Th. Sandel.
Depth-line of 3 Fathoms.
MEDITERRANEAN SEA
Saknet Sheikh Muarnes
Ford
Nahr el-Aujeh
Mills
Saknet Summel
Abd-en-Nely
Ford
Nablus
Temple
Colony
Garden of Sir M. Montefiore
Sarona
Model Farm
Mount Hope
Garden of the Latin Sisters' Monastery
Anchorage of Steamers
Entrance
Harbour
JAFFA
Quarantine
German Colony
Saknet ed-Demaite
Saknet Abu Kebir
Sheikh Murad
Tomb & Fountain
Garden of the Russian Monastery
Fellah Cottages
Villages
Shelly Beach
Bathing place
Agricultural Colony of the Alliance Israélite
Vineyards
Saknet ed-Dervish
Selami
Ramleh & Jerusalem
Drawn, Engraved & printed by
1:50.000
Paces
Yards
Wagner & Debes Leipzig

motion with one's stick); '*yalla, yalla*', 'forwards', 'onwards'; '*bes, bes*' 'enough'. — The harbour of Jaffa is a small basin formed by natural rocks, partly under water, on which the remains of an ancient port are said to be still traceable. The entrance from the N. is broad, but endangered by sandbanks, while that from the N.N.W. is very narrow. The landing-place is near the Custom House, at the S. angle of the port. — *Passport*, as in Alexandria, p. 4; avoid giving it up by offering a bakhshîsh. The same means will serve to overcome the difficulties which frequently arise with the Customs officials. As to cigars and cigarettes, see p. xxxix.

Accommodation. It may here be repeated (comp. p. xxxiv) that travellers will do well, at all hotels in Syria and Palestine, to arrange prices beforehand, and, if necessary, to bargain. — °Jerusalem Hotel (landlord, *Mr. Hardegg*, American Consular Agent; Cook's hotel), in the German colony; Hôtel du Parc (landlords, *Hall Brothers*), adjoining the preceding. Pension at these, 12½ fr. (for a prolonged stay, 10 fr.); after the season, 8 fr. When the hotels are full, the landlords provide comfortable rooms in other houses in the German colony. — Palestine Hotel (landlord, *Kaminitz*), also in the street (Bustrus-St., p. 9) leading to the railway-station, with Gaze's office; Frank's Hotel (German landlord), in the German colony, with restaurant. These two are simpler and a little cheaper. — The Latin Monastery of the Franciscans (*Hospitium Latinum*, Arab. *Dêr el-Latin;* Pl. 8) is 3 min. to the N.E. of the Custom House, on the quay; beautiful terraces with a view over the sea; rooms small, but clean. Payment, see p. xxxv.

The **Railway Station** lies to the N.E., outside the town, 10 min. from the German colony, and ½ from the quay (see the map of the neighbourhood).

Steamboat Offices, in the street which leads to the Jerusalem gate, along the quay. In starting from the Custom House, the order is as follows: Egyptian, Russian, Austrian, N. German Lloyd, and French.

Post Offices. *Turkish* (Pl. 3), in the Bustrus Street (p. 9); *Austrian* (Pl. 2), near Lloyd's office (up the steps to the right); a little farther up is the *French* post office (Pl. 1); *Russian* post-office, on the quay.

Telegraph (international), in the Post Office (Pl. 3).

Vice-Consuls. American, duties discharged by *Mr. Hardegg*, of the Jerusalem Hotel; British Consular Agent, *Haim Amzalak;* French V.-C., *M. Fornier;* Russian, *Stréboulaief;* Austrian C., *Pascal;* German V.-C., *Schmidt;* Italian, *Alonzo.*

Horses and **Carriages** at *Kappus's*, *Schanz's*, or at the hotels. Saddle-horse, 1 fr. per hr. Carriage, ½ day 10, whole day 20 fr.; to Jerusalem, see p. 15; to Gaza, 40 fr. (there and back 70 fr.); to Haifâ (1½ day; p. 270), 100-140 fr. according to the weather.

European Firms. *David Weller* (formerly *Breisch & Co.*), on the quay (the largest import house in Palestine, does banking business and forwards luggage); ironmongery at *Aberle & Co.'s*, in the street which leads to the S. from the Jerusalem gate (on the right); travelling requisites at *Rabinowitz's* in the same street, at *C. Besserer's*, etc.; enquire at D. Weller's. — Photographer, *Sabundji.* — *Cook's Offices*, in the German colony, opposite the Jerusalem Hotel; *Gaze's Offices*, in the Palestine Hotel. — *Rates of Exchange*, see p. xxx.

Physicians: *Dr. Kaiser* (English); *Dr. Lorch* (German); *Dr. Linné* (French). — German Chemist, *Paulus, Wolferl & Cie.*, in the German colony (p. 9) and on the road to the S. from the Jerusalem gate.

Benevolent Institutions. *Church Missionary Society's Station* with a hospital and two schools for boys; English boarding school for girls (Pl. 12); *French Hospital* (Pl. 5), conducted by the Sisters of St. Joseph; *German Hospital* and *Schools*, see p. 9.

History. Jaffa was anciently a Phœnician colony in the land of the Philistines. The meaning of the ancient name *Japho* is doubtful; but the Hebrews translated it 'the beautiful'. According to an ancient myth Andromeda, the daughter of Cepheus and Joppa (daughter of Æolus), is said to have been chained to the rocks here, in order that she might be devoured by a huge sea-monster, but was released by Perseus. The prophet Jonah, too, is said to have just quitted Joppa when he was swallowed by the whale

(Jonah i. 3). Throughout the Roman period, and even down to the end of the 16th cent., the place was shown on the rocks of the harbour where Andromeda was bound, or at least her chains (Josephus, Bell. Jud. III, 9, 3). So, too, the huge bones of some marine monster were long an object of curiosity here. Jaffa is mentioned as a fortress, in the list of cities overthrown by Thutmosis III. (p. lviii). In the days of Solomon it was the port for Jerusalem, to which Hiram, king of Tyre, undertook to send timber from Lebanon 'in floats', for the building of the Temple (2 Chron. ii. 16; comp. Ezra iii. 7). In the inscription relating to the victorious campaign of Sennacherib, the town is called Ya-ap-pu. Jaffa was definitively brought under the Jewish yoke by the Maccabees (1 Macc. x. 74 f.), after which it fell successively under the Greek and Roman sway, and received the name of Joppa. Christianity was introduced here at an early period (Acts ix. 36, etc.). Before the Jewish war Joppa was captured and destroyed by the Roman general Cestius; it was then rebuilt, but was soon again destroyed by Vespasian as being a haunt of pirates. Several bishops of Joppa are mentioned as having attended various church synods. The bishopric was restored by the Crusaders, and the town raised to the rank of a county (1099). In 1126 the district of Joppa came into the possession of the knights of St. John. The town was captured and destroyed by Melik el-'Âdil, brother of Saladin, in 1187, and by Safaddin in 1191, recaptured by Richard Cœur de Lion, taken in 1197 by Melik el-'Âdil, restored to the Christians in 1204, and finally destroyed in 1267 by Beibars. — For a long period the town was represented by a few scattered houses only; but towards the end of the 17th cent. the importance of Jaffa began to revive, and from that period dates the construction of the quay. Towards the end of the 18th cent. we find the town surrounded by walls, which enabled the inhabitants to resist the attacks of the French army under Kléber in 1799 for a few days until the place was taken by storm. It was then fortified by the English, and afterwards extended by the Turks.

Jaffa has now become an important town in consequence of the great numbers of pilgrims (about 15,000 annually); the ancient walls of circumvallation have been razed. The population is estimated at about 35,000 (23,000 Mohammedans, 5000 Christians, 7000 Jews). The trade of the town is considerable. The exports (8 million fr. in 1895) consist of oranges and other fruit, maize, sesame, wine, soap, and wool. The imports in 1895 were valued at 11 million francs. — Jaffa is the residence of a Turkish Kâimmakâm, subordinate to the Mutesarrif or Governor of Jerusalem.

Jaffa, or *Yâfâ*, lies on the sea-coast, at the foot of a rock 116 ft. in height. The houses are built of tuffstone. The streets are generally very narrow and dusty, and after the slightest fall of rain exceedingly dirty. There are few sights at Jaffa. The *Greek Monastery* (Pl. 10) accommodates numerous pilgrims. The *Latin Monastery* (Pl. 8) was founded in 1654, from which period dates the tradition that it occupies the site of the house of Simon the tanner (Acts ix. 43); but a new building has been erected on the site of the old one, while the site of Simon's house is now pointed out in an insignificant mosque near the *Fanar*, or lighthouse (Pl. 4), on the S. side of the town, where, however, the view is the sole attraction (fee 1 piastre). In the *Armenian Monastery*, situated to the N. of the Latin, tradition points out the room in which Napoleon caused plague patients to be poisoned in 1799. — The *Bazaar* is reached by following the quay to the N. end, and then turning a little to the right. A few paces further on a small lane to the left leads to the *Mosque* (Pl. 11), the architecture of which is interesting; there is a pretty fountain in the centre of an octagonal court surrounded by columns. Farther

on we enter the Arabian bazaar, which usually presents a motley throng of purchasers, among whom the traveller will have the first opportunity of observing the pure Semitic type of the natives of this district.

The new quarters, to the E., N., and S. of the old town, make a more favourable impression. Proceeding along the lane from the quay to the bazaar till we reach its end, we arrive at the *Jerusalem Gate* (now pulled down). The open space outside the gate always presents a lively scene; here are the stables of muleteers; horses are tried here; caravans arrive and depart, and a number of Arabian cafés have congregated here in consequence. This spot is the starting point of three great roads: in front (E.) is the road to Jerusalem (p. 15); on the right (S.) that to Gaza; on the left that to Nâbulus. The JERUSALEM ROAD leads to the S.E. through the new suburbs, then between lofty cactus-hedges. After 12 min. we reach a handsome *Sebîl* or fountain, founded by *Abu Nebbût*, a former pasha, who is buried here. A little to the N. is the site of the house of *Tabitha* and, farther on, the spot where tradition places her tomb (Acts ix. 36). Close by are a Greek church and monastery. — The GAZA ROAD skirts the town-wall past the *Bâb el-Jedîd* and passes through the southern suburb. On this road, on the left, are the English Protestant cemetery and the English boarding school for girls (Pl. 12); opposite, on the right, the French hospital; farther on, beyond the town, the Jewish and Armenian cemeteries, and the English church and hospital. To the W. of this road is the tomb of the *Shêkh Ibrâhîm*, with a beautiful view of the town. — The NÂBULUS ROAD leads past the new barracks, opposite which is the new Serâi, or government-building. Farther on it follows the *Bustrus Street*, in which are to the left the Turkish *Post and Telegraph Office*, then to the right the Palestine Hotel. Beyond the Mohammedan cemetery a road to the left leads to the *Railway Station* and to the new N. suburb, which is inhabited mainly by Jews and Mohammedans. The main road straight on leads past the first orange-gardens and a fountain with an Arabic inscription (left), to the pleasant-looking houses of the **German Colony.** On the right, at the entrance to the colony, is the Jerusalem Hotel (p. 7). This colony, founded in 1868 by the members of the 'German Temple' sect, numbers about 320 souls, who are chiefly engaged in trade and commerce; it possesses two German schools and a hospital.

The constitution of the free religious community of the 'Temple' or 'Friends of Jerusalem' in 1860 was the result of a religious movement in Würtemberg, mainly stimulated by *W.* and *Chr. Hoffmann*. Starting from the principle that the task of Christianity is to embody the Kingdom of God on earth, they came to the conclusion that a really Christian social life was impossible on the basis of the current ideas of the Trinity, the Divinity of Christ, etc. On the contrary, they derived their religious and social programme for the construction of the Christian community from the O. T. prophecies. They accordingly considered it to be their task, first of all to erect the ideal Christian community in the 'Land of Promise'; and from this spot to begin regenerating the church and social life of

Europe. The realization of this plan was begun in 1868 by the foundation of a colony in Ḥaifâ and almost simultaneously of another in Jaffa. There has been no lack of schisms in the new community, but it still numbers some 1200 members in 4 colonies and has unquestionably done very much to promote the colonization of the country.

A second road to the colony diverges from the Jerusalem road soon after its commencement, and passes by a large garden belonging to the *Murad* family (on the spot where Napoleon encamped).

About $^1/_2$ M. farther, on the road to Nâbulus, is a new German settlement (a few houses and a steam-mill), and still farther on, $1^1/_2$ M. to the N. of the town, lies **Sarona** (see map, p. 7), another colony of the German Temple. The plain of *Sharon*, which extends along the sea-board between Joppa and Cæsarea, was famed in ancient times for its luxuriant fertility and pastures (Is. lxv. 10). Excellent soil is found at a depth of $1^1/_2$ or 2 ft. beneath the surface of the sand, and water is found everywhere without having to dig deep for it. Vines thrive admirably; about 154,000 gallons of wine are annually made and exported chiefly to Egypt and Germany. Apiculture also is pursued with success. — The colony is exclusively devoted to the cultivation of grain and wine; it numbers 270 members and has a German school.

A beautiful excursion of 2-3 hrs. may be made along the Nâbulus road as far as the *Nahr el-ʿAujâ*. This river, next to the Jordan, the largest in Palestine, rises near *Râs el-ʿAin*, about 10 M. to the N.E. of Jaffa, and although its fall is very trifling drives a number of mills. Near *Mulebbis*, close by, is a Jewish colony *(Pesaḥ Tikweh)*. Return on horseback along the coast (see Map).

From Jaffa to Nâbulus, 42 M., carriage-road. The road leads from Jaffa to *Sarona* (see above), thence to *Mulebbis* and the *Nahr el-ʿAujâ* (see above) which it crosses by a bridge; it then runs along the E. edge of the plain by the villages of *Bîr ʿAdas*, *Kafr Sâba*, *Kilkiliyeh*, *et-Tayyibeh*, *Tûl Karm* and *Dannâbeh*. Here it turns to the E. and ascends the *Wâdi Zémir* (called *Wâdi esh Shaʿîr* in its upper course) to Nâbulus (p. 259) by *ʿAnâbetâ* and *Dêr esh-Sheraf*.

From Jaffa to Ḥaifâ, carriage-road, see p. 270.

3. From Jaffa to Jerusalem.

A. By Railway.

53 M. ,One train daily in each direction (from Jaffa at 1.20 p.m.; from Jerusalem at 8 a.m.). To *Ramleh* in 45 min. for 18 pi. 30 pa. (2nd cl. 7 pi.); to *Sejed* in 1 hr. 19 min., for 32 pi. 20 (2nd cl. 12 pi.); to *Dêr Abân* in 1 hr. 47 min., for 41 pi. 20 (2nd cl. 15 pi.); to *Bitʾîr* in 2 hrs. 4 min., for 60 pi. 30 (2nd cl. 22 pi.); to *Jerusalem* in 3 hrs. 35 min., for 75 pi. (2nd cl., 25 pi.). — Return tickets from Jaffa to Jerusalem (1st cl. only) 20 fr. — In these fares one mejîdi = 20 piastres, one napoleon = 94 pi. 20. — The railway-carriages are not very comfortable; ladies should always travel first class, but gentlemen may use the second-class carriages, which correspond to 3rd cl. carriages on European lines.

Travellers are recommended to visit Ramleh (and Lydda) either on the journey to or from Jerusalem. In the former case they should drive in the morning to Ramleh, dine there (Hôtel Reinhardt), and continue the journey by train. In the latter case a carriage from Jaffa should be ordered to meet the traveller at Ramleh.

The line describes a great curve towards the N. and skirts the luxuriant plantations (oranges, lemons) of the immediate environs

Drawn by H. Kiepert

JERUSALEM
BETHLEHEM
Er-Khalîl
HEBRON
DEAD SEA
(Arab. BAHR-LÛT)
JORDAN
Jordan R.
Wâdy el-Ghôr
Wâdy el-Arabah
Wâdy el-Jeib
Wâdy el-Mellâha
Wâdy el-Abyad
Wâdy el-Aujeh
Wâdy el-Mâleh
Wâdy Ishkara
Wâdy Ibsân
Wâdy Ghazâl
Wâdy es-Sidr
Wâdy Beitem
Wâdy Tâwâ
Wâdy Abu Tâwâ
Wâdy Migdal
Wâdy Shdîb
Wâdy Nimrîn
Wâdy Râmeh
Wâdy Hamra
Wâdy Hemâm
Wâdy Zâwy
Wâdy Ghuweir
Wâdy Mehemmed
Wâdy Ghuweir
Wâdy Ghuweir
Wâdy Ghuweir

(about $1^1/_2$ M.) of Jaffa. *Sarona* remains on the left. At the N.E. extremity of the plantations the line turns to the S.E. and crosses the plain of *Sharon*, following the depression of the *Wâdi Miserûra*. In front, fields alternate with meadows; towards the E., the bluish mountains of Judæa come gradually into view. On the right, close by, are the villages of ($4^1/_3$ M.) *Yâzûr* and *Bêt Dejan;* on the left, *Sâḳiya*, then, farther to the E., *Kafr 'Ânâ* (*Ono*, Nehem. xi. 35) and *El-Yehûdîyeh*. The line passes (8 M.) *Sâfirîyeh* (perhaps *Sariphaea*, which was an episcopal see in 536). Towards the N. we see *Kafr Jenîs* and *El-Kenîseh* (church); then, on the spurs of the hills, *Ḳ-Tîreh*, *Dêr Târîf* and *Bêt Nebâla*. Next, on the left, the little town of —

$11^3/_4$ M. **Lydda.** — The **Station** is about 25 min. to the S. of the town, near St. George's church, on the road from Lydda to Ramleh.

History. *Lôd* is first mentioned after the Exile (Ezra ii. 33; Neh. vii. 37). It became of some importance in the period of the Maccabees (Jos. Ant. xx. 6, 2), and in 145 B.C. it was detached from Samaria and included in Judæa (1st Macc. xi. 34 etc., where it is named *Lydda*). Under the Romans it was the capital of a district of Judæa, and it was the seat of an early Christian community (Acts ix. 32). It was burned by Cestius Gallus in the time of Nero, but soon recovered its importance. It was afterwards famed for its learned rabbinical school. The bishops of Lydda are mentioned at an early period, and though the town was for a time called *Diospolis*, its ancient name was retained in the episcopal lists. In 415 an ecclesiastical council was held at Lydda, at which Pelagius defended himself. Lydda lost its importance after the foundation of Ramleh, but the Crusaders again founded a bishopric there in 1099. In 1191 Lydda was destroyed by Saladin. In 1271, after its re-erection, it was sacked by the Mongols, and since that period it has never recovered its former importance, although situated on the principal caravan route between Egypt and Syria.

The only attraction at Lydda is the *Church of St. George*, on the S. side of the village. The key is kept by the sacristan of the Greek convent (fee 5 pi.).

Lydda is mentioned at a very early period in connection with St. George. According to tradition, Mohammed declared that at the Last Day Christ would slay Antichrist at the gate of Lydda. This is doubtless a distorted version of the story of St. George and the dragon. Over the tomb of St. George at Lydda a church stood as early as the 6th century. In the following century this was destroyed by the Persians at the same time as the rotunda over the Holy Sepulchre in Jerusalem, but it was again built and existed until its second destruction by Khalîf Ḥâkim Biamrillah in 1010. Once more rebuilt in the middle of the 11th cent., it was once more destroyed in 1099 by the Mohammedans in order not to interfere with the defence of the town against the Crusaders. The latter found a 'magnificent tomb' here and in the second half of the 12th cent. erected a new church near the site of the old one, which, however, was destroyed by Saladin in 1191. A church is again spoken of here in the middle of the 14th cent., but was in ruins at the beginning of the 15th. The site of the original Byzantine church was then occupied by a mosque and minaret, while the court of the mosque embraced part of the site of the mediæval church. Since 1870 this building has been in the possession of the Greeks, who have restored it. (Revue Archéologique xix. 223 f.)

The church possesses a nave, aisles lower than the nave, and three apses. Of the older church, built about the middle of the 12th cent., the apses and a few arches and pilasters on the W. side are still extant. The square buttresses of the nave are adorned with

small columns. The ceiling has been restored with little taste, while the modern pilasters are distinguishable from the ancient at a glance. Below the altar is the crypt, which has been restored and is said to have contained the *Tomb of St. George*.

From Lydda the train proceeds S.E. (to the left, *'Annâbeh*) and in 7 min. reaches —

13½ **M. Ramleh.** — The **Station** is about ¼ hr. to the E. of the town, near the Jerusalem road. From the station to the 'Tower of Ramleh', past Reinhardt's hotel, ½ hr. — **Accommodation.** Reinhardt's Hotel, well spoken of, pens. 10 fr. — Franciscan Monastery, on the traditional site of the house of Joseph of Arimathea (Mat. xxvii. 59).

History. The tradition that Ramleh occupies the site of the *Arimathea* of the New Testament is a fabrication of the 13th century. The town was founded in 716 by the Omayyad khalif Suleimân, the son of 'Abd el-Melik. The truth of this statement is confirmed by the facts that the name of the town is of purely Arabic origin (*ramleh* signifying 'sand'), and that we find the name 'Ramula' applied to the place for the first time in the year 870. The place soon became prosperous, and was perhaps even larger than Jerusalem. At one time it was walled and had four large and eight smaller gates. Christians lived at Ramleh and had churches here before the time of the Crusades. In 1099 a bishopric of Lydda and Ramleh was founded. In 1177 the town was much damaged by a fire. During the wars between the Franks and Saladin Ramleh was captured twice by the Saracens. After 1266, when it was wrested from the Franks by Beibars, it was exclusively occupied by Muslims, but continued to enjoy a share of its former prosperity down to the close of the 15th cent., after which it fell entirely to decay. Napoleon once had his headquarters at Ramleh and occupied a room in the Latin monastery, which is still shown.

Ramleh contains 6500 inhabitants, about 2000 of whom are Christians, chiefly of the Greek faith. Schools are maintained by the English Missionary Society and by the Franciscans and the Sisters of St. Joseph. The town is wretched and has no trade. The orchards around Ramleh are luxuriant; there are also a few palm-trees, but they do not bear fruit. The fields yield rich crops, and are enclosed by impenetrable cactus-hedges, in which numerous wild pigeons build their nests. The climate is mild, pleasanter than that of Jerusalem, and healthier than that of Jaffa.

On the E. side of the town is the *Chief Mosque (Jâmi' el-Kebîr)*, once a church of the Crusaders (12th cent.). Unbelievers are not always permitted to visit it, but the effect of the all-powerful bakhshîsh may be tried (5 pi.; shoes must be taken off).

On the W. side is a small minaret, which was probably once a Christian bell-tower. The principal entrance was on the W. side, but the W. front has now been covered by masonry; the entrance is on the N. side. The mosque is about 55 yds. long by 27 wide. The nave is loftier than the two aisles, from which it has been divided by two rows of columns running from W. to E. Each row has seven arcades, a plain cornice, and seven pointed windows. The windows in the aisles are also pointed.

The most remarkable monument is the **Tower of Ramleh*, or *Jâmi' el-Abyad*, the 'white mosque' (to the S.W. of the town).

The mosque was built by the founder of the town. It was of vast extent, and its quadrangular outer walls are still traceable. The building was restored in the time of Saladin (1190), and Sultan Beibars also erected a dome and a minaret here (1268). An Arabic inscription over the door

of the mosque dates from the period of the Mameluke prince, Nâṣir Abul-Fath Mohammed ibn Kilâûn (1318), but many authorities ascribe the tower to the Crusaders. A later Mohammedan tradition is to the effect that forty companions of the prophet, or, if the Christian version is to be believed, forty Christian martyrs, repose in the subterranean vaults of the mosque.

The entrance to the vaults is now about 40 paces to the S.E. of the portal of the tower; the whole of the ground here was undermined with similar chambers. (Care should be taken when walking about.) On each side of the great quadrangle formed by the building there were ten recesses, and the gateway by which we now enter the court formed the chief entrance and was beautifully decorated. In the centre of the court are remains of a fountain. In the 17th cent. a hospital or lunatic asylum *(mûristân)* was established here. — The pointed doorway and the elegant little windows of the five stories, especially on the S. side, are remarkably interesting. At the four corners of the tower are slender buttresses. The top is reached by 110 steps. The upper part of the tower (added in 1652) tapers, and here we enter a kind of gallery. The ascent is recommended for the sake of the admirable *View from the top.

Towards the S. is a large olive-plantation; towards the E. are tombs and the town of Ramleh. Farther distant, towards the N. and S., stretches a beautiful fertile plain; in the distance to the W. is the silvery band of the Mediterranean; to the E. the blue mountains of Judæa. The most conspicuous of the neighbouring towns and villages is Lydda, to the N.E.; to the right of it is the large village of Bêt Nebâla, and adjoining it, to the left beyond Lydda, is Dêr Ṭarîf. Towards the E. lies Jimzû, to the right of which are Yâlô, Kubâb, and Lâṭrûn. In the extreme distance, to the E.S.E., appears En-Nebi Samwîl (p. 114). — The view is finest by evening light, when the mountains are gilded by the setting sun.

About 8 min. to the N. of Ramleh is situated the so-called *Cistern of St. Helena* (p. cxiv), consisting of six vaults, each 30 paces long, and borne by eleven pillars. It was probably constructed by Suleimân (p. 12).

Immediately after leaving Ramleh, the line crosses the road from Jaffa to Jerusalem and turns to the S. across the marshy plain, past the small Arab village of (18 M.) *Nâ'aneh*. A short distance to the right (W.) of the railway lies *'Akir (Ekron;* 2 Kings i. 2 etc.), one of the five chief cities of the Philistines, now a Jewish colony, with almost no traces of ruins. On a hill to the left (E.), near the village of *Abu Shûsheh*, are the ruins of *Tell Jezer*.

Gezer, mentioned in the letters found at Tell el-'Amarna (p. lviii), was an ancient Canaanitish city, not occupied by the Israelites (Josh. xvi. 10; Judg. i. 29). It was afterwards captured by Pharaoh and presented by him to Solomon, his son-in-law, as his daughter's dowry (1 Kings ix. 16). The place was an important fortress in the time of the Maccabees (1 Macc. iv. 15; ix. 52, etc.). Gezer has been identified with the episcopal city of *Gadara* in Palæstina Prima and with the *Mont Gisart* of the Crusaders, who under Baldwin IV. here defeated Saladin in 1177 (Ac. des Inscrip. C. R. 1888, pp. 396 f.). The ruins are extensive, and there are rock-tombs and basalt quarries in the environs; also a large reservoir and a European farm.

24½ M. **Sejed**; the station is situated in an insalubrious but fertile plain, one of the Sultan's private domains. From Sejed, the line follows the depression of the *Wâdi eṣ-Ṣarâr* (the 'valley of Sorek'; Judg. xvi. 4), which is wide at its mouth, but afterwards narrows. *Bêt 'Aṭâb*, finely situated on the top of the hills to the

left, remains for some time in sight; farther on, also to the left, the *Weli Ṣar'a;* to the right, the Weli of *'Ain Shems* (the ancient *Beth Shemesh*, 1 Sam. vi. 9; 1 Kings iv. 9).

31 M. **Dêr Abân;** the station is about 3 M. distant from each of the three villages, *Dêr Abân*, *Artûf*, and *Ṣar'a* (the ancient *Zoreah*, Josh. xv. 33, xix. 14; Judg. xiii. 2), that are served by it. *Ṣar'a* (see above) is conspicuous on a hill to the left; adjacent to the E. is *Artûf*, with several modern houses with tiled roofs. The mountains now begin. Shortly after entering them we see high up in the rocks to the left the mouth of a grotto, the so-called *Samson's Cavern* (the story of Samson is localised in this district; Judg. xiii-xvi). The line passes along precipitous walls of rock and ascends the *Wâdi es-Ṣarâr*, the windings of which it follows, crossing it twice by bridges of 16 yds. span. We pass (38½ M.) *Dêr esh-Shêkh*, situated on a hill to the right, and (40½ M.) *'Aḳûr*, on a hill to the left; beyond it, the *Wâdi Ḳalôniyeh* opens on the left. The line follows the Wâdi es-Ṣarâr, turning towards the S., and then towards the S.E.

47¼ M. **Bittîr.** — The **Station** is close to the village, where there is a copious spring.

History. The *Baither* of Joshua xv. 59 in the Septuagint (*Beth-ara'ah* of Jos. xv. 61 in the A.V.), or *Bethar*, played an important part in the insurrection of Bar Cochba against the Romans, and the Romans succeeded in capturing it only after a siege of 3½ years (A. D. 135). The Talmud states that the blood of the Jews who were slain reached to the nostrils of the horses and flowed down to the sea.

Bittîr, which is now inhabited by Muslims, lies on a terrace between the *Wâdi Bittîr* and another valley. Proceeding to the W. from the spring, and then turning towards the N.W., we ascend a steep path to a second terrace. Traces of walls, known as *Khirbet el-Yehûd*, or 'ruin of the Jews', prove that the place, admirably adapted for a stronghold, was once fortified. On the E. side are chambers in the rock and old cisterns, with some remarkable niches between them. Bittîr has become a popular place for excursions from Jerusalem.

From Bittîr the line ascends the *Wâdi el-Werd* (valley of roses, p. 111) at a pretty steep gradient. *El-Welejeh* is on the left; farther on, the fountain of Philip (*'Ain el-Ḥanîyeh*, p. 111) and the villages of *'Ain Yâlô* and *Esh-Sherâfât* are seen on the right; then, on the left, *El-Mâliḥa* and *Ḳatamon* (p. 118). *Bêt Safâfâ* and the monastery of *Mâr Elyâs* (p. 118) are visible on the right. After Bêt Ṣafâfâ the line traverses in a straight line the plateau of *El-Buḳei'a*, which is probably identical with the valley of *Rephaim*, through which the boundary between Judah and Benjamin ran (Josh. xv. 8). Here the Philistines were defeated by David (2 Sam. v. 18, etc.). — We now reach the station of —

54 M. **Jerusalem,** to the S. of the town. Close by, in the Temple colony, is the Restaurant Lendhold (p. 19).

B. By Road.

41 M. Good road, 8 hrs. to drive and 11-12 hrs. to ride. This route is interesting and should be taken at least once, either going or returning. — *Carriages*, which may be procured through the landlord of the hotel (p. 7): during the season, 50-60 fr. (a single seat, 10-15 fr.); landau, 125 fr. and 5 fr. to the driver. — *Horses:* for riding, 10-15 fr., for luggage, 8-10 fr.; a mukâri (p. xxi) accompanies the animals. — Start early, so as to reach Jerusalem before night. Two or three stoppages are made on the road: at *Ramleh* (3¼ hrs.' ride); at *Bâb el-Wâdi* (6½ hrs. from Jaffa; breakfast, p. 16); and again at *Ḳaloniyeh* (9½ hrs. from Jaffa).

To the (12 min.) *Sebîl Abu Nebbût*, see p. 9. — After ¼ hr. we enter the plain of *Sharon* (p. 10). On the right is a farm called *Mikweh Israel*, established by the Alliance Israélite, where Jews are taught agriculture. After a ride of ¾ hr. from Jaffa, a watch tower is seen rising on the right. It is the first of 17 which were built in 1860, at intervals of 1-1¼ M., to guard the route to Jerusalem. They are now without garrisons. We reach *Yâzûr* (beautiful retrospect) ¼ hr. later, and farther on the *Weli Imâm ʿAli* with its numerous domes; adjoining it is a well of excellent water (*ʿAin Dilb*). The road to Lydda (p. 11) diverges here to the left. After ½ hr. the 2nd watch-tower is seen on the right. To the left we soon perceive the villages of *Sâḳiya* and *Bêt Dejan* (p. 11). In ½ hr., to the S., the Jewish colony of *Rishon le-Zion*. Near the 3rd watch tower (20 min.) we reach plantations, chiefly of olives. After 25 min. we pass a lonely spot called the *Maktaleh*, or place of slaying, which is said once to have been a haunt of robbers. We next pass the 4th watch-tower, whence the tower of Ramleh becomes visible. Farther on (22 min.) the village of *Ṣarafand* peeps from amidst cactus-hedges on a hill to the right. After 12 min., on the left, the 5th watch-tower. In 25 min. more we reach **Ramleh** (p. 12). At the entrance to the town we keep to the left; the road to the right leads to the tower.

Beyond Ramleh the route crosses the railway near the station. After 7 min. a large pond (*Birket el-Jâmûs*, or 'buffalo well'). 22 min., the 6th watch-tower, on the left. The land is richly cultivated, but the plantations of trees soon disappear. 29 min., the 7th watch-tower; on a hill to the N.E., *Bêt ʿEnnâbeh;* to the left, the road to *Bêt Nûbâ* (p. 19); to the right is the hamlet of *Berrîyet er-Ramleh*, or 'outwork of Ramleh'. Every village possesses its heaps of dried dung used as fuel. ½ hr., to the left, the insignificant ruin of *Kafr Tâb*, the ancient *Cafartoba* mentioned in the history of the Jewish war, with the weli of *Shêkh Suleimân;* on the right, to the S., *Abu Shûsheh* and beside it, the ruins of *Gezer* (p. 13).

In ¼ hr. more we see, to the left, on a little hill, the village of *El-Ḳubâb* (*Cobe* of the Talmud). Beyond (4 min.) the 8th watch tower we descend to the bed of a valley, where there is a bridge (6 min.). In front of us we see *Lâtrûn*, *ʿAmwâs*, *Yâlô*, *Bêt Nûbâ*, and, on the hill, the two *Bêt ʿÛr*. 20 min., on the right, the 9th watch

tower; 18 min. (5½ hrs. from Jaffa), on the left, *Lâṭrûn* appears on a hill, with *'Amwâs* close by to the N.

Lâṭrûn. — This name, which was originally *Nâṭrûn*, was connected in the middle ages with the Latin 'latro', a robber. Hence arose the mediæval legend that this was the native place of the penitent thief ('boni latronis', who is said to have been called Dismas), or of both thieves. The ruins probably belong to the ancient fortress of *Nicopolis* and the partly preserved walls date from several different periods. The choir of a church is also said to be traceable.

'Amwâs. — The *Emmaus of the Old Testament* is frequently mentioned as a place of strategic importance in the time of the Maccabees (*e. g.* 1 Macc. iii. 40). It afterwards became the capital of a district of Judæa (Jos. Bell. Jud. ii. 20, 4; Pliny, Nat. Hist. v. 70); and an inscription mentions the 5th legion as encamped here in 68-70 A.D. The town was named *Nicopolis* from the days of Julius Africanus (about the beginning of the 3rd cent.). During the Christian period it was an episcopal see. In the early days of El-Islâm several fierce skirmishes took place here. — The *Emmaus of the N.T.* can be identified with *'Amwâs* (about 175 stadia from Jerusalem) only if we accept the reading 160 stadia, found in some MSS. of Luke xxiv. 13. *Kalôniyeh* (p. 18), on the other hand, is only 34 stadia from Jerusalem. The most probable site is *El-Kubêbeh* (p. 115), about 64 stadia from Jerusalem, where, moreover, the tradition of the middle ages seems to place it. Whether one of these two Emmauses is to be identified with Vespasian's military colony of the same name (30 stadia from Jerusalem; Jos. Bell. Jud. vii, 6, 6), and if so, which, cannot be determined (comp. ZDPV. xv. 177; xvi. 146; xvii. 224).

A little to the S. of the village is a famous spring to which sanatory properties were once attributed. The only noticeable antiquities are the remains of a church, consecrated to the Maccabees, partly of the times of the Crusaders, partly Byzantine.

We now descend into the *Wâdi el-Khalîl*, which runs towards the S.W. After 25 min. the 11th watch-tower rises on the left, and after 16 min. more the 12th. A well here, on the right, is called *Bîr Eyyûb* (Job's well). On a height to the left, at some distance, rises the dilapidated house of *Dêr Eyyûb* (Job's monastery). In 16 min. from the well we reach the narrow entrance to the *Wâdi (Imâm) 'Ali*, called *Bâb el-Wâd*, or gate of the valley, on the left of which is the 13th watch-tower and on the right the *Café Bâb el-Wâd* (dirty; the traveller should order chairs to be brought outside).

The road now enters the Wâdi 'Ali and leads in ¼ hr. to the ruins of a mosque situated at a spot called *Maṣara*, the narrowest part of the valley. After ¼ hr. more, at the junction of the valleys, we come to the 'Trees of the Imâm 'Ali'; close by is a ruined mosque shaded by large trees. The hills are overgrown with underwood; besides the wild olives the carob-tree is frequently observed. The route then reaches (25 min.) a plateau with numerous olive trees; on the right is the village of *Sârîs*. The path then winds up the side of another valley, ascending the hill on which lie the ruins of the ancient *Sârîs*. At the top (12 min.) is discovered a beautiful view of the plain and the sea beyond. After 12 min. we perceive below us *Sûbâ* (p. 17) to the E., while to the S. opens the bleak *Wâdi Sârîs*. None of these valleys contain water except

after heavy rain. After 28 min. the top of a hill is reached where we take leave of our view towards the W. On the opposite hill lies the ruin of *Ḳasṭal* (see below). A little further on we reach *El-Karya* or —

Abu Ghôsh. — The village is so named after a powerful village shêkh of that name. For many years at the beginning of this century this chief with his 6 brothers and 85 descendants was the terror of the whole district. The village was formerly called *Karyet el-ʿEnab*, or the town of grapes, a name which occurs for the first time in the 15th century. A Greek tradition places the *Emmaus* of the N. T. here (but comp. p. 16). Eusebius appears to have here sought for *Kirjath-Jearim* (forest-town; 1 Sam. vii. 1), but the identification is very doubtful.

The well-preserved **Church**, at present in possession of the French government, lies to the right of the road. It is remarkable for the small spiral enrichments which also occur in Arabian structures, whose architects borrowed them from Christian monuments of the 6-7th century. The three apses are externally concealed by masonry. The nave is loftier and wider than the aisles, and is supported by three pilasters on each side; its arches rest on pillars of peculiar form, in which Vogüé detects Arabian influence. The arches and the windows above them, as well as the windows of the aisles, have a slightly pointed character. The whole building is on the same level, and there is no transept. The walls of the church, particularly those of the apse, and those of the crypt likewise, were adorned with frescoes in the Byzantine style, and partly covered with mosaics, of which distinct traces still exist. Under the whole length of the church runs a crypt, which is now partly filled up. The entrance to it is by a small door in the S. wall. An opening in the floor of the crypt, near the centre, descends to a spring (Rev. Arch. xix. 223 seq.). The theory that recognizes the building as originally a fort of Vespasian is improbable; still more so the identification of the site with Emmaus and the Crusaders' fortress of Fontenoide. — The church is mentioned for the first time in 1519 under the name of the church of St. Jeremiah, and the name of that prophet is also applied to the spring below the church. The name, however, has been used in consequence of a mistaken identification of Karyet el-ʿEnab with *Anathoth*, the birthplace of the prophet (p. 116). In an open space to the N. of the church, near the path, is the monument of the *Shêkh Abu Ghôsh*, with a *Sebîl* (fountain). — The fine village-well lies under palm-trees to the S.E. of the church.

The route skirts the outside of the village. We observe on a hill to the right (S.) the village of *Ṣûbâ*, erroneously identified by tradition since the 13th cent. with *Môdeïn* (1 Macc. ii. 1), the native place of the Maccabæan family. Môdeïn is now generally recognized in *El-Mejeh*, a village with interesting rock-tombs, to the N.E. of Lydda, though even this identification is open to doubt (comp. 1 Macc. xiii. 27 f.). In 27 min. after leaving Abu Ghôsh we reach (to the right) a spring called *ʿAin Dilb*, beside which is an Arabian café. On a hill to the left lies *Bêt Naḳûbâ*. To the right (5 min.) are some ruins; farther S., in the bed of the valley, the ruins of *Ḳebâla* (once perhaps a monastery). The route skirts the S. side of a low hill, on which there are a few ruins. In 14 min. more we attain the top of the hill on which the village of *Ḳasṭal* lies above us to the right. The name is doubtless of Roman origin, being derived from *castellum*. *En-Nebi Samwîl* is visible towards the N., and, $^1/_4$ hr. farther, *ʿAin Kârim* in the distance towards the S. (p. 112). We now descend by great windings into the *Wâdi Ḳalôniyeh* or *Wâdi*

Bêt Ḥanînâ, frequently though erroneously identified with the 'valley of Elah' (*i.e.* of terebinths) of 1 Sam. xvii. 2 (p. 146). 20 min. farther ($9\frac{1}{2}$ hrs. from Jaffa) is a bridge; close by are several cafés (the 2nd, to the left, is the best). On the hill to the left lies **Ḳalôniyeh**, a name derived by some scholars from 'colonia'; but a place named *Koulon* is found in the Septuagint (Josh. xv. 59). For the identification of Ḳalôniyeh with *Emmaus*, comp. p. 16. (A little farther on is *Bêt Mizzeh*, perhaps the ancient *Mozah*, Josh. xviii. 26.) The new road now ascends the *Wâdi Bêt Ḥanînâ* in long windings (the old road crosses a hill on which the 14th watch-tower stands, and proceeds directly to the E.); *En-Nebi Samwîl* is soon seen again; on the hill to the left, *Bêt Iksâ*. In a small valley, also to the left, lies *Liftâ*, with a large spring and the stones of some very ancient buildings at the E. entrance to the village. This place corresponds perhaps with *Nephtoah* on the confines of Judah (Josh. xv. 9). The road traverses a stony region of increasing dreariness. After 45 min., we pass, on our right, the road to 'Ain Kârim (p. 112); immediately beyond it, on the left, the 15th watch-tower (the 3rd from Jerusalem) with the well of *Shêkh Bedr;* on the right are the Greek Monastery of the Cross (p. 110), Mâr Elyâs, and Bethlehem. In front of us is the glittering dome of the mosque of 'Omar and behind it the tower of the Mount of Olives, but the city itself is still hidden. Passing between the houses of the Jewish colony, which begin soon afterwards, we arrive in 11 min. at the Town Hospital; opposite it is a military post on the site of the 16th watch-tower. Ascending the hill, we first perceive the extensive pile of buildings belonging to the Russians, with its church of five domes, beyond which is the chapel on the Mt. of Olives. The domes of the church of the Sepulchre, etc., are also visible. A little farther on, the walls come in view, and in 18 min. more, we reach the Jaffa Gate.

From Jaffa to Lydda, $3\frac{1}{4}$ hrs. — As far as the (1 hr.) fountain *'Ain Dîlb*, see p. 15; hence to the S.E. In 15 min., on the left, we see the village of *Sâḳiya;* 17 min., on the right, *Bêt Dejan*. 25 min., *Sâfirîyeh* (on the left; p. 11). Several villages lie in the plain to the N.: *Kafr 'Ânâ* (p. 11); *'Ehûdîyeh;* further E., *Kafr Jenîs* and *El-Kenîseh* (church); on the spurs of the hills to the N., *Et-Tîreh*, *Dêr Ṭârîf*, and *Bêt Nebâla*. 40 min., cactus-hedges; 20 min. later, an olive-grove (avoid the path to the left). In 4 min. more we arrive at *Lydda* (p. 11). Thence to *Ramleh*, carriage road in 40 minutes.

From Lydda to Jerusalem viâ Jimzû and El-Kubêbeh, 8 hrs. From Lydda S.E. to (50 min.) *Jimzû* (*Gimzo*, 2 Chron. xxviii. 18), visible on a height. The road proceeds to the right beyond the village; 45 min., *Berfilya* (on a hill to the right); 55 min., *Bîr el-Ma'în;* 1 hr., *Bêt Leḳyeh;* $1\frac{1}{4}$ hr., *Bêt 'Enân*, a large village; 35 min., *El-Kubêbeh* (p. 115).

From Lydda to Jerusalem viâ Bêt 'Ur and El-Jîb, $8\frac{3}{4}$ hrs. As far as *Jimzû*, see above. Beyond the village the path turns to the left; 2 hrs. 10 min., the ruins of *Umm Rûsh*. 1 hr., **Bêt 'Ûr *et-Taḥta***, half-way up the mountain, on a low hill. 1 hr., *Bet 'Ûr el-Fôḳa*, admirably situated on the top of a mountain-spur between the two valleys. The 'lower' and the 'upper' Bêt 'Ur occupy the site of the *Beth-Horons* of antiquity (Josh. x. 10; xviii. 13, etc.). Solomon fortified the lower town (1 Kings ix. 17), and here Judas Maccabæus defeated the Syrians under Nicanor (1 Macc. vii. 39).

Plan of Jerusalem.

1. *Aksa-Mosque* . . . . G.5.
2. *St. Anne, Church of* . . G.2.
Arabian Prot. Church . B.1.

Bazaars:

4. *New Bazaar* . . . . C.4.
5. *Sûk el-'Attarîn* . . . E.4.
6. " *el-Khawâjât* . . . E.4.
7. " *es-Sabaghîn (el-Khozûr)* E.4.
8. " *esh-Shawâhîn* . . . E.4.
9. " *es-Semʻânî (Khân ez-Zêt)* . E.3.

10. *Barracks (Cavalry)* . . F.3.
11. " *(Infantry)* . . . F.2.3. & C.D.5.
12. *Khanka (Saladin's Hospice)* . D.3.
13. *Cænaculum* . . . . . B.6.

Consulates:

14. *American, German, British, French* } *see Map of Environs*
Greek . . . . . A.3.
17. *Russian* . . . . . B.2.
Italian, Austrian, Spanish } *see Map of Environs*
. . . . . A.B.4.
19. *David's Tomb* . . . B.C.6
23. *German Church* . . . D.4.
" *School* . . . . A.1.
25. *English Church* . . . D.5.
" *Bishop's Residence, see Map of Env.*
27. " *Hospital* . . . . C.5. & D.5.
28. " *Parsonage* . . . . D.5.
29. " *School* . . . . B.6.
30. *Dome of the Rock (Kubbet es-Sakhra)* G.4.
31. *Chapel of the Scourging* . . F.2.
32. *Castle of Goliath (Kasr Jâlûd)* . B.3.
33. *Church of the Sepulchre* . . D.3.
34. *Hammâm el-Batrâk (Patriarch's Pond)* D.4.
35. " *esh-Shifâ (Pool of Bethesda)* . F.4.

Haram Gates:

36. *Bâb el-Asbât* . . . . G.2.
37. " *Hitta* . . . . . G.2.
38. " *el-Atem* . . . . G.2.3.
39. " *el-Ghawânimeh (es-Serâi)* . F.3.
41. " *en-Nâsir* . . . . F.3.
42. " *el-Hadîd* . . . . F.3.
43. " *el-Kattânîn* . . . . F.4.
44. " *el-Matara* . . . . F.4.
45. " *es-Silseleh* . . . F.4.
46. " *el-Maghâribeh* . . . F.5.
47. *Hospital, Greek* . . . . C.4.
48. " *, Rothschild's* . . . F.5.6.
" *, German, see Map of Environs*
" *, English, see N° 27*
" *, " of St. John, see Map of Env.*
" *, Marienhilfe (Children's)* " "
49. *St. James, Church of (Old)* . . D.5.
50. *Dome of the Chain* . . . . G.4.
51. *Wailing Place of the Jews* . . F.4.

Monasteries:

52. *Abyssinian* . . . . D.3.
53. *Armenian (Great)* . . . D.5.6.
54. " *Nunnery Dêr es-Zêtûni (House of Annas)* . . . D.6.
55. " *Monastery of Mt. Zion (House of Caiaphas)* . . B.C.5.

Monasteries:

56. *Armenian Catholic* . . . E.3.
57. *Greek (Great)* . . . . D.3.4.
58. " *(New)* . . . . D.2.
59. " *of Abraham* . . . D.3.4.
60. " " *St. Basil* . . . C.3.
61. " " *Caralombos* . . . D.3.
62. " " *Demetrius* . . . C.4.
63. " " *St. George (I.)* . . C.3.
64. " " " *(II.)* . . D.6.
65. " " *Gethsemane* . . . D.4.
66. " " *St. John Euthymius* . D.3.
67. " " *St. John the Baptist* . D.4.
68. " " *St. Catharine* . . D.3.
69. " " *St. Michael* . . C.3.
70. " " *St. Nicholas* . . C.3.
71. " " *Panagia* . . . D.3
72. " " *Panagia Melaena* . D.4.
73. " " *St. Theodore* . . C.3.
74. " *Catholic (Melchites)* . . C.4.
75. *Sisters of St. Joseph* . . . C.3.
76. *Coptic (St. George)* . . . C.4.
77. *Latin St. Salvator* . . . C.3.
78. " *St. Lewis* . . . . D.4.
79. *Muslim Dervishes* . . . F.3.
80. " *Maulawîyeh Derrishes* . E.1.2.
81. *Syrian* . . . . . D.5.
82. *Sisters of Zion* . . . F.2.
83. *El-Maʻmanîyeh, Ruin (formerly St. Mary Magdalen)* . . . F.1.
84. *Mehkemeh (House of Judgment)* . . F.4.

Mosques:

85. *Jâmiʻ el-'Omari* . . . D.4.
86. *Mesjid el-Kurâmi* . . . E.4.
87. " *el-Majâhidîn* . . . G.2.
88. " *el-Maghâribeh* . . . F.5.
89. *Patriarchate, Armenian* . . . D.6.
90. " " *, Greek* . . . D.3.
91. " " *Latin* . . . . B.C.4.
Post Office, Turkish . . . D.4.
83. " " *, Austrian* . . . D.5.
94. *Serâi, Present (Pasha's Residence)* . E.3.
95. *Serâi, Old (State Prison)* . . F.3.

Hotels and Hospices:

Hôtel de l'Europe . . . . B.3.
Lloyd Hotel . . . . . D.4.
Hotel Feil . . . . . B.4.
Grand New Hotel, in the New Bazaar (see N° 4.)
Jerusalem Hotel, see Map of Environs
c. *Casa Nova of the Franciscans* . . C.3.
d. *Hospice of St. John* . . . . E.3.
e. " *, Austrian* . . . . E.2.
f. " *, Jewish (Monteflore)* . . A.6.
g. " *, German Jewish* . . E.6.
h. " *, Spanish Jewish* . . E.6.
i. " *, Armenian* . . . B.5.
k. *Coptic Khân* . . . . D.4.

Bankers:

Crédit Lyonnais . . . . B.C.4.
n. *Valero* . . . . . D.4.
S. *Synagogues (in Jews' Quarter)* . D.E.5.6.

A
B
C
D
1
2
3
4
5
6
German School
Pension Olivet-Ho.
Arab. Protest. Church
Arab. Seminary
Tomb of Christ (acc. to Conder)
Hospice for Women
Hospice for Men
Russian Property
Cathedral
Russian Garden
Bâb el-Amud (Damascus-Gate)
Hospital
French Consul
French Hospice for Pilgrims & Charcoal St. Augustine
Greek Consul
Public Garden
Property of the Armenian Monastery
French Hospital of St. Louis
Bâb Abûd Hamid
Hôtel de l'Europe
Police Sta.
Lloyd Hotel
Soeurs Réparatrices
Institution of Sisters of St. Vincent
Guard Ho.
Spain. Consul.
Canal
Hotel Feil
Latin Patriarchate
Crédit Lyonnais
Turkish Post Office
Holy Sep.
Christians' Quarter
Muristân
Birket Hammâm el-Batrak
Bâb el-Khalil (Jaffa Gate)
SOUTHERN SUBURB
(forming a continuation of the lower part of the plan)
El-Kala'a (Citadel)
Bâb en-Neby Dâûd (Zion Gate)
Latin Cemet.
Armenian Cemetery
Birket es-Sultân
Aqueduct
Greek Cemet.
English School
En-Neby Dâûd (David's Tomb)
Valley of Hinnom
English Cemetery
Barracks
Gardens of the Armenian Monastery
Bâb en-Neby Dâûd (Zion Gate)
Drawn by H. Kiepert.

E
F
G
H
Bâb el-Mahrûk
(Gate of Herod)
Burj Laklak (Stork's Tower)
Muslim Tombs
Tarîk Bâb es-Silsileh
Tarîk Bâb Hitta
Tarîk Bâb Sitti Mariam
Tarîk Sheikh Rihan
Tarîk Bâb es-Sinsileh
Tarîk el-Maidan
Tarîk el-Wad
Tarîk el-Yehûd
Tarîk el-Kattanin
Tarîk el-Takiyeh
Tarîk el-Kabbeh
Tarîk el-Kabbeh Shargi
Tarîk el-Mughâribeh
Tarîk el-Mughâribeh Shargi
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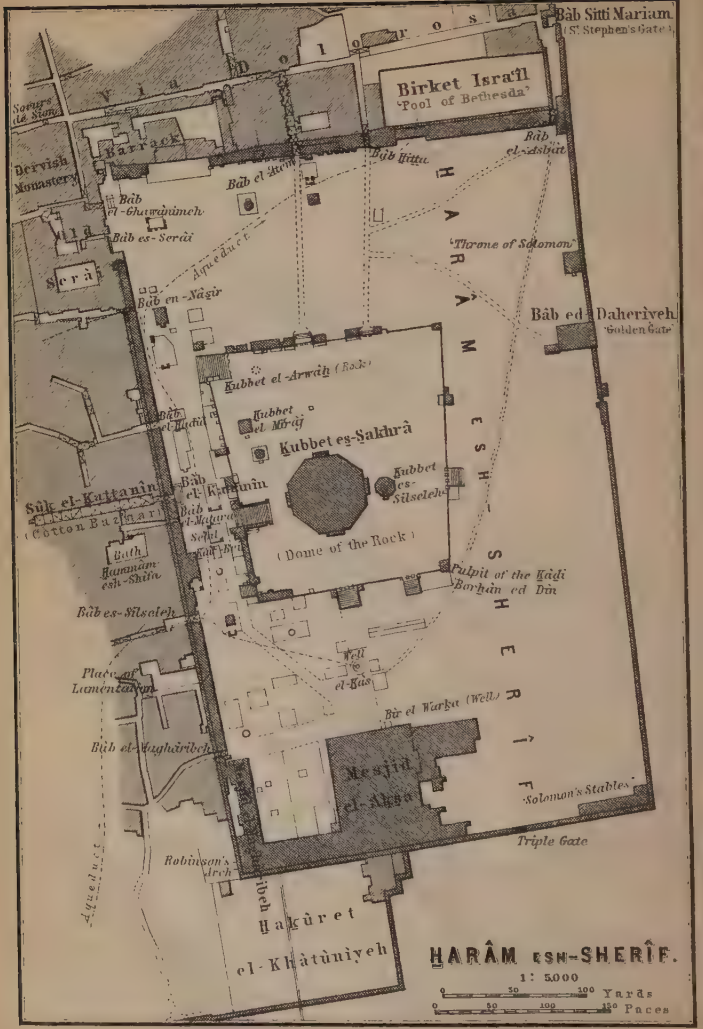

Bâb Sitti Mariam
(St. Stephen's Gate)
Via Dolorosa
Birket Isra'îl
'Pool of Bethesda'
Sœurs de Sion
Barrack
Dervish Monastery
Bâb el-Ghawânimeh
Bâb es-Serâi
Bâb el-Asbât
Bâb Hitta
Bâb el-Hawa
Serâi
Aqueduct
Throne of Solomon
Bâb en-Nâzir
HARAM ESH-SHERÎF
Bâb ed-Daherîyeh
'Golden Gate'
Kubbet el-Arwâh (Rock)
Kubbet el-Mi'râj
Kubbet es-Sakhrâ
Kubbet es-Silseleh
Bâb el-Hadîd
Bâb el-Kattanîn
Sûk el-Kattanîn
(Cotton Bazaar)
Bâb el-Matâreh
Bath Hammâm esh-Shifa
(Dome of the Rock)
Pulpit of the Kâdi Burhân ed Dîn
Bâb es-Silseleh
Well
el-Kâs
Place of Lamentation
Bîr el Warka (Well)
Bâb el-Maghâribeh
Mesjid el-Aksa
Solomon's Stables
Triple Gate
Robinson's Arch
Aqueduct
Haskûret el-Khâtûnîyeh
HARÂM ESH-SHERÎF.
1: 5.000
0 50 100 Yards
0 50 100 150 Paces

A frequented road from Jerusalem to the coast led viâ these villages in antiquity. In 1 hr. 40 min. we reach the top of the pass and see *El-Jîb* and *En-Nebi Samwîl*. 28 min., *El-Jîb* (p. 115). Hence to Jerusalem, see p. 115.

From Ramleh to Jerusalem viâ Bêt Nûbâ, 8½ hrs. The road diverges from the carriage-road close by the 7th watch-tower (p. 15). After 10 min. we follow the Roman road coming from Lydda, leaving *Bêt 'Ennâbeh* (p. 15) on the left. 35 min., *Kafr Tôb* (p. 15). 25 min., on a hill to the right, *Silbît* and *Dêr Nakhleh* (*i. e.* Michael). 55 min., the large village of Bêt Nûbâ. This can scarcely be the ancient *Nob* (1 Sam. xxi. 1). Ruins of a Crusaders' church; a holy-water stoup of the 12th century. To the right, on a hill, is *Yâlô* (*Ajalon*, Jos. x. 12). 18 min., a hill with ruins (*Suwân*). 35 min., the ruin of *El-Burêj* (*i. e.* small castle); 25 min., another ruin, *El-Muska* (an old khân). 50 min., *El-Kubêbeh* (see p. 115). Hence to Jerusalem (2½ hrs.), see p. 115.

4. Jerusalem.

Arrival. The station is to the S. of the town, ¼ hr. from the Jaffa Gate, to the E. of the German Temple colony. Carriage to the town, 2-5 fr. according to the season.

Hotels. *Grand New Hotel (landlord *Morcos;* Cook's and Stangen's hotel), in the new Bazaar (Pl. 4, C 4); Hôtel de l'Europe, in the Jaffa road (Pl. B, 3; landlord *Herr Kappus*); Lloyd Hotel, in the Jaffa road (Pl. B, 3; landlord *Herr A. Fast*); Métropole, on the Jaffa road (Pl. B, 4; landlord *Herr Feil*). — Jerusalem Hotel (see map of environs; landlord *Kaminitz*), in the Jaffa suburb. Pension, excl. wine, in the season 10-15 fr. (less for a prolonged stay), at other times 6-8 fr. (on arrangement). Jerusalem wine, 1-2 fr. per bottle, good French red wine from 3 fr. — Pension Olivet-House, in the Jaffa suburb (see map of environs). — **Hospices.** *Prussian Hospice of St. John* (Pl. d, E 3; superintendent *Bayer*), recommended for a prolonged stay (secure rooms in advance during the season); cuisine plain but good, pension, incl. wine, 5 fr. — *German Catholic Hospice* (see map of the environs), in the Jaffa suburb. — *Austrian Hospice* (Pl. e; E, 2), in the Via Dolorosa. — *Casa Nuova* of the Franciscans (Pl. c; C, 3). — All these hospices are plainly but well fitted up; clean beds and good food. Travellers of means are charged 5 fr. a day or at any rate are expected to pay that sum.

Beer-houses and Cafés. *European Casino* (landlord *A. Fast*), opposite the citadel; *Gambrinus* (landlord *Haug*), next door to the Crédit Lyonnais, in the Jaffa road; *Bshara Fata*, in the New Bazaar (Pl. 4); *A. Lendhold*, in the Temple colony (has a brewery of his own). Bavarian beer 7-9 pi. a bottle. — **Confectioner.** *Bacher*, in the Jaffa road. — **Wine.** *Bayer*, in the hospice of St. John (see above); *Bshara Fata*, see above; *Imberger*, *Berner*, in the colony. Jerusalem wine, 1-2 fr. a bottle.

Arabian Coffee-houses are numerous, but are not frequented by foreigners; one of the best is close by the Jaffa Gate; another is the *Café Beledi* in the Jaffa road; a third is mentioned on p. 79.

Consulates. Permission to visit the mosques can be obtained only through the consulate. — American (see map of environs), *Wallace;* Austrian (see map of environs), *H. Jehlitschka;* British (see map of environs), *J. Dickson;* French (Pl. A, B, 2), *Ch. Ledoulx*, consul-general; German (see map of environs), *Dr. von Tischendorf;* Greek (Pl. A, 3), *J. Mertrud;* Italian (see map of environs), *Cazzani;* Russian (Pl. 17; B 2), *Arsenief;* Spanish (Pl. A, B, 4), *F. J. de Salas.*

Post Office. *Turkish* (Pl. B, C, 2), outside the Jaffa Gate; *Austrian* (Pl. 93; D, 5). Letters may be addressed 'poste restante', but it is safer to have them addressed to the hotel or consulate. — International Telegraph, in the Turkish post office.

Money. See p. xxix and the table before the title-page.

Bankers. *Crédit Lyonnais*, (Pl. B, C, 4), in the Jaffa road; *Deutsche Palaestina-Bank*, opposite the Citadel (Pl. E, 4); *Valero* (Pl. n, D, 4), David

Street. *David Weller* and *A. Singer* also transact banking-business. — The traveller should always be well supplied with small change, which may be obtained at the bazaar, but he should be on his guard against imposition.

Physicians. *Dr. Arbella*, phys. in the Rothschild hospital; *Dr. Cant*, phys. of the English eye-hospital; *Dr. Einsler*, phys. of the Leproserie; *Dr. Elliewich*, phys. of the English mission; *Dr. Euclides*, municipal phys.; *Dr. Feuchtwanger*, Jewish phys.; *Fra Pietro*, M. D., phys. of the Franciscan monastery; *Dr. de Fries*, phys. in the French hospital of St. Louis; *Dr. Hindess*, Jewish phys.; *Dr. Hoffmann*, phys. in the German hospital; *Dr. Mazaraki*, phys. in the Spanish Jews' hospital; *Dr. Pacter*, phys. of the Maltese Order at Tantûr; *Dr. Sandreczky*, phys. in the German hospital 'Marienstift'; *Dr. Savignoni*, phys. of the Greek hospital; *Dr. Severin*, phys. of the Russian hospital; *Dr. Wallach*, Jewish phys.; *Dr. Wheeler*, phys. of the English mission. — DENTIST, *Dr. Reglaff*.

Chemists. *Paulus*, German chemist, in the German colony; *Gaitanopulos*, beside the Jaffa Gate; *Damiani*, in the Bazaar (Pl. 4); also *Dr. Sandreczky*, and at the *Hospitals*.

Divine Service. *Church of England*: (a) in *Christ Church* (Pl. 25; D, 5), 10 a.m. in English; 3.30 p.m. in German; 7.30 p.m. in English. — (b) in *St. Paul's* (p. 82), 9.30 a.m. and 7 p.m. in Arabic. — *German Protestant*, 9 a.m., in the temporary chapel in the *Muristân*. — Service at the *Syrian Orphanage*, 9.30 a.m. in Arabic. — Meetings of the *Temple* community, in the newly erected hall in the colony. — The masses of the *Roman Catholic* church are variable. The beautiful masses in the *Russian* church are at 4 p.m.

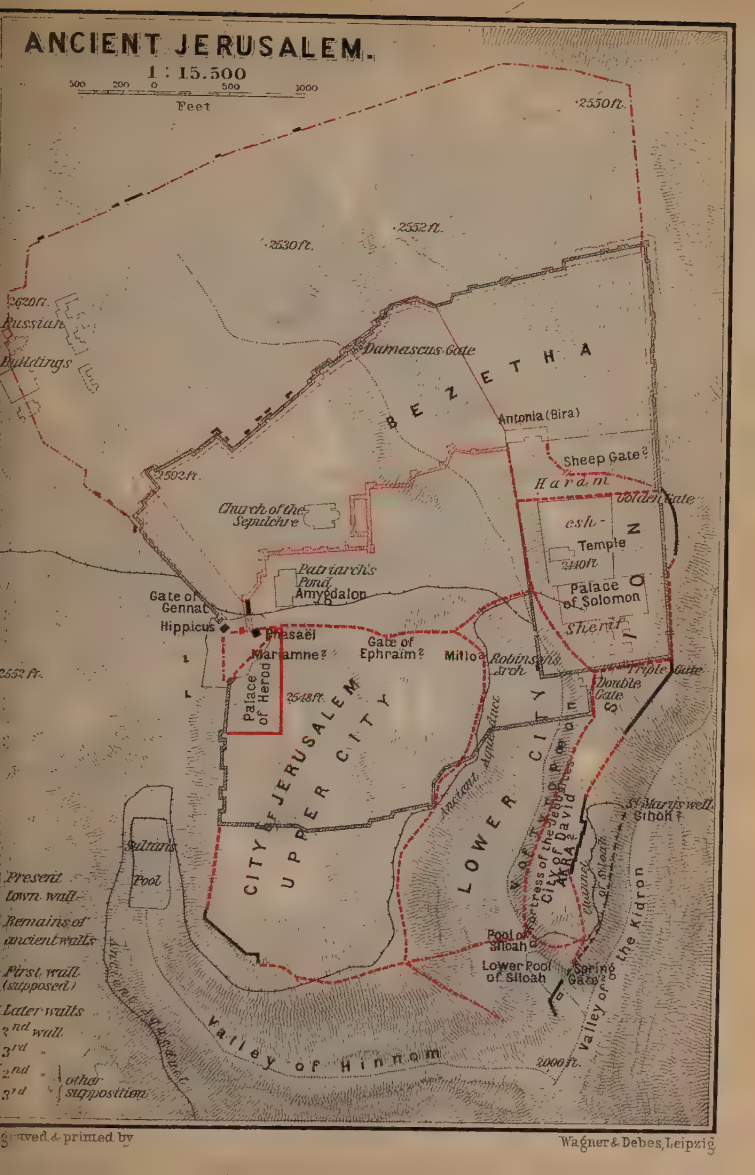
Photographs. *Nicodemus*, *Vester*, in the new Bazaar (Pl. 4); 8-10 fr. per doz.; *Hentschel*.

Other favourite **Souvenirs** are rosaries of olive-stones, crosses and other ornaments in mother-of-pearl (chiefly manufactured at Bethlehem), vases and other objects in black 'stinkstone' from the Dead Sea, and roses of Jericho. A large choice of these articles is to be found in the space in front of the church of the Sepulchre; or some of the dealers may be requested to bring their wares to the traveller's apartments. As a rule, one-half or a third only of the price demanded should be offered. Higher-class work is best bought in the shops in the new bazaar and at *Vester's*. A staple product of Jerusalem is carved work in olive-wood and oak (rulers, paper-weights, crucifixes, etc.; usually with the name 'Jerusalem' in Hebrew letters, or with the Jerusalem cross), of which the best specimens may be purchased at *Vester's* (in the new Bazaar), at the *House of Industry* (opp. the tower of David), and at *Faig's*. — Pretty cards with dried field-flowers are made by the German deaconesses and the Sisters of Zion, and are sold in aid of the respective institutions.

Provisions for trips into the country. *Bekmasian*, in the Jaffa road. — **Travelling Requisites.** *Schnerring*, saddler, in the Jaffa road. — **Tailor.** *Eppinger*, Jaffa road. — **Shoemakers.** *Messerle* and *Hahn*, both beside the Jaffa Gate and in the German colony. — **Dress Goods.** *Imberger*, *Max Ungar*, both near the Jaffa Gate. — **Forwarding Agents.** *David Weller*, *A. Singer*, *Baggari & Ellenberger*.

Dragomans. Guides for the town itself are unnecessary, but those who are inexperienced in oriental towns will do well to secure one from their hotel. — Dragomans for journeys (see p. xxii): *Francis Karam* (Fr., Ital., Engl.); *David Jamal & Demetrius Damian* (English and German); *Riske and Williams* (*Jakob Riske*, a Russian, speaks German, English, and French; *Karl Williams*, a German, speaks Fr. and Engl.); *Dimitri Banath* (Engl. and Germ.); *Jos. Ibrâhim* (Ger.); *Hanna Auwad* and son (Engl., Fr., Ital.); *Isa Kuprusli* (Engl., Fr., Ital.); *Maroum Frères* (Engl., Fr., & Ital.); *Rafael Lorenzo* (Fr., Ital.); *Franzis Morkos* (Fr., Ital.); *Isa* and *Gabriel Habesh* (Engl. and French).

Carriages and Horses. *Carriages* are always to be found at the Jaffa Gate, but for longer excursions they should be specially engaged from *G. Kuppus*, *F. Riske*, or at a hotel. Per drive 1/4 mej.; 1/2 day 10, whole day 20 fr. Prices should be settled beforehand. — *Saddle Horse* 1/2 day 3,



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whole day 5-6 fr.; for longer tours according to bargain. A European saddle should be stipulated for (p. xxi). — *Donkey*, 1/2 day 2, whole day 3 fr.

Jerusalem, to most travellers, is a place of overwhelming interest, but, at first sight, many will be sadly disappointed in the dirty modern town, with its crooked and badly paved lanes. It would seem, at first, as though little were left of the ancient city of Zion and Moriah, the far-famed capital of the Jewish empire. It is only by patiently penetrating beneath the modern crust of rubbish and decay, which shrouds the sacred places from view, that the traveller will at length realise to himself a picture of the Jerusalem of antiquity, and this will be the more vivid in proportion to the amount of previously acquired historical and topographical information at his command. The longer and the oftener he sojourns in Jerusalem, the greater will be the interest with which its ruins will inspire him, though he will be obliged to confess that the degraded aspect of the modern city, and its material and moral decline, form but a melancholy termination to the stupendous scenes once enacted here. The combination of wild superstition with the merest formalism which everywhere forces itself on our notice, and the fanaticism and jealous exclusiveness of the numerous religious communities of Jerusalem form the chief modern characteristics of the city — the Holy City, once the fountain-head from which the knowledge of the true God was wont to be vouchsafed to mankind, and which has exercised the supremest influence on religious thought throughout the world. Jerusalem is, therefore, not at all a town for amusement, for everything in it has a religious tinge, and from a religious point of view, the impressions the traveller receives in Jerusalem are anything but pleasant. The native Christians of all sects are by no means equal to their task, the bitter war which rages among them is carried on with very foul weapons, and the contempt with which the orthodox Jews and Mohammedans look down on the Christians is only too well deserved.

For the *Disposition of Time*, especially if one's stay is short, see p. xii.

History of Jerusalem.

From the letters found at Tell el-'Amarna (p. lviii), several of which were written from *Urusalim* by *Prince Abdi-Khiba*, we learn that about 1400 B.C. Jerusalem held a prominent place among the cities of S. Palestine. It was then subject to Egypt, and its princes were appointed by the Egyptian Pharaoh. — The town was named *Jebus*, and was distinguished as the chief stronghold of the Jebusites, when the Israelites captured it, which they did in the reign of David (2 Sam. v. 6-10). That king selected it for his residence and enlarged the fortress upon Mount Zion into the *City of David*.

What then was the precise situation of this holy *Mt. Zion?* In order to answer this question, we must first examine the Topographical Character of the City (comp. the Plan, p. 22). The

city was surrounded by deep valleys. Towards the E. lay the valley of the *Kidron* (afterwards called the valley of Jehoshaphat), and on the W. and S. sides, the valley of *Hinnom*. These two principal valleys enclosed a plateau, the N. side of which bore the name of *Bezetha*, or 'place of olives. On the S. half of this plateau lay the city of Jerusalem, which was divided into different quarters by natural depressions of the soil. The chief of these natural boundaries was a small valley coming from the N., running at first S.S.E., and then due S., and separating two hills, of which that to the W. now rises 105 ft. above the precipitous E. hill. This valley, which is not mentioned in the Old Testament, was called by Josephus the *Tyropoeon* (cheese-makers' valley, or better, valley of dung).

On the S. terrace of the E. hill, where, to the S.E. of the present Harâm, lay the *Ophel* quarter, as well as on the other hill to the W. of the Tyropœon, extended the ancient Jerusalem as far as the brink of the valley. The city-wall crossed the Tyropœon at its mouth far below. On the S. side of the W. hill (where there are now no houses) there was as early as David's time that part of the town which Josephus calls the Upper City.

Tradition places Zion and the City of David upon the W. hill, but the references in the Bible clearly show this to be an error. The Temple must certainly have stood upon the E. hill. But 'going *up*' to the Temple from the City of David is usually spoken of (2 Sam. xxiv. 18), so that the city cannot have stood upon the W. hill, which is higher than the hill of the Temple. Its site must therefore be looked for on the E. hill, below, *i.e.* to the S. of, the site of the Temple. *Zion* was the popular name for the hill of the Temple; Jehovah dwelt on Zion (Joel iii. 21; Micah iv. 2; Is. viii. 18). Thus 'Zion' is frequently used as synonymous with the 'city of David' (2 Sam. v. 7; 1 Kings viii. 1†), and is even poetically applied to Jerusalem itself ('daughter of Zion'). In passages of an earlier date the two are expressly distinguished from each other ('upon Mount Zion and on Jerusalem', Is. x. 12). — The name of *Moriah* occurs exceptionally in Gen. xxii. 2 and in 2 Chron. iii. 1 as a specifically religious appellation for the hill of the temple.

Solomon began to beautify the city in a magnificent style, and above all, he erected on mount Zion a magnificent palace and sanctuary. In order, however, to procure a level surface for the foundation of such an edifice, it was necessary to lay massive substructions. The Temple of Solomon occupied the N. part, the site of the upper terrace of the present day, on which the Dome of the Rock now stands (p. 39). (For farther details as to the history and site of the ancient Temple, see p. 36.) The royal palace rose immediately (Ezek. xliii. 7, 8) to the S. of the Temple, nearly on the site of

† 'Then Solomon assembled the elders of Israel, unto king Solomon in Jerusalem, that they might *bring up* the ark of the covenant of the Lord out of the city of David, which is Zion.'

the present mosque of Aḳṣa, and extended thence to the E., where the rock forms a broad plateau. It consequently lay rather lower than the Temple, but higher than the City of David (see p. 22). With this agrees the fact that Pharaoh's daughter 'came *up*' to it from the city of David (1 Kings ix. 24). This new palace was erected from Assyrian and Egyptian models, and sumptuously decorated. — Solomon also built *Millo* (1 Kings ix. 24; xi. 27), a kind of bastion or fort that perhaps completed the fortification of the city of David. Its position is quite uncertain. During his reign Jerusalem first became the headquarters of the Israelites, and it was probably then that this new city in the N. sprang up which he surrounded with fortifications.

The glory of Jerusalem as the central point of the united empire was, however, of brief duration; after the division of the kingdom it became the capital of Judah only. So early as Rehoboam's reign, the city was compelled to surrender to the Egyptian king Shishak, on which occasion the Temple and palace were despoiled of part of their golden ornaments. About one hundred years later, under king Jehoram, the Temple was again plundered, the victors on this occasion being Arabian and Philistine tribes (2 Chron. xxi. 17). Sixty years later, Jehoash, the king of Israel, having defeated Amaziah of Judah, effected a wide breach in the wall of Jerusalem and entered the city in triumph (2 Kings xiv. 13, 14). Uzziah, the son of Amaziah, re-established the prosperity of Jerusalem. During this period, however, Jerusalem was visited by a great earthquake.

On the approach of Sennacherib the fortifications were repaired by Hezekiah (2 Chron. xxxii. 5), to whom also was due the great merit of providing Jerusalem with water. The solid chalky limestone on which the city stands contains little water. The only spring at Jerusalem was the fountain of *Gihon* on the E. slope of the Temple hill, outside the city-wall. By means of a subterranean channel Hezekiah conducted the water of the spring to the pool of Siloam, which lay within the walls. This spring being quite inadequate for the supply of the whole city, cisterns and reservoirs for the storage of rain-water were also constructed. The ponds on the W. side of the city were probably formed before the period of the captivity, as was also the large reservoir which still excites our admiration to the N. of the Temple plateau, and in the formation of which advantage was taken of a small valley, whose depth was at the same time destined to protect the site of the Temple on the N. side. A besieging army outside the city-walls generally suffered severely from want of water, as the issues of the conduits towards the country could be closed, while the city always possessed water in abundance. The valleys of Kidron and Hinnom must have ceased to be watered by streams at a very early period.

Hezekiah on the whole reigned prosperously, but the policy of

his successors soon involved the city in ruin. In the reign of Jehoiachin, it was compelled to surrender at discretion to King Nebuchadnezzar. Again the Temple and the royal palace were pillaged, and a great number of the citizens, including King Jehoiachin, the nobles, 7000 'men of might', 1000 craftsmen and their families were carried away captive to the East (2 Kings xxiv. 15 f.). Those who were left having made a hopeless attempt under Zedekiah to revolt against their conquerors, Jerusalem now had to sustain a long and terrible siege (1 year, 5 months, and 7 days). Pestilence and famine meanwhile ravaged the city. The besiegers approached with their roofed battering-rams, but the defence was a desperate one, and every inch of the ground was keenly contested, even after Zedekiah had fled down the Tyropœon to the valley of the Jordan. The Babylonians now carried off all the treasures that still remained, the Temple of Solomon was burned to the ground, and Jerusalem reduced to the abject state of humiliation so beautifully described by the author of the Lamentations, particularly in chap. ii.

When the Jews returned from captivity, they once more settled in Jerusalem, the actual rebuilding of which was the work of Nehemiah (p. lxi). He re-fortified the city, retaining the foundations of the former walls, although these now enclosed a far larger space than was necessary for the reduced population.

The convulsions of the following centuries affected Jerusalem but slightly. The city opened its gates to Alexander, and after his death passed into the hands of the Ptolemies in the year 320. It was not till the time of Antiochus Epiphanes that it again became a theatre of bloodshed. On his return from Egypt, Antiochus plundered the Temple. Two years afterwards, he sent thither a chief collector of tribute, who destroyed Jerusalem, slew many of the inhabitants, and established himself in a stronghold in the centre of the city. This was the *Akra*, the site of which is disputed. As it is expressly stated to have stood on the site of the city of David (1 Macc. i. 33; ii. 31; vii. 31; xiv. 36), it must probably be located to the S. of the Temple. Some authorities place it, however, to the N.W. of the Temple.

Judas Maccabæus (p. lxi) recaptured the city, but not the Akra, and he fortified the hill of the Temple. But after the battle of Bethzachariah, Antiochus V. Eupator caused the walls of 'Zion' to be taken down (1 Macc. vi. 52), in violation, it is said, of his sworn treaty. Jonathan, the Maccabæan, however, caused a stronger wall than ever to be erected (1 Macc. x. 11). He constructed another wall between the Akra, which was still occupied by a Syrian garrison, and the other parts of the city, whereby, at a later period, under Simon (B.C. 141), the citizens were enabled to reduce the garrison by famine. Under John Hyrcanus, the son of Simon, Jerusalem was again besieged by the Syrians (under Antiochus VII. Sidetes) in 134, and compelled to surrender by famine. The walls were

demolished, but after the fall of Antiochus VII. Hyrcanus restored them, at the same time fortifying the *Baris* (see below) in the N.W. angle of the temple precincts, pulling town the Akra, and filling up the depression between its site and the Temple. Internal dissensions at length led to the intervention of the Romans. Pompey besieged the city, and again the attacks were concentrated against the Temple precincts, which, however, were defended on the N. side by large towers and a deep moat. Traces of this moat have been discovered. The only level approach by which the Temple platform could be reached was a bridge towards the W., for on this side at that period lay the Tyropœon, a valley of considerable depth. This bridge, which was afterwards destroyed, was probably situated near Wilson's Arch (p. 55). The quarter to the N. of the Temple, as well as the Gate of St. Stephen, do not appear to have existed at that period, and this is confirmed by Capt. Warren's excavations. The moat on the N. side was filled up by the Romans on a Sabbath; they then entered the city by the embankment they had thrown up, and, exasperated by the obstinate resistance they had encountered, committed fearful ravages within the Temple precincts. In this struggle, no fewer than 12,000 Jews are said to have perished. To the great sorrow of the Jews, Pompey penetrated into their inmost sanctuary, but he left their treasures untouched. These were carried off by Crassus a few years later. Internal discord at Jerusalem next gave rise to the intervention of the Parthians, B.C. 40.

In 37 Herod with the aid of the Romans captured the city after a gallant defence. The Jews had obstinately defended every point to the uttermost, and so infuriated were the victors that they gave orders for a general massacre. The part which had held out longest was the Baris. Herod, who now obtained the supreme power, embellished and fortified the city, and above all, he rebuilt the Temple, an event to which we shall hereafter revert (p. 37). He then refortified the Baris also, as it commanded the Temple, and named it *Antonia*, in honour of his Roman patron. This castle was flanked with turrets externally, and was internally very spacious. He also built himself a sumptuous palace on the N.W. side of the upper city. This building is said to have contained a number of halls, peristyles, inner courts with lavish enrichments, and richly decorated columns. On the N. side of the royal palace stood three large towers of defence, named the *Hippicus*, *Phasael*, and *Mariamne* respectively (comp. p. 80). According to Roman custom, Herod also built a theatre at Jerusalem, and at the same time a town-hall (nearly on the site of the Meḥkemeh, p. 55), and the Xystus, a space for gymnastic games surrounded by colonnades. At this period Jerusalem with its numerous palaces and handsome edifices, the sumptuous Temple with its colonnades, and the lofty city-walls with their bastions, must have presented a very striking appearance. The wall of the old town had sixty towers, and that of the small suburb to the N. of it fourteen; but the

populous city must have extended much farther to the N., and we must picture to ourselves in this direction numerous villas standing in gardens, some of which were probably very handsome buildings. Such was the character of the city in the time of Our Lord, but in the interior the streets, though paved, were somewhat narrow and crooked. The population must have been very crowded, especially on the occasion of festivals. The Roman governor is said on one occasion to have caused the paschal lambs to be counted, and to have found that they amounted to the vast number of 270,000, whence we may infer that the number of partakers was not less than 2,700,000. Although these figures, like many of the other statements of Josephus, are probably much exaggerated, they, at least, tend to show that the great national festival was attended by vast crowds.

After the death of Christ Agrippa I., at length, erected a wall which enclosed the whole of the N. suburb within the precincts of the city. This wall, which must have been of great extent and very strongly built to protect this most exposed quarter of Jerusalem, was composed of huge blocks of stone, and is said to have been defended by ninety towers. The strongest of these was the *Psephinus* tower at the N.W. angle, which was upwards of 100 ft. in height, and stood on the highest ground in the city (2572 ft. above the sea-level; comp. p. 80). From fear of incurring the displeasure of the Emperor Claudius, the wall was left unfinished, and it was afterwards completed in a less substantial style. As one of the chief points of controversy among the learned explorers of Jerusalem is the direction taken by the three walls, we may here give a short account of the subject.

The *First Wall*, that of David and Solomon, enclosed the old part of the town. Nehemiah's wall (p. 24) followed its course on the W., S., and E. sides. Beginning on the W. at the Furnace Tower (which perhaps stood on the site later occupied by the tower of Hippicus), it followed the upper verge of the W. hill on the W. and S. sides, thus enclosing the modern suburb of Zion (comp. p. 22). On the S. side were probably two gates, leading to the S. from the upper city, *viz.* the *Valley Gate*, near the S.W. angle, and the *Dung Gate*, farther to the E. The wall was then carried in a double line across the Tyropœon, at the mouth of which was the 'Well Gate', probably identical with the 'Gate between two Walls'. From the Pool of Siloam the wall ascended the hill northwards to the wall of the Temple. In the district of Ophel (p. 22) was the *Water Gate*, and farther to the N. was the '*Horse Gate*' (a gate of the Temple). From the Hippicus the N. wall ran E. in an almost straight line to the Temple. Immediately to the S. of this N. wall stood the palace of Herod, the Xystus, and the bridge which crossed the Tyropœon to the Temple. In order to defend the upper part of the city, another wall ran down on the W. margin of the Tyropœon.

The *Second Wall* on the N., enclosing the N. suburb, also dates from the period of the early kings; it was rebuilt by Nehemiah. At the point (on the W.) where it diverged from the first wall, Josephus placed the *Gennat Gate* (*i.e.* Garden Gate, perhaps the Corner Gate of the Bible), which has been discovered between the towers Hippicus and Phasael. Thence the wall made a curve to the N., interrupted (from to E.) by the *Gate of Ephraim*, the *Old Gate*, and the *Fish Gate*. At its N.E. angle it impinged upon the Temple precincts, where rose the *Bira*, a strong bastion called *Baris* by Josephus and afterwards named *Antonia*. This part of the N. wall was farther strengthened by the towers of *Hananeel* and *Mea*, the exact positions of which are still undetermined. On the direction assigned to this second wall depends the question of the genuineness of the 'Holy Sepulchre'. A number of authorities believe that the wall took much the same direction as the present town-wall, in which case it would have included what is now called the 'Holy Sepulchre', which, therefore, could not be genuine. Others, relying on the Russian excavations opposite the Mûristân, hold that the wall and moat ran round the E. and S. sides of Golgotha.

With regard to the situation of the *Third Wall*, topographers likewise disagree. Those who hold that the 2nd wall corresponded to the present town-wall (see above), must look for the 3rd wall far to the N. of it. The opinion now generally accepted is that this wall occupied nearly the same site as the present N. town-wall of Jerusalem; there are still clear traces of an old moat round the present N. wall, and this view appears to be confirmed by the statement of the distances given by Josephus (4 stadia to the royal tombs, 7 stadia to the Scopus), who, however, is not always accurate. But the question as to the situation of the second and third walls is by no means settled.

Ever since the land had become a Roman province a storm had begun to brood in the political atmosphere. At this time there were two antagonistic parties at Jerusalem: the fanatical Zealots under Eleazar, who advocated a desperate revolt against the Romans, and a more moderate party under the high priest Ananus. Florus, the Roman governor, in his undiscriminating rage, having caused many unoffending Jews to be put to death, a fearful insurrection broke out in the city. Herod Agrippa II. and his sister Berenice endeavoured to pacify the insurgents and to act as mediators, but were obliged to seek refuge in flight. The Zealots had already gained possession of the Temple precincts, and the castle of Antonia was now also occupied by them. After a terrible struggle the stronger faction of the Zealots succeeded in wresting the upper part of the city from their opponents, and even in capturing the castle of Herod which was garrisoned by 3000 men. The victors treated the captive Romans and their own countrymen with equal barbarity. Cestius Gallus, an incompetent Roman general, now besieged the city,

but when he had almost achieved success he gave up the siege, and withdrew towards the N. to Gibeon. His camp was there attacked by the Jews and his army dispersed. This victory so elated the Jews that they imagined they could now entirely shake off the Roman yoke. The newly constituted council at Jerusalem, composed of Zealots, accordingly proceeded to organise an insurrection throughout the whole of Palestine. The Romans despatched their able general Vespasian with 60,000 men to Palestine. This army first quelled the insurrection in Galilee (A. D. 67). Within Jerusalem itself bands of robbers took possession of the Temple, and, when besieged by the high-priest Ananus, summoned to their aid the Idumæans (Edomites), the ancient hereditary enemies of the Jews. To these auxiliaries the gates were thrown open, and with their aid the moderate party with Ananus, its leader, annihilated. The adherents of the party were proscribed, and no fewer than 12,000 persons of noble family are said to have perished on this occasion.

It was not till Vespasian had conquered a great part of Palestine that he advanced with his army against Jerusalem; but events at Rome compelled him to entrust the continuation of the campaign to his son Titus. When the latter approached Jerusalem there were no fewer than four parties within its walls. The Zealots under John of Giscala occupied the castle of Antonia and the court of the Gentiles, while the robber party under Simon of Gerasa held the upper part of the city; Eleazar's party was in possession of the inner Temple and the court of the Jews; and, lastly, the moderate party was also established in the upper part of the city. At the beginning of April, A. D. 70, Titus had assembled six legions (each of about 6000 men) in the environs of Jerusalem. He posted the main body of his forces to the N. and N.W. of the city, while one legion occupied the Mt. of Olives. The Jews in vain attempted a sally against the latter. Within the city John of Giscala succeeded in driving Eleazar from the inner precincts of the Temple. On 23rd April the besieging engines were brought up to the W. wall of the new town (near the present Jaffa Gate); on 7th May the Romans effected their entrance into the new town. Five days afterwards Titus endeavoured to storm the second wall, but was repulsed; but three days later he succeeded in taking it, and he then caused the whole N. side of the wall to be demolished. He now sent Josephus, who was present in his camp, to summon the Jews to surrender, but in vain. A famine soon set in, and those of the besieged who endeavoured to escape from it, and from the savage barbarities of Simon, were crucified by the Romans. The besiegers now began to erect walls of attack, but the Jews succeeded in partially destroying them. Titus thereupon caused the city-wall, 33 stadia in length, to be surrounded by a wall of 39 stadia in length. Now that the city was completely surrounded, the severity of the famine was greatly aggravated, and the bodies of the dead were thrown over the walls by the besieged. Again the battering-

rams were brought into requisition, and, at length, on the night of 5th July, the castle was stormed. A fierce contest took place around the gates of the Temple, but the Jews still retained possession of them. By degrees the colonnades of the Temple were burned down; yet every foot of the ground was desperately contested. At last, on 10th August, a Roman soldier is said to have flung a firebrand into the Temple, contrary to the express commands of Titus. The whole building was burned to the ground, and the soldiers slew all who came within their reach. A body of Zealots, however, contrived to force their passage to the upper part of the city. Negociations again took place, while the lower part of the town was in flames; but still the upper part obstinately resisted, and it was not till 7th September that it was burned down. Jerusalem was now a heap of ruins; those of the surviving citizens who had fought against the Romans were executed, and the rest sold as slaves.

At length, in 130, the Emperor Hadrian (117-138), who was noted for his love of building, erected a town on the site of the Holy City, which he named *Aelia Capitolina*, or simply *Aelia*. Hadrian also rebuilt the walls, which followed the course of the old walls in the main, but were narrower towards the S., so as to exclude the greater part of the W. hill and of Ophel. Once more the fury of the Jews blazed forth under Bar Cochba, but after that period the history of the city was for centuries buried in profound obscurity, and the Jews were prohibited under severe penalties from setting foot within its walls.

With the recognition of Christianity as the religion of the state a new era begins in the history of the city. Constantine permitted the Jews to return to Jerusalem, and once more they made an attempt to take up arms against the Romans (339). The Emperor Julian the Apostate favoured them in preference to the Christians, and even permitted them to rebuild their Temple, but they made a feeble attempt only to avail themselves of this permission. At a later period they were again excluded from the city.

As an episcopal see, Jerusalem was subordinate to Cæsarea, and it was only after numerous disputes that an independent patriarchate for Palestine was established at Jerusalem by the Council of Chalcedon in 451. Pilgrimages to Jerusalem soon became very frequent, and the Emperor Justinian is said to have erected a hospice for strangers, as well as several churches and monasteries in and around Jerusalem. In 570 there were in Jerusalem hospices with 3000 beds. Pope Gregory the Great and several of the western states likewise erected buildings for the accommodation of pilgrims, and, at the same time, a thriving trade in relics of every description began to be carried on at Jerusalem.

In 614 Jerusalem was taken by the Persians and the churches destroyed, but it was soon afterwards restored, chiefly with the aid of the Egyptians. In 628 the Byzantine emperor Heraclius again

conquered Syria. A few years later an Arabian army under Abu 'Ubeida marched against Jerusalem, which was garrisoned by 12,000 Greeks. The besieged defended themselves gallantly, but the Khalîf 'Omar himself came to the aid of his general and captured the city in 637. The inhabitants, who are said to have numbered 50,000, were treated with clemency, and permitted to remain in the city on payment of a poll-tax. The Khalîf Harûn er-Rashîd is even said to have sent the keys of the Holy Sepulchre to Charlemagne. The Roman-German emperors sent regular contributions for the support of the pilgrims bound for Jerusalem, and it was only at a later period that the Christians began to be oppressed by the Muslims. The town was named by the Arabs *Bêt el-Makdis* ('house of the sanctuary'), or simply *El-Kuds* ('the sanctuary').

In 969 Jerusalem fell into possession of the Egyptian Fâtimites; in the 2nd half of the 11th cent. it was involved in the conflicts of the Turcomans. Under their rule the Christians were sorely oppressed. Money was extorted from the pilgrims, and savage bands of Ortokides, or Turkish robbers, sometimes penetrated into the churches of Jerusalem and maltreated the Christians during worship. These oppressions, with other causes, brought about the First Crusade. The city was in the hands of Iftikhâr ed-Dauleh, a dependent of Egypt, when the army of the Crusaders advanced to the walls of Jerusalem on 7th June, 1099. The besiegers suffered much from hunger and thirst, and, at first, could effect nothing, as they were without the necessary engines of attack. Robert of Normandy and Robert of Flanders were posted on the N. side; on the W. Godfrey and Tancred; on the W., too, but more especially on the S., was Raymond of Toulouse. When the engines at length were erected, Godfrey attacked the city, chiefly from the S. and E.; Tancred assaulted it on the N., and the Damascus Gate was opened to him from within. On 15th July the Gate of Zion was also opened, and the Franks entered the city. They slew most of the Muslim and Jewish inhabitants, and converted the mosques into churches. We shall afterwards have occasion to speak of the churches erected by the Crusaders during the 88 years of their sway at Jerusalem.

In 1187 (2nd Oct.) Saladin captured the city, treating the Christians, many of whom had fled to the surrounding villages, with great leniency. Three years later, when Jerusalem was again threatened by the Franks (Third Crusade), Saladin caused the city to be strongly fortified. In 1219, however, Sultan Melik el-Mu'azzam of Damascus caused most of these works to be demolished, as he feared that the Franks might again capture the city and establish themselves there permanently. In 1229 Jerusalem was surrendered to the Emperor Frederick II., on condition that the walls should not be rebuilt, but this stipulation was disregarded by the Franks. In 1239 the city was taken by the Emir David of Kerak, but four years later was again given up to the Christians by treaty.

In 1244 the Kharezmians took the place by storm, and it soon fell under the supremacy of the Eyyubides. Since that period Jerusalem has been a Muslim city. In 1517 it fell into the hands of the Osmans. In 1800 Napoleon planned the capture of Jerusalem, but gave up his intention. In 1825 the inhabitants revolted against the pasha on account of the severity of the taxation, and the city was in consequence bombarded by the Turks for a time; but a compromise of the disputes was effected. In 1831 Jerusalem submitted to Mohammed ʿAli, Pasha of Egypt, without much resistance; in 1834 a revolt of the Beduins was quelled; and in 1840 Jerusalem again came into possession of the Sultan ʿAbdul-Mejîd.

Topography, Population, etc.

Jerusalem is situated on a badly watered and somewhat sterile plateau of limestone, which is connected towards the N. with the main range of the mountains of Palestine; and it also lies on the road leading from N. to S. through the lofty central region of the country, and nearly following the watershed. The city lies in 31° 47′ N. latitude, and 35° 15′ E. longitude of Greenwich, 32 English miles from the sea-coast, and 14 miles from the Dead Sea. The Temple hill is 2441 ft., the hill to the N. of it 2527 ft., the old upper city 2550 ft., and the N.W. angle of the present city wall 2589 ft. above the level of the Mediterranean. The town is enclosed by a wall 38½ ft. in height, with thirty-four towers, forming an irregular quadrangle of about 2½ miles in circumference. Seen from the Mt. of Olives and from the Scopus, Jerusalem presents a handsome appearance. The town possesses few open spaces; the streets are ill-paved and crooked, many of them being blind alleys, and are excessively dirty after rain. Some of the bazaar streets are vaulted over. The chief streets also form the boundaries of the principal quarters of the town. The Damascus and Bazaar streets, coming from the N., first separate the Muslim quarter on the E. from the Christian quarter on the W., while the S. prolongation of the street separates the Jewish quarter on the E. from the Armenian on the W. The main street running from the Jaffa Gate to the Harâm, towards the E., at first separates the Christian quarter (N.) from the Armenian (S.), and farther on the Muslim (N.) from the Jewish (S.).

In the wall there are eight *Gates*, but one has been walled up. — (1). The *Jaffa Gate* (p. 81), the only one on the W. side of the town, called *Bâb el-Khalîl*, or Gate of Hebron, by the Arabs, from the road to the left leading to Hebron. On the N. side: (2). The *New Gate* (*Bâb ʿAbdu'l Hamîd;* p. 80), opened in the N.W. angle of the wall in 1889; (3). The *Damascus Gate* (*Bâb el-ʿAmûd*, or Gate of the Columns, p. 103); (4). *Herod's Gate* (*Bâb es-Sâhireh*, p. 93), On the E side: (5). *St. Stephen's Gate*, so called from the place where St. Stephen was stoned (p. 75), in Arabic *Bâb Sitti Maryam*, or Gate of Our Lady Mary, from the road leading hence to the Vir-

gin's Tomb; (6). The *Golden Gate* (p. 52), which has long since been walled up. On the S. side: (7). The *Moghrebins' Gate (Bâb el-Maghâribeh*, or *Dung Gate*, p. 58); (8). The *Gate of Zion*, called *Bâb en-Nebi Dâûd*, from its proximity to David's Tomb (p. 85) at the S.W. angle of the town.

As Jerusalem possesses no springs except *ʿAin Sitti Maryam*, or the Spring of Mary (p. 97), the inhabitants obtain their supply of water from cisterns, the roofs of the houses and every available open space being made to contribute the rain that falls upon them. Owing to the scarcity of wood the houses are built entirely of stone. The court with its cistern forms the central point of each group of rooms. A genuine Jerusalem dwelling-house consists of a number of separate apartments, each with an entrance and a dome-shaped roof of its own. These vaulted chambers are pleasantly cool in summer. The rooms are of different heights and very irregularly grouped. Between them run staircases and passages in the open air, a very uncomfortable arrangement in rainy weather, in consequence of which it has become the custom with the women to provide themselves with pattens. Some houses have flat roofs, but under these is always concealed a cupola. The cupolas do not spring from the tops of the walls, but a little within them, so that it is possible to walk round the outsides of the cupolas. The roofs are frequently provided with parapets of earthen pipes, constructed in a triangular form. Pots and troughs for flowers are built into the roofs and courts by the architects. In the walls of the rooms are niches serving as cupboards. In some of the houses there are no glass windows; nor are chimneys by any means universal, the charcoal smoke being in their absence allowed to escape by the doors and windows. The rooms are usually warmed with charcoal braziers *(manḳal)*; only houses built on the European plan and the hotels are provided with stoves. The floors are composed of very hard cement.

Government. Jerusalem is the residence of a *Muteṣarrif* of the first class immediately subject to the Porte (see p. lvii). The organs of government are the *Mejlis idâra* (executive council; president, the governor) and the *Mejlis beledîyeh* (town-council: president, the mayor). In both these councils the fully-qualified confessions (Greeks, Latins, Protestants, Armenians, and Jews) have representatives. — The garrison consists of a battalion of infantry.

The **Climate** (comp. p. xlvi), on the whole, is healthy. The fresh sea breeze tempers the heat even during the hot months; at night there is frequently a considerable fall of temperature. The cistern water, too, is good and not in the least unhealthy when the cisterns are kept clean. The water in the cisterns certainly gets very low towards autumn and the poorer classes then have recourse to water from the pools. This, combined with the miasma from the heaps of rubbish, frequently causes fever, dysentery, etc.

The mean temperature of Jerusalem in degrees of Fahrenheit is as follows: —

January 48.8°; April 58.1°; July 74.5°; October 69.4°; February 47.3°; May 69.8°; August 76.1°; November 57.7°; March 55°; June 73.4°; September 73.4°; December 51.3°.

Mean annual temperature 63°.

Snow and frost are not uncommon at Jerusalem. The average rainfall is 23 in. on 52 days, divided as follows: Oct. $1^1/_2$; Nov. $5^1/_2$; Dec. 9; Jan. 10; Feb. $10^1/_2$; March $8^1/_2$; April $5^1/_2$; May $1^1/_2$ days. The wind was: N., 36; N.E., 33; E., 40; S.E., 29; S., 12; S.W., 46; W., 55; and N.W., 114 days.

According to a recent estimate the **Population** numbers about 60,000, of whom about 7000 are Muslims, 41,000 Jews and 12,800 Christians. The Christians include 4000 Latins, 200 United Greeks, 50 United Armenians, 6000 Orthodox Greeks, 800 Armenians, 100 Copts, 100 Ethiopians, 100 Syrians, 1400 Protestants. Among the Muslim Arabs is also included a colony of Africans (Moghrebins). The different nationalities are distinguished by their costume (comp. p. lxxxiii).

The number of *Jews* has greatly risen of late years. In spite of the fact that they are forbidden to immigrate or to possess landed property, the number steadily increases, both of those who desire to be buried in the Holy City and of those who intend to subsist on the charity of their European brethren, from whom they receive their regular *khalûka*, or allowance, and for whom they pray at the holy places. Sir M. Montefiore, Baron Rothschild, and others, together with the Alliance Israélite, have done much to ameliorate the condition of their poor brethren at Jerusalem by their munificent benefactions. — The Jews have over 70 synagogues; in addition to the numerous places of shelter for pilgrims and the poor, the Sephardim (p. lxxxiii) have a hospital and a school, the Ashkenazim a large school with a school for handicraft maintained by the Alliance Israélite, schools for girls and boys, and the new Rothschild hospital; a hospital, a good school, an orphanage for boys and one for girls, supported by Germans. Many Ashkenazim are under Austrian protection.

The orthodox *Greek Church*, whose patriarch Damianos resides at Jerusalem, is now the most powerful in the city. The Greeks possess the following monasteries and foundations: — Monastery of St. Helena and Constantine, Monastery of Abraham, Monastery of Gethsemane, Convents of St. Basil, St. Theodore, St. George, St. Michael, St. Catharine, Euthymius, Seetnagia, Spiridon, Caralombos, John the Baptist, Nativity of Mary, St. George (a second of that name), Demetrius, Nicholas (containing a printing office), Spirito (near the Damascus Gate). — They also possess a girls' school, a boys' school, a hospital, etc. — The Greek priests wear round black caps.

Tolerably independent of the Patriarchate is the *Russian Mission*, which has political, that is to say, national Russian, as well as religious aims. It is ruled by the Archimandrite. To it belong the great Russian buildings (p. 82; church, house for pilgrims, hospital), and the Russian buildings on the Mount of Olives (tower, church, houses for pilgrims). The Russian Palestine Society has also erected a large house for pilgrims close to the Russian buildings and a second new hospital opposite the Mûristân (p. 72).

The *Old Armenian Church* is well represented at Jerusalem, although it was not till the middle of the last century that Armenians began to settle here in any considerable number. The members of this community are said to be noted for equanimity of temper. Both Greeks and Armenians are better disposed towards the Protestants than towards their chief opponents, the Roman Catholics. The Armenian patriarch Haroutian resides in the monastery near the Gate of Zion (p. 81), which embraces a seminary, a school for boys, and one for girls. The Armenians also own a nunnery *(Dêr ez-Zêtûn)* and the *Monastery of Mt. Zion* (p. 84). — The Armenian monks wear pointed black hoods.

The other Oriental churches are scantily represented. The *Coptic Monastery* (p. 72) is the residence of a bishop, besides which the Copts also have a Monastery of St. George. The *Syrians of the Old Church* (Jacobites) have a bishop and a small church, which they regard as the house of John surnamed Mark (Acts xii. 12). The *Abyssinians* have a monastery (p. 72) and a new church to the N. of the town.

Latins or *Roman Catholics*. In 1483 the Latin Christian community consisted of but few members, and it was not until the comparatively recent and zealous efforts of the Franciscans to promulgate their faith, that it began to assume its present importance. None of the members can now trace their descent from the Crusaders, although Frank settlers were numerous in the middle ages. In 1847 Valerga was appointed Latin patriarch, the office having been in abeyance since 1291; the present patriarch (app. in 1889) is Ludovico Piavi, who is assisted by a bishop and by the abbot of the Franciscan monastery, who is the 'custodian of the Holy Land'. The institutions of the Latins are: 1. *Monasteries* and *Churches:* the patriarchal residence with a large church; the Franciscan Monastery of St. Salvator with church, school (see below), chemist's shop, and printing office; St. Anne's Church (p. 75); Ecce Homo Church; the Chapel of the Agony; the Monasteries of the Holy Sepulchre, of the Scourging, of the Dominicans (p. 105), the Brethren of the African Mission, the Convents of the Carmelite Sisters, the 'Dames de Sion', the Sisters of St. Joseph, the 'Sœurs du Rosaire', and the Clarisses. — 2. *Schools:* the Seminary of the Patriarchate, orphanage for boys and girls in the monastery of St. Salvator, school for handicraft in the same building, another large handicraft school in the W. of the

city (founded by P. Ratisbonne), the boys' school of the School Brethren, the girls' school of the Franciscans, managed by the Sisters of St. Joseph, the school of the 'Dames de Sion' and a private girls' school. — 3. *Hospitals:* St. Louis' Hospital (French institution; physician, Dr. de Fries; nurses, the Sisters of St. Joseph); the institution of the 'Sœurs de Charité'. — 4. *Houses for Pilgrims:* Casa Nuova; German Catholic Hospice; Austrian Hospice; large French house for pilgrims.

The Oriental churches affiliated to the Latins are those of the *United Greeks*, or *Greek Catholics* (church in the house of the patriarchate, chapel of St. Veronica, and the large seminary St. Anna des Pères Blancs), and the *United Armenians* with the church of Notre Dame du Spasme (p. 77), a chapel, a hospice, and a school.

English Protestant Community. The joint Protestant bishopric, supported by England and Prussia, under an arrangement due to Frederick William IV. of Prussia, was dissolved in 1887. Since then the British and German communities have been independent in religious matters. The English Protestant community is under the headship of Bishop Blyth, consecrated in March, 1887, and now financially supported by the Jerusalem and the East Mission Fund. It is mainly a missionary community. The *Church Missionary Society* (about 140 souls) has a church (*St. Paul's*, Pl. B, 1), the boys' boarding school and seminary (p. 83) founded by Bishop Gobat, a day school for boys and girls, and a small printing office. The *Mission to the Jews* has a handsome church (*Christ Church*, Pl. 25) on the traditional Mount Zion; near it a hospital, a school for boys and girls, and a large industrial school; on the hill W. of the town a new large school for girls; and a second large hospital in the W. of the town. Both missions work with a considerable expenditure of energy and money, but without a corresponding result (comp. p. 21). The foundation-stone of an *Anglican College* has been laid near the present episcopal residence adjoining the Tombs of the Kings (p. 105). — The English *Knights of St. John* have an eye hospital on the Bethlehem road (p. 117). — The Jerusalem Association Room of the *Palestine Exploration Fund* is opposite the tower of David (hours, 8-12 and 2-6); visitors are welcome.

The *German Evangelical Community* numbers about 200 souls. The large *Church of the Redeemer*, in the Mûristân (p. 74), the foundation-stone of which was laid in Oct., 1893, was completed in 1898. The German community possesses a pastor, an assistant preacher, and a good school, and also the following important benevolent and missionary institutions: the *Hospice of St. John;* the *Hospital* of the Deaconesses of Kaiserswerth (physician Dr. Hoffmann); the *Marienstift*, a hospital for children erected by the indefatigable Dr. Sandreczky; the *Lepers' Hospital* (p. 102), maintained by the Brethren of Herrnhut (physician, Dr. Einsler); the girls' orphanage

Talitha Cumi (p. 82), conducted by the Deaconesses of Kaiserswerth; Schneller's *Syrian Orphanage* for boys (p. 82). — The *German Society* holds a meeting every other Friday in the Lloyd Hotel; visitors are welcome and can be introduced by a member. — A branch of the *German Palestine Society* meets in the Lloyd Hotel; visitors are welcome.

The *Templars* (p. 9) have a considerable colony in the S. of Jerusalem near the road to Bethlehem; the colony numbers 400 souls, chiefly tradesmen and workmen. The *Free German Society* of the Templars (introduction through a member) holds its meetings every alternate Sat. at *Lendhold's* (p. 19). The colony possesses a large hall for meetings and a lyceum (p. 101).

The sect of the *Overcomers*, numbering about 150 members (chiefly Americans and Swedes), believe that the Second Coming is at hand. The members are very charitable and hospitable and devote themselves to the care of the sick.

Literature. The best works on Jerusalem are *Barclay's* 'City of the Great King', *Besant & Palmer's* 'City of Herod and Saladin', *Warren's* 'Underground Jerusalem', *Tobler's* 'Denkblätter' and works on the topography of Jerusalem and its environs, *Zimmerman's* maps, and *Dr. Schick's* maps of Jerusalem and its environs. For closer investigation the Jerusalem vol. of the English Palestine Survey with plans is indispensable.

The Ḥarâm† esh-Sherif.

History. We now stand on one of the most profoundly interesting spots in the world. It was near this spot that David erected an altar (2 Sam. xxiv. 25). This was also the site selected by Solomon for the erection of his palace and the Temple. The formation of the ground seems to indicate more particularly the site of the present 'Dome of the Rock' as the position of the Temple; and indeed, when we consider the tenacity with which religious traditions have clung to special spots in the East, defying all the vicissitudes of creeds down to the present day, it seems highly probable that the present ideal central point, the sacred rock, must have been of especial sanctity from the earliest period. This rock was perhaps the site of the altar of burnt offerings, while the Temple itself stood to the W. of it. *Solomon's Temple* consisted of the actual inner Temple with the 'sanctuary' and the 'holy of holies' within it, the latter to the W. of the former, and in the form of a cube. The sanctuary was approached by a porch, in front of which, in the court, stood the altar of burnt offerings, the 'molten sea' (a large basin), the 'bases', and the lavers. For many years after Solomon's death the work was continued by his successors.

The *Second Temple*, which the Jews erected under very adverse circumstances after their return from exile, was far inferior in magnificence to its predecessor, and no trace of it now remains. All the more magnificent was the *Third Temple*, that of Herod, of which

† Thus written by Arabian authors, is now generally pronounced *ḥâram*.

much has been preserved. The erection of this edifice was begun in B.C. 20, but it was never completely carried out in the style originally projected. We possess an account of this Temple by Josephus (Ant. xv. 11; Bell. Jud. i. 21, 1; v. 5), but as his work was written at Rome, and at a later period, his description is often deficient in clearness and precision.

To this period belong in the first place the imposing substructions on the S. side, in which direction the Temple platform was at that time much extended, while the Asmoneans had enlarged it towards the N. The still visible enclosing walls, with their huge stones, which had perhaps partly belonged to the earlier edifice, were doubtless also the work of Herod (further details, see p. 56). Around the margin of the grand platform ran colonnades, consisting of a double series of monoliths, and enclosing the whole area. Solomon's Porch (St. John x. 23) is placed by some authorities on the S. side, but by others with greater probability on the E. side. On the S. side the colonnade was quadruple, and consisted of 162 columns. On the W. side there were four, on the S. side two gates, and the vestibules were approached by stairs leading through corridors. It is uncertain whether there was a gate on the E. side. The colonnades enclosed the great court of the Gentiles, which always presented a busy scene. A balustrade enclosed a second court, lying higher, where notices were placed prohibiting all but Israelites from entering this inner entrance-court. (A notice of this kind in Greek, closely corresponding with the description given by Josephus, was found.) A section of the fore-court of the Israelites was specially set apart for the women, beyond which lay the court of the priests with the great sacrificial altar of unhewn stones. A deep, richly decorated corridor now ascended by twelve steps to the 'sanctuary', or 'holy place' strictly so called, which occupied the highest ground on the Temple area. The sanctuary was surrounded on three sides (S., W., N.) by a building 20 ells in height, containing 3 stories, the upper story rising to 10 ells beneath the top of the 'holy place', so that space remained for windows to light the interior of the sanctuary. Beyond the gate was the curtain or 'veil', within which stood the altar of incense, the table with the shew-bread, and the golden candlestick. In the background of the 'holy place' a door led into the small and dark 'holy of holies', a cube of 20 ells. — The Temple was built of magnificent materials, and many parts of it were lavishly decorated with plates of gold. The chief façade of the edifice looked towards the E., while on the N. side two passages led from the colonnades of the Temple to the castle by which the sacred edifice was protected. It was thence that Titus witnessed the burning of the beautiful building in the year A. D. 70. The colonnades had already been burned down by the Jews themselves, but the huge substructions of massive stone which supported the Temple could not be destroyed.

On the site of the ancient Temple Hadrian erected a large temple of Jupiter, containing a statue of that god and one also of himself (or of Castor and Pollux?). It was adorned with twelve columns. The earliest pilgrims found the temple and the equestrian statue of the emperor still standing, near a 'rock pierced with holes'. There is a great controversy as to what buildings were afterwards erected on this site. We are informed by Arabian authors that 'Omar requested the Christian patriarch to conduct him to this spot, where the ancient Temple of Solomon had once stood, and that he found it covered with heaps of rubbish which the Christians had thrown there in derision of the Jews.

The present dome is a structure of the Arabian period. In the interior of the building there is an inscription in the oldest Arabic character (Cufic), recording that 'Abdallah el-Imâm el-Mâmûn, prince of the faithful, erected this dome in the year 72'. But as Mâmûn was not born till the year 170 after the Hegira, it must be assumed that the words 'el-Mâmûn', as moreover the different colour of this part of the inscription tends to show, were erroneously substituted at a later period for 'el-Melik', a splendour-loving Omayyade khalîf to whom Arabian historians attribute the erection of the building.

'Abd el-Melik was moved by political considerations to erect a sanctuary on this spot. The Omayyades, who sprang from the ancient aristocracy of Mecca, were the first princes who thoroughly appreciated the political advantages of the new religion. Accordingly, when revolts broke out against the khalîfs, they chose Jerusalem as the site of a new sanctuary which should rival that of the Ka'ba. The inscription on the doors (p. 40) may justify us in regarding the Khalîf Mâmûn as the restorer of the building. A further restoration was carried out in the year 301 of the Hegira (A.D. 913). — The plan of the building is certainly Byzantine, for which reason Prof. Sepp supposed it to be an old church of Justinian, a second Hagia Sophia.

That the style resembles the Byzantine need however not surprise us, for the Arabs of that period did not yet understand the art of building. On the contrary it would have been surprising if they had not found it necessary to borrow their architecture from the Greeks.

The polygonal or round construction is found in the S. Stefano Rotondo at Rome as early as the end of the 5th century. But the Dome of the Rock differs essentially in not requiring any apse, as the building had to be adapted to the Holy Rock in its centre, just as the Church of the Sepulchre to the Holy Sepulchre; the only difference between the Dome of the Rock and the Church of the Sepulchre is that the former is polygonal, the latter round. The Church of the Sepulchre may therefore be considered as the model for the mosque.

Mohammed himself had evinced veneration for the ancient Temple. Before he had finally broken off his relations with the Jews, he even commanded the faithful to turn towards Jerusalem when praying. The Ḳorân also mentions the *Mesjid el-Aḳṣa* (*i. e.* the mosque most distant from Mecca) in a famous passage in Sûreh xvii. 1: 'Praise be to him (God), who, in order to permit his servant to

see some of our miracles, conveyed him on a journey by night from the temple el-Ḥarâm (the Ka'ba at Mecca) to the most distant temple, whose precincts we have blessed'. Moḥammed thus professes to have been here in person; to this day the Ḥarâm of Jerusalem is regarded by the Muslims as the holiest of all places after Mecca; and it is on this account that they so long refused the Christians access to it. The Jews, on the other hand, have never sought this privilege, as they dread the possibility of committing the sin of treading on the 'holy of holies'.

Literature: *Vogüé*, Le Temple de Jérusalem, Paris 1864. *Schick*, Beit el-Makdas, Jerusalem 1887; Die Stiftshütte, der Tempel in Jerusalem, und der Tempelplatz der Jetztzeit, Berlin 1895. *Chipiez et Perrot*, Le Temple de Jérusalem, Paris 1889.

No one should omit to visit the Ḥarâm. A small party had better be formed for the purpose. The consulate, on being applied to, procures the necessary permission from the Turkish authorities, who provide one or more soldiers as attendants, and the kawass of the consulate also accompanies the party. Each person pays 12 piastres to the kawass, that being the fee due to the shêkh, who accompanies the party. A boy should also be taken from the hotel to carry slippers, and afterwards the boots of the visitors, when these are removed (fee 1-2 piastres from each person). After the visit is over, the party pays a fee to the soldier who accompanies them, and to the kawass of the consulate, at least 15 piastres each, or more according to the size of the party. A bright day should if possible be selected for the visit (but not Friday), as the interior of the building is somewhat dark. On certain days the Muslim women walk in the court of the mosque, and are apt to inconvenience visitors.

We shall first direct our attention to the interior of the ***Ḥarâm esh-Sherîf**. The Temple platform occupies the S.E. quarter of the modern town. The Ḥarâm is entered from the town on the W. side by seven gates, *viz.* (beginning from the S.) the *Bâb el-Maghâribeh* (gate of the Moghrebins), *Bâb es-Silseleh* (chain-gate), *Bâb el-Mutawaḍḍâ*, or *Maṭara* (gate of ablution), *Bâb el-Ḳaṭṭânîn* (gate of the cotton-merchants), *Bâb el-Ḥadîd* (iron gate), *Bâb en-Nâẓir* (custodian's gate), also called *Bâb el-Ḥabs* (prison gate), and lastly, towards the N., *Bâb es-Serâi* (gate of the seraglio), also called the *Bâb el-Ghawânimeh* (named after the family of Beni Ghânim). — The large area scattered with buildings forms a somewhat irregular quadrangle. The W. side is 536 yds., the E. 518 yds., the N. 351 yds., and the S. 309 yds. in length. The surface is not entirely level, the N.W. corner being about 10 ft. higher than the N.E. and the two S. corners. The W. and N. sides of the quadrangle are partly flanked with houses, with open arcades below them, and the E. side is bounded by a wall. Scattered over the entire area are a number of *Maṣṭabas* (raised places) with a *Miḥrâb* (prayer-recess; p. xl) and used as places of prayer; there are also numerous *Sebîl* (fountains) for the religious ablutions. — Visitors are usually conducted first through the cotton-merchants' gate past the *Sebîl Kâit Bei* (p. 46) to the *Meḥkemet Dâûd* (p. 45).

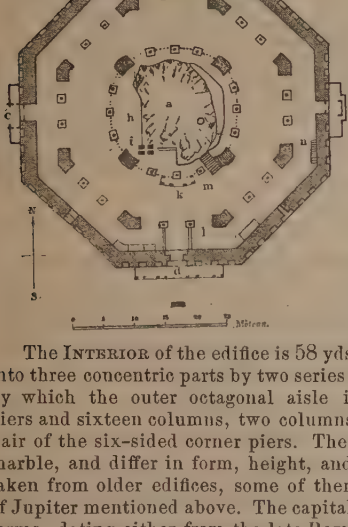
The ***Dome of the Rock**, or **Ḳubbet es-Ṣakhra**, stands on an irregular platform 10 ft. in height, approached by three flights of steps

from the W., two from the S., one from the E., and two from the N. side. The steps terminate in elegant arcades, called in Arabic *Mawâzîn*, or scales, because the scales at the Day of Judgment are to be suspended here. These arcades, which materially enhance the beauty of the exterior, are imitated from those of the fore-court of the Jewish Temple, as they form to a certain extent the entrance to the sanctuary. This upper platform, therefore, which is paved with fine slabs of stone, may only be trodden upon by shoeless feet. From this point we survey the whole arrangements of the Ḥarâm. Besides the larger buildings, a number of smaller structures are scattered over the extensive area. The ground is irregularly planted with trees, chiefly cypresses, and is of a reddish brown colour, except in spring when it is green after rain.

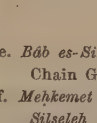
The Ḳubbet es-Ṣakhra is a large and handsome Octagon. Each of the eight sides is 66 ft. 7 in. in length and is covered externally as far as the window sill with porcelain tiles, and lower down with marble. The whole building was formerly covered with marble, the porcelain incrustation having been added by Solimân the Magnificent in 1561. The effect of these porcelain tiles, which are manufactured in the Persian style *(Ḳâshâni)*, is remarkably fine, the subdued blue contrasting beautifully with the white, and with the green and white squares on the edges. Passages from the Ḳorân, beautifully inscribed in interwoven characters, run round the building like a frieze. Each tile has been written upon and burned separately. In each of those sides of the octagon which are without doors are seven, and on each of the other sides are six windows with low pointed arches, the outer pair of windows being walled up in each case. The incrustation on the W. side, having become much dilapidated, has been partly taken down and restored. During the course of this work some ancient round arches were discovered, and it turned out that the present form of the windows is not older than the 16th century, and that formerly seven lofty round-arched windows with a sill and smaller round-arched openings were visible externally on each side. A porch is supposed to have existed here formerly. Mosaics have also been discovered between the arcades. The stones, as the visitor may observe on the W. side, are small, irregular, and jointed with no great accuracy.

The Gates, which face the four cardinal points of the compass, are square in form, each being surmounted with a vaulted arch. In front of each entrance there was originally an open, vaulted porch, borne by four columns. Subsequently the spaces between them were built up. The *S. Portal*, however, forms an exception, as there is here an open porch with eight columns. The W. entrance is a modern structure of the beginning of the present century. The N. Portal is called *Bâb el-Jenneh*, or gate of paradise; the W., *Bâb el-Ghurb*, or W. gate; the S., *Bâb el-Ḳibleh*, or S. gate, and the E., *Bâb Dâûd* or *Bâb es-Silseleh*, gate of David, or chain gate. On the

lintels of the doors are inscriptions of the reign of Mâmûn, dating from the year 831, or 216 of the Hegira. The twofold doors (which are usually open), dating from the time of Solimân, are of wood, covered with plates of bronze attached by means of elegantly wrought nails, and have artistically executed locks.



a. *Eṣ-Ṣakhra* (the Sacred Rock).
b. *Bâb el-Jenneh* (Gate of Paradise).
c. *Bâb el-Gharb* (W. Gate).



d. *Bâb el-Kibleh* (S. Gate).

e. *Bâb es-Silseleh* (David's, or Chain Gate).
f. *Meḥkemet Dâûd* or *Ḳubbet es-Silseleh* (David's place of judgment, or Chain Dome).

The Interior of the edifice is 58 yds. in diameter, and is divided into three concentric parts by two series of supports. The *First Series*, by which the outer octagonal aisle is formed, consists of eight piers and sixteen columns, two columns being placed between each pair of the six-sided corner piers. The shafts of the columns are of marble, and differ in form, height, and colour. They have all been taken from older edifices, some of them probably from the temple of Jupiter mentioned above. The capitals are likewise of very various forms, dating either from the late Romanesque or the early Byzantine period, and one of them is even said to have borne a cross. To secure a uniform height of 20 ft., large Byzantine blocks which support small arches are placed above the capitals. These blocks are connected by so-called 'anchors', or broad beams consisting of iron bars with wooden beams beside and beneath them. These are covered beneath with copper-plates in repoussé. On the beams lie marble slabs which project like a cornice on the side next the external wall, but are concealed by carving on that next the rotunda. Under the ends of the beams are placed foliated enrichments in bronze. While the pilasters are covered with slabs of marble, dating from the period of Solimân, the upper part of the wall is intersected by arches and adorned with mosaics. The rich and variegated designs of these mosaics are not easily described. They consist of fantastic lines intertwined with striking boldness, and frequently of

garlands of flowers, and are all beautifully and elaborately executed. Above them is a broad blue band, bearing very ancient Cufic inscriptions in gold letters. These are verses of the Ḳorân bearing reference to Christ, and seem to indicate that the founder was desirous of emphasising the new position of the Muslims with regard to the Christians of that period: —

Sûreh xvii. 111: Say—Praise be to God who has had no son or companion in his government, and who requires no helper to save him from dishonour; praise him. Sûreh lvii. 2: He governs heaven and earth, he makes alive and causes to die, for he is almighty. Sûreh iv. 169: O ye who have received written revelations, do not be puffed up with your religion, but speak the truth only of God. The Messiah Jesus is only the son of Mary, the ambassador of God, and his Word which he deposited in Mary. Believe then in God and his ambassador, and do not maintain there are three. If you refrain from this it will be better for you. God is One, and far be it from him that he should have had a son. To him belongs all that is in heaven and earth, and he is all-sufficient within himself. Sûreh xix. 34 et seq.: Jesus says — 'Blessings be on me on the day of my birth and of my death, and of my resurrection to life.' He is Jesus, the son of Mary, the word of truth, concerning whom some are in doubt. God is not so constituted that he could have a son; be that far from him. When he has resolved upon anything he says 'Let it be', and it is. God is my Lord and your Lord; pray then to him; that is the right way.

Here, too, is an inscription of great historical importance, which we have already mentioned at p. 38.

A second aisle is formed by a *Second Series* of supports arranged in a circle, on which also rests the dome. These supports consist of four massive piers (whose inner and outer sides follow the circumference of the circle) and twelve monolithic columns (those in the middle being the thinnest). These columns also are antique; their bases were covered with marble in the 16th cent., but beneath the marble they are quite different from each other. The arches above them rest immediately on the capitals. — The dome rests first on a drum, which is richly adorned with mosaics. These are divided by a wreath into two sections, in the upper of which are placed 16 windows. The mosaics are of different periods. Most of them represent vases of flowers, among which are grapes and ears of corn on a gold ground. The Byzantine artists who executed them were prohibited by the laws of El-Islâm from representing figures, but perhaps used these devices as emblems of the Last Supper. All the mosaics are composed of small fragments of coloured glass, and date from the 10th and 11th centuries, when this art had probably entered upon a new phase in the East.

The Dome which rises on these supports is made of wood: its height (from the ground) is 98 ft., to which the crescent adds 16 ft. more; the vault of the dome is 37½ ft. high inside and only 66 ft. in diameter, it is consequently a surmounted hemisphere. Externally, its form is more elliptical. Its framework is double, the space between the inner and outer boarding, the ribs of which are connected by braces, varying from 2 ft. to 5 ft. in width. Steps lead

up to the apex of the dome, whence a trapdoor gives access to the crescent. The upper part of the external frame is boarded and covered with lead. Within, it is covered with tablets of wood nailed to the roof-tree, coloured blue, and richly adorned with painted and gilded stucco. According to the inscriptions, the dome was constructed in 1022 (Ḥâkim, p. lxvi), the old dome having fallen in six years previously. The decorations of the interior are of the period of Saladin, who ordered them to be restored immediately after he had taken the holy city from the Franks (1189). They were restored, or rather the colours were revived, in 1318 and 1830. — The *Window Openings* are closed with thick slabs or plates of plaster perforated with holes and slits of various shapes, wider inside than outside. These perforations have been glazed on the outside with small coloured glass plates, forming a variety of designs, and affixed to the plaster by cramps. The effect of the colours is one of marvellous richness, but the windows shed a dim light only on the interior, and the darkness is increased, firstly by regular glass windows framed in cement, secondly by a wire lattice, and lastly by a porcelain grating placed over them outside to protect them from rain. The lower windows bear the name of Solimân and the date 935 (*i. e.* 1528). The walls between the windows were originally covered with mosaics, like those in the drum, but the Crusaders substituted paintings, of which we still possess a description. Saladin caused the walls to be covered with marble, and they were restored by Solimân. — The *Pavement* consists of marble mosaic and marble flagging which is covered in places with straw-mats.

The Crusaders converted the dome of the rock into a 'Templum Domini', adorned it with figures of saints, and placed a large gilded cross on its summit. On the sacred rock stood the altar. The surface of the rock was paved with marble, and a number of steps hewn in the rock led up to the altar. Distinct traces of these are still visible. The choir was enclosed by two walls, part of one of which is still preserved on the S.W. side. A relic of the period of the Crusaders (end of the 12th cent.) is the large wrought iron screen with four gates (of French workmanship), placed on a stone foundation between the columns of the inner ring *(el-kafaṣ)* and thus enclosing the sacred rock. Candles were once placed upon its spikes. The rock is now further enclosed by a coloured wooden screen, but space is left to walk round between it and the iron screen. The best view of the rock is obtained from the high bench by the gate of the screen to the N.W. The gilded chain which hangs from the summit of the dome is modern. It used to hold a chandelier, now broken to pieces.

We now proceed to inspect the Holy Rock itself. It is 58 ft. long and 44 ft. wide, and rises about $6^1/_2$ ft. above the surrounding pavement. The earliest reference to it is found in the Talmud, or Jewish tradition. As in other sanctuaries of antiquity, such as Delphi, the stone is said to cover the mouth of an abyss with a sub-

terranean torrent, the waters of which were heard roaring far beneath. According to Jewish tradition Abraham and Melchizedek sacrificed here, Abraham was on the point of slaying Isaac here, and the rock is said to have been anointed by Jacob. As it was regarded as the central point of the world, the Ark of the Covenant is said once to have stood here, to have been afterwards concealed here by Jeremiah (but according to 2 Macc. ii. 5 in a cave in Mount Nebo), and still to lie buried beneath the sacred rock. On this rock also was written the '*shem*', the great and unspeakable name of God. Jesus, says tradition, succeeded in reading it, and he was thus enabled to work his miracles. — The rock now before us cannot be identified with the '*eben shatyâ*', or stone of foundation, of Jewish tradition, if only on account of its size; it is much too large ever to have stood in the 'holy of holies'. The probability is that the great sacrificial altar stood here, and traces of a channel for carrying off the blood have been discovered on the rock. Excavations, if permitted, would probably show that the natural hollow under the stone goes deeper into the earth and is really a cistern.

The Muslims adopted and improved upon this tradition about the rock, as they did with so many other already existing Jewish traditions. According to them the stone hovers over the abyss without support. When we descend by eleven steps on the south side (Pl. m) by the pulpit (k) to the cavern beneath the rock we see a support, and all round the rock resting on a whitewashed wall. The hollow sound heard by knocking the wall is not due to any cavity behind it, but to the mortar peeling off from the rock. In this cavern the cicerone points out the places where David and Solomon (small altars), Abraham (left) and Elijah (N.) were in the habit of praying. Moḥammed has also left the impression of his head on the rocky ceiling. The guide knocks on a round stone plate almost in the middle of the floor; there is evidently a hollow underneath. The Muslims maintain that beneath this rock is the *Bîr el-Arwâḥ*, or well of souls, where the souls of the deceased assemble to pray twice weekly. Some say that the rock came from paradise, and that it rests upon a palm watered by a river of paradise; beneath this palm are Asia, wife of Pharaoh, and Mary. Others maintain that these are the gates of hell. At the last day the Ka'ba of Mecca will come to the Ṣakhra, for here will resound the blast of the trumpet which will announce the judgment. God's throne will then be planted upon the rock. Moḥammed declared that one prayer here was better than a thousand elsewhere. He himself prayed here, to the right of the holy rock, and from hence he was translated to heaven on the back of El-Burâḳ, his miraculous steed. It was in the course of his direct transit to heaven that his body pierced the round hole in the ceiling of the rock which we still observe. On this occasion, moreover, the rock opened its mouth, as it did when it greeted 'Omar, and it therefore has a 'tongue', over the entrance

to the cavern. As the rock was desirous of accompanying Moḥammed to heaven, the angel Gabriel was obliged to hold it down, and the marks of his hand are still shown on the W. side of the rock (Pl. h).

A number of other marvels are shown. In front of the N. entrance there is let into the ground a slab of jasper (*Balâṭat el-Jenneh*, Pl. g), into which Moḥammed drove nineteen golden nails; a nail falls out at the end of every epoch, and when all are gone the end of the world will arrive. One day the devil succeeded in destroying all but three and a half, but was fortunately detected and stopped by the angel Gabriel. The slab is also said to cover Solomon's tomb. — In the S.W. corner (Pl. i), under a small gilded tower, is shown the footprint of the prophet, which in the middle ages was said to be that of Christ. Hairs from Moḥammed's beard are also preserved here, and on the S. side are shown the banners of Moḥammed and ʿOmar. — By the prayer-niche (Pl. l) adjoining the S. door are placed several Ḳorâns of great age, but the custodian is much displeased if they are touched by visitors.

Outside the E. door of the mosque, the *Bâb es-Silseleh*, or *Door of the Chain* (which must not be confounded with the entrance-gate of the same name, p. 39) rises the *Ḳubbet es-Silseleh*, 'dome of the chain', also called *Meḥkemet Dâûd*, David's place of judgment. According to Muslim tradition, a chain was once stretched across this entrance by Solomon, or by God himself. A truthful witness could grasp it without producing any effect, whereas a link fell off if a perjurer attempted to do so. The Muslims declare that this dome of the chain afforded a model for the dome of the rock, but that is very improbable. This elegant little structure consists of two concentric rows of columns, the outer forming a hexagon, the inner an endecagon. This remarkable construction enables all the pillars to be seen at one time. The shafts, bases, and columns, which differ greatly from each other, are chiefly in the Byzantine style, and they have all been taken from older buildings. The pavement consists of beautiful mosaic, and on the S. side (facing Mecca) there is a handsome recess for prayer. Above the flat roof rises a hexagonal drum surmounted by the dome, which is slightly curved outwards. The top is adorned with a crescent. The mosaics are of the same date as those of the Ṣakhra and the plan of the entire building seems to be of that period.

About 20 yds. to the N. W. of the Ṣakhra rises the *Ḳubbet el-Miʿrâj*, or dome of the ascension, erected to commemorate Moḥammed's miraculous nocturnal journey to heaven. According to the inscription, the structure was rebuilt in the year 597 of the Hegira (*i. e.* 1200), 13 years after Jerusalem had been recaptured by the Muslims. It is interesting to observe the marked Gothic character of the windows, with their recessed and pointed arches borne by columns. Close by is an ancient font, now used as a water trough. Farther towards the N.W. is the *Ḳubbet en-Nebi* (dome of the pro-

phet), a modern looking building over a subterranean mosque built in the rock. This mosque is not shown to visitors. There is also a very small building called the *Ḳubbet el-Arwâḥ* (dome of the spirits), which is interesting from the fact that the bare rock is visible below it. Beside the flight of steps on the N.W. leading down from the terrace, is the *Ḳubbet el-Khidr* (St. George's dome). Here Solomon is said to have tormented the demons. In front of the mosque are two red granite pillars.

More to the S. we observe below, between us and the houses encircling the Ḥarâm, an elegant fountain-structure, called the *Sebîl Ḳâit Bei*, which, according to the inscription, was erected in the year 849 of the Hegira (1445) by the Mameluke sultan Melik el-Ashraf Abu'n-Naṣer Ḳâit-Bei. Above a small cube, the corners of which are adorned with pillars, rises a cornice and above this an octagonal drum with sixteen facets; over this again a dome of stone, the outside of which is entirely covered with arabesques in relief. At the S.E. angle of the terrace there is finally an elegant *Pulpit* in marble, called the 'summer pulpit' or *Pulpit of Ḳâdi Borhân-eddîn* from its builder (d. 1456). A sermon is preached here every Friday during the fast of the month Ramaḍân. The horseshoe arches supporting the pulpit, and the pulpit itself with its slender columns, above which rise arches of trefoil form, present a fine example of genuine Arabian art.

The other buildings on the terrace are unimportant, consisting of Ḳorân schools and dwellings. Objects of greater interest are the cisterns with which the rock is deeply honeycombed. Towards the S.W. of the mosque in particular there are many such cisterns of great antiquity, some of them connected with each other in groups, one below the other. These cisterns are not visible from the surface, but the attention is attracted by the numerous holes through which the water is drawn.

We bestow another glance upon the Ṣakhra. This magnificent building produced a powerful impression on the Franks of the middle ages, and it was popularly believed to be the veritable Temple of Solomon. The society of knights founded here was accordingly called the order of the Temple, and they adopted the dome of the sacred rock as part of their armorial bearings. The Templars, moreover, carried the plan of the building to Europe; London, Laon, Metz, and several other towns still possess churches in this style. The polygonal outline of this mosque is even to be seen in the background of Raphael's famous Sposalizio in the Brera at Milan.

Passing the pulpit, and descending a flight of twenty-one steps towards the S., we soon reach a large round basin *(el-Kâs)*, once fed by a conduit from the pools of Solomon (p. 55). — To the E. of this, in front of the Aḳṣa, there is a cistern hewn in the rocks known as the *Sea*, or the *King's Cistern*, which was also supplied from Solomon's pools. This reservoir is mentioned both

by Tacitus and the earliest pilgrims. It was probably constructed before Herod's time. It is upwards of 40 ft. in depth, and 246 yds. in circumference. In summer it contains but little water, and there are now very few openings communicating with it from the surface. A staircase hewn in the rock descends to these remarkably spacious vaults, which are supported by pillars of rock. Immediately before the portal of the Aḳṣa mosque is another cistern under the mosque itself, called the *Bîr el-Waraḳa*, or leaf fountain. A man of the tribe of Temîm (in N.E. Arabia), a companion of 'Omar, having once let his pitcher fall into this cistern, descended to recover it, and discovered a gate which led to orchards. He there plucked a leaf, placed it behind his ear, and showed it to his friends after he had quitted the cistern. The leaf came from paradise and never faded. Other persons, however, who descended for the purpose of visiting the Elysian orchards, were unable to find them.

The mosque ***El-Aḳṣa.** During that part of Mohammed's career when he derived most of his 'revelations' from Jewish sources, he declared the Aḳṣa, the 'most distant' shrine, to be an ancient holy place of Proto-Islâm, tradition making him say that it was founded only forty years after the foundation of the Ka'ba by Abraham.

The mosque is at the present day a basilica with nave and triple aisles (with subsidiary buildings), the principal axis of which forms a right angle with the S. wall of the Temple precincts. Not reckoning the annexes it is 88 yds. long and 60 yds. wide.

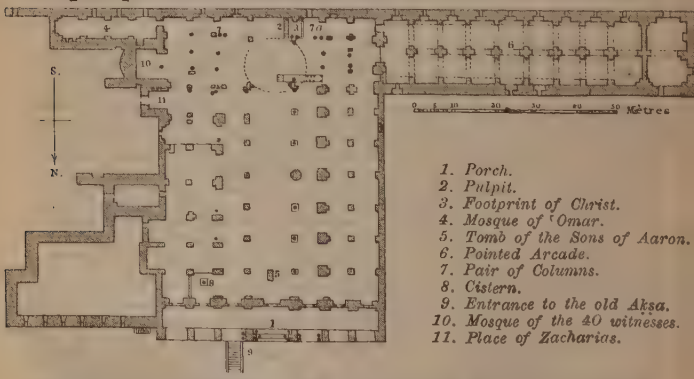
The edifice was originally founded by the Emperor Justinian, who erected a basilica here in honour of the Virgin. Procopius, who has described the buildings of Justinian, states that artificial substructions were necessary in this case. The nave, in particular, rests on subterranean vaults. The building was of so great width that it was difficult to find beams long enough for the roof. The ceiling was borne by two rows of columns, one above the other. In front of the church there were two porches and two hospices. Arabian authors state that the Khalîf 'Omar on descending from the site of Solomon's Temple, offered prayers in the neighbouring 'Church of Mary'. 'Omar converted the church into a mosque and in accordance with the passage from the Korân already mentioned (p. 38) named it *Mesjid el-Aḳṣa*. At the end of the 7th century, 'Abd el-Melik, the founder of the Ṣakhra, caused the doors of the Aḳṣa to be overlaid with gold and silver plates. During the caliphate of Abu Ja'far el-Mansûr (758-775) the E. and W. sides were damaged by an earthquake, and in order to obtain money to repair the mosque the precious metals with which it was adorned were converted into coin. El-Mehdi (775-795), Mansûr's successor, finding the mosque again in ruins in consequence of an earthquake, caused it to be rebuilt in an altered form, its length being now reduced, but its width increased. In 1060 the roof fell in, but was speedily repaired. Such is the account given by Arabic authors, whence we may infer that little of the original building is now left (probably only a few capitals under the dome and one in the left aisle). The columns of the nave date from Justinian's basilica, but they have been so shortened as now to appear clumsy. All the aisles were formerly vaulted, now only the two outer ones on each side are so.

The Porch (Pl. 1), in its present form, consists of seven arcades leading into the seven aisles of the building. It was erected by Melik el-Mu'aẓẓam 'Isâ, a nephew of Saladin, in 1236, and was

restored at a later period; the roof is not older than the 15th century. The central arcades show an attempt to imitate the Gothic style of the Franks, but the columns, capitals, and bases do not harmonise, as they are taken from ancient buildings of different styles.

The original arrangements of the INTERIOR, which should be visited first, still present a striking appearance. The nave and two adjacent aisles, in which the plan of the old basilica is recognisable, are the only parts which are strictly ancient. The W. aisle was probably once walled up, and on the E. side lay the court of the mosque, as at Fosṭâṭ in Egypt, and at Damascus. The great transept with the dome, which perhaps belongs to the restoration of El-Mehdi, gave the edifice a cruciform shape. It was probably the same prince, who, in order to obliterate the form of the cross, added two lower *Aisles* on the E. and W. sides of the mosque respectively, and for this purpose the lateral walls of the building had to be broken through. In their present form, however, these four outer aisles belong to a later restoration. The piers are of a simple square form, and the vaulting is pointed.

The *Nave* and its two immediately adjoining aisles are very superior in style to the other aisles just mentioned, and possess far greater individuality and uniformity. The capitals, some of which still show the form of the acanthus leaf, are Byzantine, and perhaps



date from the 7th century. The seven arches which rise above the columns are wide and pointed, and therefore doubtless of later date; and here again we find the wooden 'anchor', or connecting beam between the arches, which is peculiar to the Arabs. Above the arches is a double row of windows, the higher of which look into the open air, the lower into the aisles. The nave and central aisles, and the transept also, are still roofed with beams, as was the case in basilicas. The nave and central aisles are farther remarkable for

the shape of their roofs, which terminate externally in gables both at the ends and sides.

The *Transept*, like the rest of the edifice, is constructed of old materials. The antique columns are by no means uniform like those of the nave, but vary in material, in form, and even in height. According to an inscription, this part of the building was restored by Saladin in 583 (1187). To the same period belong the fine mosaics on a gold ground in the drum of the dome, which, according to Arabian accounts, Saladin obtained from Constantinople, and also the prayer-niche on the S. side, flanked with its small and graceful marble columns. The coloured band which runs round the wall of this part of the mosque, about 6 ft. from the ground, consists of foliage, in Arabian style. The Cufic inscriptions are texts from the Ḳorân.

The *Dome* is constructed of wood, and covered with lead on the outside; within, it is decorated in the same style as the dome of the Ṣakhra. An inscription records the name of the Mameluke sultan Moḥammed ibn Kilâûn as the restorer (or perhaps founder) of these decorations in 728 (1327). Some of the windows of the mosque are filled with stained glass of the same period (16th cent.) as that in the Ṣakhra, but inferior to it. The wretched paintings on the large arch of the transept were executed by an Italian during the present century. — Adjoining the prayer-niche we observe a *Pulpit* (Pl. 2) beautifully carved in wood. The details of the decoration are admirable. The ascent to the pulpit, as well as the pointed structure itself, is inlaid with ivory and mother-of-pearl. It was executed in 564 (1168) by an artist of Aleppo by order of Nûreddîn, and was placed here by Saladin on the restoration of the Aḳṣa. On the stone behind this pulpit is shown the *Footprint of Christ* (Pl. 3), which appears to have been seen by Antonio of Piacenza, one of the earliest pilgrims, at or near this very spot. On each side of the pulpit, we observe a pair of columns close together (Pl. 7 and 7a). The cicerone declares that persons who are not born in lawful wedlock cannot pass between the columns, while others say that no one can enter heaven if he cannot pass between them. (There is a similar pair of columns in the mosque of ʿAmru at Old Cairo.) An iron screen has now been fixed between them.

Subsidiary Buildings. A prolongation of the transept towards the W. is formed by a double colonnade with a vaulting of pointed arches (Pl. 6), but the pilasters are of rather rough workmanship. All this part of the building was erected by the Knights Templars, who used it as an armoury or something of that sort. The Aḳṣa was specially allotted to the Templars; they called it *porticus*, *palatium*, or *templum Salomonis;* the knights lived here and in the lower chambers of this corner of the Ḥarâm, the windows looking out to the S. on the mountain slope. This part of the building is now the women's mosque, the '*White Mosque*'. — The modern addition to the mosque on the S.E. side is a bare uninteresting building with a

prayer-niche (Pl. 4), where the proper *Mosque of 'Omar* is said once to have stood, the dome of the rock having been erroneously called so by the Franks. A similar addition is situated to the N.; the greater part of it (to the S.) is the apse of an old Christian church, now converted into the *Mosque of the 40 Witnesses* (Pl. 10), and to the N. of it (Pl. 11) is the place where Zacharias is said to have been slain. There is a handsome rose-window here dating from the times of the crusaders. A fine stone slab in the pavement of the nave, not far from the entrance, used to be shown as the tomb of the Sons of Aaron (Pl. 5), but it is now covered with mats.

On emerging from the central portal we find a staircase on the right, which descends by eighteen steps to the **Vaults** below the Aḳṣa. These are formed by a double series of arches resting on piers. The central series lies exactly under the arcades which form the E. side of the nave of the basilica, which is perhaps a proof that the original basilica only extended thus far. The substructions in their present form are not ancient, the brickwork of the E. wall, for instance, being of late date, but they occupy the site of the original Byzantine foundations. Towards the S. end eight more steps descend to a vault, with four flat arches resting in the centre against a short and thick monolithic column covered with whitewash, the capital of which, with its stiff acanthus, or rather palm leaves, appears to be Byzantine. Near the end of the partition wall a three-quarter column is visible. The old *Double Gate* to the S. is still in complete preservation; the three columns are composed of very large stones of the Jewish period. The lintels of the gates are still in position; but the eastern one is broken, and both are supported by columns added at a later time; on the inside they are whitewashed, but on the outside they are still partly visible and are ornamented with well squared, tablet-like stones. The entire space was once a porch belonging to the Double Gate, now walled up, but was closed in and vaulted in the Byzantine manner, probably at the period of the erection of the church of St. Mary. This double gate is supposed to be the '*Huldah Portal*' of the Talmud, and we may therefore assume that Christ frequently entered the Temple from this point, particularly on the occasion of festivals. It is now a Muslim place of prayer, and is therefore covered with straw matting.

Whether there are vaults under the *S.W. Corner of the Ḥarâm* is a question that is still unanswered, but probably there are. Through a children's school entrance may be gained to an interesting subterranean building and to the huge square block by Barclay's gate (p. 56).

The whole of the *S.E. Corner of the Ḥarâm* is supported by artificial substructions, the sole object of which was to afford a level surface. The entrance to them is near a small arcade in the S.E. corner of the Temple precincts. Descending thirty-two steps, we enter a small Muslim oratory, where a horizontal niche, surmounted by a a dome borne by 4 small columns, is pointed out as the '*Cradle of*

Christ', under which name it was also known in mediæval times. In pre-Islamic times the 'Basilika Theotokos' (of the Mother of God) or 'Maria Nova' was here. This tradition seems to have been founded on an old custom of Hebrew women to resort hither to await their confinement. According to the legend, this was the dwelling of the aged Simeon, and the Virgin spent a few days here after the Presentation in the Temple.

From this point we descend into the spacious substructions, known as *'Solomon's Stables'*. The Arabs attribute them to the agency of demons, but in their present form they are an imitation (probably Arabian) of similar older substructions which once occupied the same spot. The piers are chiefly composed of ancient drafted stones. Many Jews sought refuge in these vaults during their struggle against the Romans, and there is other evidence that substructions of the kind existed at an early period in this corner. In the middle ages the stables of the Frank kings and of the Templars were here, and the holes in the pillars by which they tethered their horses may still be seen. The vaults extend 91 yds. from E. to W., and 66 yds. from S. to N. There are altogether 13 vaults of unequal length and breadth. The arches, in the shape of a rather elongated semicircle (about 30 ft. high), are borne by 88 columns in 12 parallel rows. Opposite the sixth row (from the stairs) there is a small closed door in the S. wall called the *'Single Gate'* (near which is the so-called 'Cradle of David'). To the extreme W., separated by a wall from the other vaults, there is another triple series of substructions, which terminate towards the S. in a *Triple Gate*. Of this ancient Temple gate, which was built in the same style as the double gate already described, the foundations only are preserved. The gates themselves are blocked up. The arches are of somewhat elliptical form. The whole porch was about 53 ft. in width and 25 ft. in height. For the exterior comp. p. 58. Fragments of columns are also observed built into the walls here, and an ancient column is seen in the wall about 20 yds. to the N. of the gate. Farther on, about 132 yds. from the S. wall, the style in which the gallery is built begins to alter, and the upper part becomes more modern. The substructions extend to the N., over a large rocky cistern, beyond the Aḳṣa mosque. (We observe here the huge roots of the trees which grow on the platform of the Ḥarâm above us.) It has unfortunately not yet been possible to investigate the space between the double and triple gates, but it is highly probable that there are substructions here also.

We now again ascend to the plateau of the Ḥarâm, and proceed towards the N. — The **Wall** which bounds the precincts of the Ḥarâm on the right (E. side) is modern above the surface of the ground, though the substructions are of great antiquity. A little farther on we find a stair ascending to the top of the wall, which affords an admirable view of the valley of Jehoshaphat with its tombs immediately below, and of the Mt. of Olives. We find here

the stump of a column built in horizontally and protruding beyond the wall on both sides. A small building (a place of prayer) has been erected over the inner end. The Muslims say that all men will assemble in the valley of Jehoshaphat when the trumpet-blast proclaims the last judgment. From this prostrate column a thin wire-rope will then be stretched to the opposite Mt. of Olives. Christ will sit on the wall, and Moḥammed on the mount, as judges. All men must pass over the intervening space on the rope. The righteous, preserved by their angels from falling, will cross with lightning speed, while the wicked will be precipitated into the abyss of hell. The idea of a bridge of this kind occurs in the ancient Persian religion.

The **Golden Gate** is situated farther to the N.

A passage in Ezekiel (xliv. 1, 2) indicates that it was kept closed from a very early period. In the Book of the Acts (iii. 2) mention is also made of a *Θύρα ὡραία*, or Beautiful Gate, which must certainly have been in the wall of the *inner* forecourt of the Temple, but modern tradition has localised it here, probably because this was the only gate still visible on the E. side of the Temple. Owing to a misunderstanding, the Greek *ὡραία* ('beautiful') was afterwards translated into the Latin *aurea*, whence the name 'golden gate'. Antonius Martyr, however, still distinguishes between the 'portes précieuses' and the Golden Gate. The gate in its present form dates from the 5th, or probably rather from the 7th century after Christ. (According to Muslim legend the pillars of the gate were a present from the Queen of Sheba to Solomon). In the outer wall on the S. there is a very small door which probably afforded an entrance to foot-passengers. The golden gate bears a strong resemblance to the double gate on the S. side (p. 51), and probably stands nearly on the site of the gate 'Shushan' of Herod's Temple, mentioned in the Talmud. It is on record that as late as the year 629 Heraclius entered the Temple by this gate, and down to 810 a path ascended in steps from the valley of Kidron to the temple precincts. The Arabs afterwards built it up, and there still exists a tradition that on a Friday some Christian conqueror will enter by this gate and take Jerusalem from the Muslims. At the time of the Crusades the gate used to be opened for a few hours on Palm Sunday and on the festival of the Raising of the Cross. On Palm Sunday the great procession with palm-branches entered by this gate from the Mt. of Olives. The patriarch rode on an ass, while the people spread their garments in the way, as had been done on the entry of Christ.

The Arabs now call the whole gateway *Bâb ed-Ḍaherîyeh*, the N. arch the *Bâb et-Tôbeh*, or gate of repentance, and the S. arch the *Bâb er-Raḥmeh*, or gate of mercy. The large monolithic doorposts to the E. have been converted into pillars, which now rise 6 ft. above the top of the wall, and between the two has been placed a large pillar, the sides of which are adorned with small projecting columns. Above these the arched vaulting was then placed. The gate having been walled up, the central pillar is no longer visible from without. The structure was restored in 1892, and two new buttresses were built in front of the damaged corners. A staircase ascends to the roof, which affords an excellent survey of the whole of the Temple plateau. Admission to the interior is now forbidden.

In the interior of the portal there is an arcade with six vaults, the depressed arches of which rest on one side on a frieze above the pilasters of the lateral walls, and on the other side on two columns in the middle. The inside of the W. entrance is a simple repetition of these arrange-

ments of the E. gateway. The architectural details of the structure, which is highly ornate, seem to point to a Byzantine origin. The depressed vaulting, the lowness of the cornices, the hollowed form of the foliage, and the flat folding of the acanthus leaves on the capitals are all characteristic of a late period of art; and the same may be said of the capitals of the central columns with their volutes in imitation of the Ionic style, as capitals of this description do not occur before the 6th century. The hollows below the mouldings of the bases of the capitals also point to a late period. — The interior is lighted by openings in the drums of the E. domes.

Proceeding farther towards the N., we observe a modern mosque on the right, probably built over old vaults (no admission). It is called the *Throne of Solomon*, from the legend that Solomon was found dead here. In order to conceal his death from the demons, he supported himself on his seat with his staff, and it was not till the worms had gnawed the staff through and caused the body to fall that the demons became aware that they were released from the king's authority. Here, as at other pilgrimage shrines, we observe shreds of rags suspended from the window gratings, having been torn from the garments of the pilgrims and placed there by them in fulfilment of vows to the saint.

In this part of the Ḥarâm, at the N. E. corner of the upper platform, subterranean arcades, probably of the Herodian period, have been discovered (no admission). This is a proof that at this point also a level area was artificially obtained by substructures, although at various other points round the platform the natural rock is exposed to view.

At the N. E. angle of the Ḥarâm are preserved the ruins of a massive ancient tower. The N. wall contains a whole series of gates. The first at the E. end is the *Bâb el-Asbât*, or gate of the tribes. (The word *asbât*, 'tribes', has, however, sometimes been regarded as the name of some individual prophet.) The visitor should not omit to look out of one of the windows under the arcades of the N. wall, for here, far below us, lies the *Birket Isra'în* ('pool of Israel'), formerly regarded as the Pool of Bethesda (comp. p. 76). Early pilgrims call it the 'Sheep Pool' (Piscina Probatica), as it was erroneously supposed that the 'Sheep Gate' (St. John v. 2) stood on the site of the present gate of St. Stephen. A small valley diverged anciently from the upper part of the Tyropœon from N.W. to S.E., and was made available for the construction of this reservoir. The pool, which rarely now contains water, is 121 yds. long and 42 yds. wide. It lies 68 ft. below the level of the Temple plateau, and its bottom is now covered with rubbish to a depth of 20 ft. It was fed from the W., and could be regulated and emptied by a channel in a tower at the S. E. corner. Near the S.W. end of the pool Capt. Warren succeeded in descending into a cistern, where he found a double set of vaulted substructions, one over the other, and to the N. of these an apartment with an opening in the N. side of the wall of the Ḥarâm. Through this opening the superfluous water flowed away.

Skirting the N. side of the Ḥarâm precincts, we observe places of prayer on our left, and we soon reach the next gate, called the *Bâb Ḥiṭṭa*, or *Bâb Ḥoṭṭa*, following which is the *Bâb el-ʿAtem*, or gate of darkness, also named *Sherîf el-Anbiâ* (honour of the prophets), or *Gate of Dewadâr*, from a school of that name situated there. This perhaps answers to the *Tôdi* gate of the Talmud. To the left is a fountain fed by Solomon's pools; near it to the W. are two small mosques, the W. one of which is called *Ḳubbet Sheḳîf eṣ-Ṣakhra*, from the piece of rock which, it is said, Nebuchadnezzar broke off from the Ṣakhra and the Jews brought back again. At the N.W. angle of the Temple area the ground consists of rock, in which has been formed a perpendicular cutting 23 ft. in depth, and above this rises the wall. The foundations of this wall appear to be ancient, and they may possibly have belonged to the fortress of Antonia (p. 27). There are now barracks here (Pl. 11). At the N.W. corner rises the highest minaret of the Ḥarâm.

Having examined the whole of the interior of these spacious precincts, we now proceed to take a walk round the **Walls of the Ḥarâm,** which will enable us better to realise the character of the substructions. What we have hitherto spoken of as a level plateau was originally a rocky hill, the sides of which were afterwards artificially raised, and the projecting parts of which at the N. W. angle were removed. Through the centre of the plateau runs the natural rock, extending below the triple gate (p. 51). The valley to the W. of it, called the Tyropœon, is almost entirely filled with rubbish.

As to the materials of which the outer wall consists, four different kinds of stones may be distinguished: — (1) Drafted blocks with rough, unhewn exterior (comp. p. cxii); (2) drafted blocks with smooth exterior; (3) stones, smoothly hewn, but undrafted; (4) ordinary masonry of irregularly shaped stones. The last is modern; the third variety may be referred to the time of Justinian with tolerable certainty; while the first two are in all probability Herodian. Blocks of the first kind are to be found *under* ground beginning 35-55 ft. below the present surface of the ground. They are jointed without mortar or cement, but so accurately that a knife cannot be introduced between them. The wall is not perpendicular, but batters from the base, each block lying a little within that below it. On the N.W. side of the temple area (but difficult of access) the exterior of the wall shows remains of buttresses (like the temple wall in Hebron, p. 136).

On leaving the Ḥarâm by the second gate on the N.W. side *(Bâb en-Nâzir)* we leave the *Old Serâi* (at present a state-prison, Pl. 95) to the right, and the cavalry-barracks to the left. At the corner to the right is a handsome fountain. (Crossing the street, we may notice how beautifully the stones of the 2nd house on the left are jointed with lead cramps.) We then turn to the left by the street which leads to the S., passing on the right the present

Serâi, on the site of the former Hospital of St. Helena (Pl. 94), and on the left a lane which leads to the Ḥarâm. We now arrive at the covered-in *Sûḳ el-Ḳaṭṭânîn*, or cotton-merchants' bazaar, now deserted, and terminating towards the E. in the *Bâb el-Ḳaṭṭânîn*, which is worthy of inspection. About half-way through the bazaar we turn to the right by a by-road to the *Ḥammâm esh-Shifâ*, or healing bath (Pl. 35). This too has been supposed to be the *Pool of Bethesda*. A stair ascends 34 ft. to the mouth of the cistern, over which stands a small tower. The shaft is here about 100 ft. in depth (*i. e.* about 66 ft. below the surface of the earth). The basin is almost entirely enclosed by masonry; at the S. end of its W. wall runs a channel built of masonry, 100 ft. long, $3\frac{1}{2}$ ft. high, and 3 ft. in width, first to the S., then to the S.W. The water is bad, being rain-water which has percolated through impure earth, but it is still extolled for its sanatory properties.

Returning to the narrow lane we pursue our way to the S.; here we find a fountain similar to the one already mentioned. We then ascend into the so-called David Street *(Ṭarîḳ Bâb es-Silseleh)*, which runs from W. to E. on a kind of embankment formed of subterranean arches. In Jewish times a street led over the deep valley here (the *Tyropoeon*, p. 22) to the upper city; one of the large arches on which it rests is named '*Wilson's Arch*' after the director of the English survey. This well-preserved arch is 21 ft. in height and has a span of 42 ft., but is now buried out of sight. Below it is the *El-Burâḳ Pool*, named after the winged steed of Mohammed, which has given its name to the whole of this W. side of the Ḥarâm, as the prophet is said to have tied it up here. Whilst making excavations under the S. end of Wilson's Arch, Capt. Warren discovered fragments of vaulting at a depth of 24 ft. and a water-course at a depth of 42 ft. (a proof that water still trickles through what was formerly a valley); and at length, at a depth of more than 51 ft., he found the wall of the Temple built into the rock. A subterranean passage ran in the same direction as the viaduct over the arches mentioned above, and led from the Temple precincts to the citadel. Capt. Warren penetrated into it for a distance of about 83 yds., without reaching the end.

We now follow the *Ṭarîḳ Bâb es-Silseleh* in the direction of the Ḥarâm until we come to another handsome fountain on the left; here we turn to the right into the so-called '*Meḥkemeh*' or *House of Judgment* (Pl. 84), a cruciform arcade with pointed vaulting, which was built in 1483. At the S. end is a prayer-recess. In the centre is a fountain which was formerly fed by the water-conduit of Bethlehem. One window looks towards the Moghrebin quarter to the S., and another towards the plateau of the Ḥarâm. The house of the Ḳâḍi (judge) adjoins the arcade. The gate which here leads into the Ḥarâm is called *Bâb es-Silseleh*, or Gate of the Chain; near it is a basin which resembles a font. The great conduit from Solomon's pools (p. 129) to the area of the temple runs under the gate.

We must now return (from E. to W.) to the first narrow lane leading to the left (S.) between two handsome old houses. That on the right with the stalactite portal was a boys' school at the period of the Crusades; that to the left, called *El-'Ajemîyeh*, was a girls' school, but has been used as a boys' school since the time of Saladin. Descending this lane for 4 min. and keeping to the left, we reach the ***Wailing Place of the Jews** *(Kauthal ma'arbê)*, situated beyond the miserable dwellings of the Moghrebins (Muslims from the N.W. of Africa). The celebrated wall which bears this name is 52 yds. in length and 56 ft. in height. The nine lowest courses of stone consist of huge blocks, only some of which, however, are drafted. Above these are fifteen courses of smaller stones. Some of the blocks, many of which have suffered much from exposure, are of vast size, one in the N. part being 16 ft., and one in the S. part 13 ft. in length. It is probable that the Jews as early as the middle ages were in the habit of repairing hither to bewail the downfall of Jerusalem. This spot should be visited repeatedly, especially on a Friday after 4 p.m., or on Jewish festivals, when a touching scene is presented by the figures leaning against the weather-beaten wall, kissing the stones, and weeping. The men often sit here for hours, reading their well-thumbed Hebrew prayer-books. Many of them are barefooted. The Spanish Jews, whose appearance and bearing are often refined and independent, present a pleasing contrast to their squalid brethren of Poland.

On Friday, towards evening, the following litany is chanted: —

Leader: *For the palace that lies desolate:* — Response: *We sit in solitude and mourn.*

L. *For the palace that is destroyed:*—R. *We sit*, etc.

L. *For the walls that are overthrown:*—R. *We sit*, etc.

L. *For our majesty that is departed:*—R. *We sit*, etc.

L. *For our great men who lie dead:*—R. *We sit*, etc.

L. *For the precious stones that are burned:*—R. *We sit*, etc.

L. *For the priests who have stumbled:*—R. *We sit*, etc.

L. *For our kings who have despised Him:*—R. *We sit*, etc.

Another antiphon is as follows:—

Leader: *We pray Thee, have mercy on Zion!* — Response: *Gather the children of Jerusalem.*

L. *Haste, haste, Redeemer of Zion!*—R. *Speak to the heart of Jerusalem.*

L. *May beauty and majesty surround Zion!*—R. *Ah! turn Thyself mercifully to Jerusalem.*

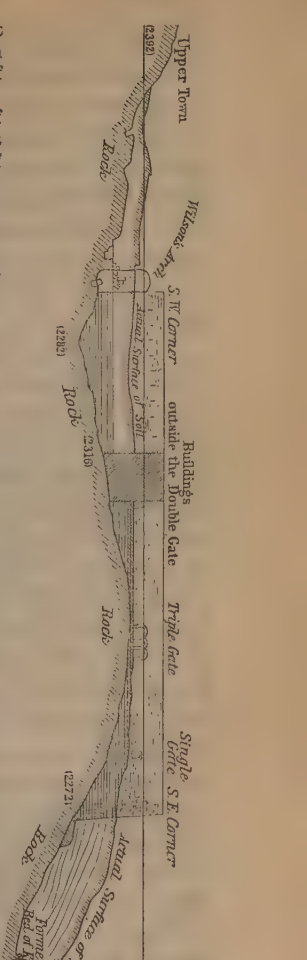
L. *May the kingdom soon return to Zion!*—R. *Comfort those who mourn over Jerusalem.*

L. *May peace and joy abide with Zion!*—R. *And the branch (of Jesse) spring up at Jerusalem.*

To the S. of the Place of Wailing is an ancient gate, called the *Gate of the Prophet*, or after the discoverer *Barclay's Gate*. The fanaticism of the Moghrebins prevents travellers from seeing this unless accompanied by a guide who knows the people. (For the approach from the interior of the Ḥarâm, see p. 50.) The upper part of it consists of a huge carefully hewn block, 7½ ft. thick and over 18 ft. long, now situated 10 ft. above the present level of the ground. The most interesting features of the gate, however, are not visible.

The threshold lies 48 ft. below the present surface of the ground, and a path cut in steps has been discovered in the course of excavations.

Retracing our steps from the Place of Wailing, and now turning not to the right but to the left through the main street of the dirty Moghrebin quarter till the houses cease, we reach a large open space, partly planted with cactus hedges. To the right is a precipitous slope, consisting of rubbish on the S. side and rock on the N.; to the left rises the Temple wall to a height of about 58 ft., which we now again approach not far from the S.W. angle. The colossal blocks here, one of which is 26 ft. long and $2^1/_2$ ft. high, and that at the corner $27^1/_2$ ft. long, are very remarkable, although it is sometimes difficult to distinguish the joints from clefts caused by disintegration. The whole S.W. corner was built during the Herodian period. About 13 yds. from the S.W. corner we come upon the arch of a bridge, called *Robinson's Arch* after its discoverer. The arch is 50 ft. in width; it contains stones of 19 and 26 ft. in length, and about three different courses are distinguishable. At a distance of $13^1/_2$ yds. to the W. Capt. Warren found the corresponding pier of the arch; and about 42 ft. below the present surface there was a pavement upon which lie the vault-stones of Robinson's arch. This pavement farther rests upon a layer of rubbish 22 ft. in depth. Beneath the pavement the explorers discovered the vaulting-stones of a still earlier arch than Robinson's, and near the Temple-wall a conduit running N. and S. The general opinion is that Robinson's Arch is the beginning of a viaduct which led from the Temple over the Tyropœon to the Xystus, but excavations on the W. side have not yet brought to light a corresponding part of the bridge there but only a series of pillars of a different kind. Schick has therefore suggested that the bridge was of wood (Beit el-Makdas, pp. 123 f.), while others (ZDPV. xv. 234 f.) suggest that the



bridge spanned the valley near Wilson's Arch (p. 55) and that Robinson's Arch is the 'staircase gate' mentioned by Josephus (Ant. xv. 11, 5) as the entrance to the 'royal portico'.

Turning round the S.W. corner of the Ḥarâm, we can at first see only the piece to the E. as far as the 'Double Gate' (see p. 50); the continuation of the S. wall we cannot pursue until we issue from the *Dung Gate* (or *Moghrebins' Gate*), and turn to the E., keeping as close as possible to the wall. The rock here rapidly falls from the S.W. corner of the area towards the E. from a depth of 58 ft. to 88 ft., and then rises again towards the E. In other words — the Tyropœon valley runs under the S.W. angle of the Temple plateau, so that this part of the mosque (corresponding to part of the ancient Temple) stands not on the Temple hill itself, but on the opposite slope.

At the bottom of this depression, which is now no longer visible, Capt. Warren discovered a subterranean channel. At a depth of 23 ft. is a stone pavement, probably of a late Roman period, and at a depth of 43 ft. another, of earlier date. A wall still more deeply imbedded in the earth consists of large stones with rough surfaces. The rock ascends to the Triple Gate, where it lies but few feet below the present surface. Thence to the S.E. corner the wall sinks again for a depth of 100 ft., while the present surface of the ground descends only 23 ft. Under the 'Triple Gate' several passages and water-conduits hewn in the rock, and under the 'Single Gate' (p. 51), which is of late date, an old passage, have been discovered. At the bottom Capt. Warren discovered a pitcher, besides masons' marks on the stones. The gigantic blocks *above* the surface of the ground in this S.E. angle attract our attention. Some of these are 16-22 ft. in length and 3 ft. in thickness. The wall at the S.E. corner is altogether 74 ft. in height. — In the course of his excavations towards the S., Capt. Warren discovered a second wall at a great depth, running from the S.E. corner towards the S.W., and surrounding Ophel.

On the E. side of the wall of the Ḥarâm lies much rubbish, and the rock once dipped much more rapidly to the Kidron valley than the present surface of the ground does. The Golden Gate (p. 52) stands with its outside upon the wall, but with its inside apparently upon rock. The wall here extends to a depth of 28-38 ft. below the surface. Outside of the Ḥarâm wall Capt. Warren discovered a second wall, possibly an ancient city-wall, buried in the debris. The whole of the N.E. corner of the Temple plateau, both within and without the enclosing wall, is filled with immense deposits of debris, some of which was probably the earth removed in levelling the N.W. corner. The small valley used for the construction of the Birket Isra'în (p. 53) runs (like the Tyropœon at the S.W. angle) under the N.E. corner of the wall, which extends here to a depth of 116 ft. below the present surface. The gradient of the rock

from the N.W. corner of the Ḥarâm to this point is therefore very rapid, and vast quantities of material were required to fill it up. — Capt. Warren also discovered the outlet of the Birket Isra'în under ground, and in the N.E. corner the ruins of a large tower, obviously ancient.

The beautiful arches of the Golden Gate should be once more viewed from without. The parts belonging to different periods may easily be distinguished. Along the whole wall are placed Muslim tombstones. The best way to return to the town is now by the *Gate of St. Stephen* (p. 75).

The Church of the Sepulchre.

We are informed by the Bible that *Golgotha* lay outside the city (Matth. xxviii. 11†; Hebr. xiii. 12). This was an eminence, or perhaps only a small rocky protuberance, called on account of its peculiar shape 'gulgolta' (skull) in Aramaic, of which Golgotha is the N. T. form. It is still unknown whether the eminence was a natural or artificial one. To the N. and S. of the place pointed out by tradition the ground dips gradually. The first point of controversy among scholars is whether the genuine Golgotha lay in this neighbourhood or not††. Several English explorers look for Golgotha to the N. of the town, near the grotto of Jeremiah (p. 103), but until farther excavations are made nothing certain can be known. Bishop Eusebius of Cæsarea (264-340 A.D.), the earliest historian who gives us information on the subject, records that during the excavations in the reign of Constantine the sacred tomb of the Saviour was, 'contrary to all expectation', discovered. Later historians add that Helena, Constantine's mother, prompted by a divine vision undertook a pilgrimage to Jerusalem, and that she and Bishop Macarius, by the aid of a miracle, there discovered not only the Holy Sepulchre, but also the Cross of Christ. The cross was hewn in pieces, one portion only remaining at Jerusalem, where it continued to be shown to pilgrims. A further certain historical fact is, that on the spot thus said to have been discovered, and on which we now stand, a sumptuously decorated church was erected (consecrated in 336), consisting of a building over the supposed Holy Sepulchre, and of the basilica dedicated to the sign of the Cross. The Church of the Sepulchre, also called the Anastasis, because Christ here rose from the dead, consisted of a rotunda, in the middle of which was the sepulchre surrounded by statues of the twelve apostles. The external form at least of this rotunda, which served as a model for the Ṣakhra mosque (p. 40), has been preserved. It was adjoined on the E. by an open space with colonnades (the extent of which cannot be determined), while farther to the E. stood the basilica, with courts on each side, three portals in front towards the E., and a forecourt and propylæa with flights of steps. A few fragments of the columns of the propylæa are still preserved. The appearance of the whole, from the E., as from the Mt. of Olives for example, must have been very striking. The place of the finding of the cross was early distinguished from Golgotha, and there are conflicting statements as to the distance of each from the town.

In June, 614, the buildings were destroyed by the Persians. In 616-626 the church was rebuilt by Modestus, abbot of the monastery of Theodosius,

† 'Now when they were going, behold some of the watch came into the city, and showed unto the chief priests all the things that were done'.

†† It would be quite beyond the scope of this Handbook to enquire minutely whether all the traditions mentioned in it have any foundation in fact or not. Those attaching to the Church of the Sepulchre, with its many chapels and nooks, are especially numerous. See the works of *Tobler*, *Robinson*, *De Vogüé*, and the other authorities mentioned at pp. cxvi and 36.

with the aid of the Christians of Syria and Alexandria. It then consisted of three parts: the Church of the Resurrection (Anastasis), the Church of the Cross (Martyrion), and the Church of Calvary; but in splendour it was inferior to its predecessor. From a description of the Church of the Sepulchre by Arculf in 670 it appears that an addition had been made to the holy places by the erection of a church of St. Mary on the S. side. In the time of Khalîf Mâmûn (813-833) the patriarch Thomas of Jerusalem repaired and enlarged the dome over the Anastasis. In 936 and in 969 the church was partly destroyed by fire, and in 1010 the holy places were further damaged and desecrated by the Muslims. In 1055 a church again arose and in 1099 the Crusaders entered this church, or in particular the dome of the sepulchre, barefooted and with songs of praise. The existing buildings, however, appeared to the Crusaders much too insignificant, and they therefore erected a large church which embraced all the holy places and chapels. This was not done till the beginning of the 12th cent., as the Romanesque style of their buildings testifies. The church built by the Crusaders has been preserved down to the present time, but is not easily recognised as a building of that period in consequence of the numerous additions which it has received. To the E. of the rotunda of the sepulchre the Crusaders erected a church consisting of a nave and aisles, with three apses towards the E., beyond which, still farther to the E., already stood the chapel of St. Helena.

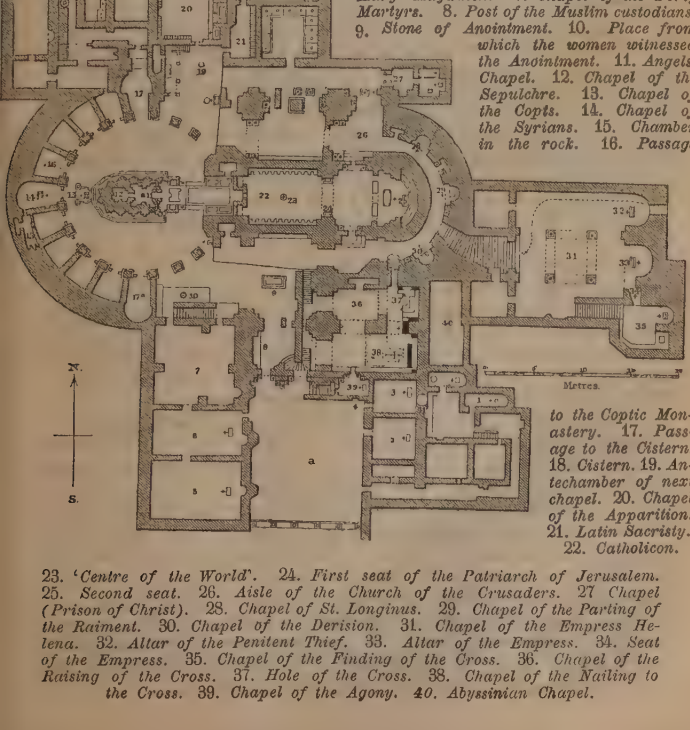
In 1187 the Arabs damaged these buildings. In 1192 the warriors of the Third Crusade were permitted to visit Jerusalem in sections, and the Bishop of Salisbury obtained from Saladin the concession that two Latin priests should be permitted specially to conduct the services in the Church of the Sepulchre. In 1244 the sepulchre was destroyed by the Kharezmians, but in 1310 a handsome church with numerous and superb altars had again arisen, to which in 1400 were added two domes. During the following centuries complaints were frequently made of the insecure condition of the dome of the sepulchre. At length, in 1719, it was restored, and a great part of the church rebuilt, notwithstanding much opposition on the part of the Muslims. In 1808 the church met with a great disaster. It was almost entirely burned down, the dome fell in and crushed the chapel of the sepulchre, the columns cracked, and the lead from the roof flowed into the interior. Little was saved except the E. part of the building. The Greeks now contrived to secure to themselves the principal right to the buildings, and they, together with the Armenians, contributed most largely to the erection of the new church of 1810, which was designed by a certain Komnenos Kalfa of Mitylene (p. 65). Many traces of the original church are, however, still distinguishable.

The ***Church of the Sepulchre** (Arab. *Kenîset el-Kiyameh*) is generally closed from 10.30 a.m. to 3 p.m., but by paying a bakhshîsh of 1 fr. to the Muslim custodian the visitor will be allowed to remain in the building after 10.30 o'clock. An opera-glass and a light are indispensable. A bright day should be chosen, as many parts of the building are very dark. — Muslim guards, appointed by the Turkish government, sit in the vestibule for the purpose of reserving order among the Christian pilgrims and of keeping the keys. The office of custodian is hereditary in a Jerusalem family. — A large model of the Church of the Sepulchre by Dr. Schick, a German architect, which gives a comprehensive idea of the whole of the buildings connected with it, is to be seen at his house (p. 83).

The chief façade of the church is now on the S. side. The open space in front of the present portal dates from the period of the Crusades. It is paved with large yellowish slabs of stone, and is always occupied by traders and beggars.

This QUADRANGLE (Pl. *a*), or fore-court, which is not quite level, lies $3\frac{1}{2}$ steps below the street. To the right and left of the steps are columns built into the adjoining buildings, but that on the left (W.) only is well preserved, and even supports part of an arch closing the street leading to the W. Here stood a kind of *Porch*, as is rendered farther obvious by the remains of bases of columns still to be seen on the ground.

The quadrangle is bounded by chapels of no great importance. Entering by the most southern door on the right, and passing the kitchen and pilgrims' chambers of the Greeks, we ascend by eighteen steps to the so-called *Church of the Apostles* with the altar of Mel-



a. Quadrangle. 1. *Chapel of Melchizedek.* 2. *Armenian Chapel.* 3. *Coptic Chapel.* 4. *Chapel of St. Mary of Egypt.* 5. *Greek Chapel of St. James.* 6. *Chapel of Mary Magdalen.* 7. *Chapel of the Forty Martyrs.* 8. *Post of the Muslim custodians.* 9. *Stone of Anointment.* 10. *Place from which the women witnessed the Anointment.* 11. *Angels' Chapel.* 12. *Chapel of the Sepulchre.* 13. *Chapel of the Copts.* 14. *Chapel of the Syrians.* 15. *Chamber in the rock.* 16. *Passage to the Coptic Monastery.* 17. *Passage to the Cistern.* 18. *Cistern.* 19. *Antechamber of next chapel.* 20. *Chapel of the Apparition.* 21. *Latin Sacristy.* 22. *Catholicon.*

23. *'Centre of the World'.* 24. *First seat of the Patriarch of Jerusalem.* 25. *Second seat.* 26. *Aisle of the Church of the Crusaders.* 27 *Chapel (Prison of Christ).* 28. *Chapel of St. Longinus.* 29. *Chapel of the Parting of the Raiment.* 30. *Chapel of the Derision.* 31. *Chapel of the Empress Helena.* 32. *Altar of the Penitent Thief.* 33. *Altar of the Empress.* 34. *Seat of the Empress.* 35. *Chapel of the Finding of the Cross.* 36. *Chapel of the Raising of the Cross.* 37. *Hole of the Cross.* 38. *Chapel of the Nailing to the Cross.* 39. *Chapel of the Agony.* 40. *Abyssinian Chapel.*

chizedek (Pl. 1) at the end of a long passage. Further to the N., over the Chapel of the Nailing to the Cross (Pl. 38), is the *Chapel of the Sacrifice*. A round hollow in the centre of the pavement indicates the spot where Abraham was on the point of sacrificing Isaac (comp. p. 72). The tradition in this form is comparatively recent, but the scene of Abraham's sacrifice was placed in this neighbourhood as early as the year 600.

We now return to the quadrangle, and enter the *Armenian Chapel of St. James* (Pl. 2) with a crypt underneath, and the Coptic *Chapel of the Archangel Michael* (Pl. 3). From the latter a corridor leads E. to the *Abyssinian Chapel* (Pl. 40). In the corner of the quadrangle towards the N. a door next leads into the Greek *Chapel of St. Mary of Egypt* (Pl. 4, below 39). This Mary, according to tradition, was driven away by some invisible power from the door of the Church of the Sepulchre in the year 374, but was succoured by the mother of Jesus whose image she had invoked.

The chapels to the W. of the quadrangle belong to the Greeks. The *Chapel of St. James* (Pl. 5), sacred to the memory of the brother of Christ, is handsomely fitted up; behind it is the *Chapel of St. Thecla*. The *Chapel of Mary Magdalen* (Pl. 6) marks the spot, where, according to Greek tradition, Christ appeared to Mary Magdalen for the third time. The *Chapel of the Forty Martyrs* (Pl. 7), which originally stood on the site of the monastery of the Trinity, was formerly the burial-place of the patriarchs of Jerusalem, and now forms the lowest story of the *Bell Tower* (built between 1160 and 1180). The interior of this tower, placed adjacent to the church according to the Romanesque custom, is now incorporated, on different levels, with the old chapel of St. John and the rotunda. In its four sides are large Gothic window-arches, and at the angles buttresses. Above the window-arches were two rows of small Gothic double windows, the lower only of which is preserved. The upper part of the tower has been destroyed; but we know from old drawings that it consisted of several blind arcades, each with a central window, above which were pinnacles and an octagonal dome.

The *S. Façade* of the church can hardly be said to produce a pleasing effect, but its ornamentation is interesting. There are two portals, each with a window above it. The arches are of a depressed pointed character throughout, almost approaching the horse-shoe form. The arch over the portals is adorned with a border of deep dentels which fall perpendicularly on the curve. This ornament is said to be of late Roman origin. The door-frames are bordered with a series of elaborately executed waved lines. The columns adjoining the doors, probably taken from some ancient temple, are of marble: their capitals are Byzantine, but finely executed, and the pedestals are quite in the antique style. The columns have a common connecting beam, adorned with oak foliage. The space over the door to the left, originally covered with mosaic, is adorned in the Arabian style

with a geometrical design of hexagons. Below the spaces above both doors are *Basreliefs* of great merit, which were probably executed in France in the second half of the 12th century.

The *Basrelief over the Left Portal* represents scenes from Bible history. In the first section to the left is the Raising of Lazarus in a vault: Christ with the Gospel, and Mary at his feet; Lazarus rises from the tomb; in the background spectators, some of them holding their noses! In the second section from the left, Mary beseeches Jesus to come for the sake of Lazarus. In the third section begins the representation of Christ's entry into Jerusalem. He first sends the disciples to fetch the ass; and two shepherds with sheep are introduced. The disciples bring the foal and spread out their garments; in the background appears the Mt. of Olives. Then follows the Entry into Jerusalem. (The missing fragment, showing Christ upon the ass, is now in the Louvre.) The small figures which spread their garments in the way are very pleasing. A man is cutting palm-branches. A woman carries her child on her shoulder as they do in Egypt at the present day. In the foreground is a lame man with his crutch. The last section represents the Last Supper: John leans on Jesus' breast; Judas, on the outer side of the table, and separated from the other disciples, is receiving the sop. — The *Basrelief over the Right Portal* is an intricate mass of foliage, fruit, flowers, nude figures, birds, and other objects. In the middle is a centaur with his bow. The whole has an allegorical meaning: the animals below, which represent evil, conspire against goodness.

The second portal is walled up. In front of it begins a staircase which ascends from the outside into the Chapel of the Agony (p. 70). The staircase leads first to a small arcade, corresponding in character with the façade. The projecting structure in the N.E. corner of the quadrangle has also two stories, each formed by four large pointed arches, and has been converted into a chapel. — The tombstone of Philippe d'Aubigny, a Frankish knight, lies on the ground in front of the portals.

We now enter the Church of the Sepulchre itself by the large portal. In order to find our way, we must remember that the whole building extends from E. to W. As we enter from the S. we first reach an aisle of the church of the Crusaders. To the left we first observe the bench (Pl. 8) of the Muslim custodians, who are generally regaling themselves with coffee and pipes, and to whom, if the church happens to be open, no bakhshîsh need be paid. For many centuries, and down to the beginning of the 19th, a heavy tax was levied here on every pilgrim. Passing the guard, we reach the large 'Stone of Anointment' (Pl. 9), on which the body of Jesus is said to have lain when it was anointed by Nicodemus (St. John xix. 38-40). The present stone, a reddish yellow marble slab, $8\frac{1}{2}$ ft. long and 4 ft. broad, was placed here in 1808. Pilgrims were formerly in the habit of measuring the stone with a view to have their winding-sheets made of the same length.

Before the period of the Crusades a separate 'Church of St. Mary' rose over the place of Anointment, but a little to the S. of the present spot; when, however, the Franks enclosed all the holy places within one building, the stone of the anointment was removed to somewhere about its present site. The stone has often been changed, and has been in possession of numerous different religious communities in succession. In the 15th cent. it belonged to the Copts, in the 16th to the Georgians, from

whom the Latins purchased permission for 5000 piastres to burn candles upon it, and afterwards to the Greeks. Over this stone Armenians, Latins, Greeks, and Copts are entitled to burn their lamps, and adjacent to it are candelabra of huge dimensions.

About 13 yards to the W. (left) of this point we reach a small, recently built enclosure round a stone (Pl. 10), which marks the spot where the women are said to have stood and witnessed the anointment. Beyond this, to the S., is the approach to the *Armenian Chapel* (Pl. 2).

We now proceed to the right (N.) for a few paces, and arrive at the **Rotunda of the Sepulchre,** the principal part of the building, in the centre of which is the Sepulchre itself. The rotunda originally consisted of twelve large columns, which were probably divided into groups of three by piers placed between them. Above these were a drum and a dome, the latter being open at the top. The foundation pillars of the present day belonged to the old structure. Around the sacred chapel ran a double colonnade. The enclosing wall had three apses (still visible towards the N., W., and S. respectively; Pl. 14, 17, 17a with mosaic pavement) with three altars, and another altar stood in front of the Sepulchre. The rotunda and dome were embellished with mosaics. Since the re-erection of the edifice in 1810 the dome has been supported by eighteen piers. These are connected overhead by arches, on which stands the drum with its dead windows, and on this the dome. The space between the external circular wall and the piers is divided by cross-vaulting into two stories, which were formerly continuous galleries, but are now divided into sections by transverse walls. The dome, which is open at the top, is 65 ft. in diameter. For a long time the old dome threatened to fall in, but an arrangement having been made between France, Russia, and the Porte for its restoration, the present structure was erected and completed in 1868. The pillars and most of the arches, as well as the drum had to be rebuilt. The dome is of iron and double. The ribs of the two domes are connected by iron braces. The inner side of the lower dome is lined with lead, the exterior of the upper dome is covered with boards, then with felt, and lastly with lead. Above the opening is a gilded iron screen, covered with glass, and surmounted by the gilt cross. The upper third of the lining of the dome is also decorated with gilt rays. Round the dome runs a gallery, commanding a view of the Sepulchre from above; adm. from the Greek monastery (p. 78).

In the centre of the rotunda, beneath the dome, is the **Holy Sepulchre.**

In the course of Constantine's search for the Holy Sepulchre a cavern in a rock was discovered, and a chapel was soon erected over the spot. In the time of the Crusaders the sanctuary of the Sepulchre was of a circular form and had a small round tower. At that period there were already two cavities, the outer of which was the angels' chapel while the inner contained the actual sepulchre. The building was surrounded with slabs of marble. A little later we hear of a polygonal building, artificially lighted within. After the destruction of the place in 1555 the

tomb was uncovered, and an inscription with the name of Helena (?), and a piece of wood supposed to be a fragment of the cross were found. The Sepulchre was then redecorated, and three holes were made in the top of it for the escape of the smoke of the lamps. The whole building was restored in 1719. In 1808 the small tower of the chapel was destroyed by fire, the rest of the edifice being but slightly injured, notwithstanding which the whole enclosure was rebuilt in the debased style which it exhibits at the present day. The chapel is a hexagon, being 26 ft. long and 17½ ft. wide, and has pilasters placed along the sides.

In front of the E. side there is a kind of antechamber provided, with two stone benches and large candelabra, where Oriental Christians are in the habit of removing their shoes, though we need not follow their example. We next enter the vestibule called the *Angels' Chapel* (Pl. 11), 11 ft. long, and 10 ft. wide. Its walls are very thick, and incrusted with marble within and without. Steps on the right and left in the wall lead direct to the roof. In the centre of the chapel lies a stone set in marble, which is said to be that which the angel rolled away from the mouth of the sepulchre, and on which he afterwards sat. A fragment of this stone is said to be built into the altar on the place of the Crucifixion. As early as the 4th cent. such a stone is spoken of as having lain in front of the Sepulchre, but the stone appears to have been changed more than once in the course of the following centuries, and different fragments are sometimes mentioned. In this chapel burn fifteen lamps, five of which belong to the Greeks, five to the Latins, four to the Armenians, and one to the Copts.

Through a still lower door we next enter the *Chapel of the Sepulchre* (Pl. 12), properly so called, which is only 6½ ft. long, 6 ft. wide, and very low, holding not more than three or four persons at once. From the ceiling, which is somewhat lofty and provided with a kind of chimney, are suspended forty-three precious lamps, of which four belong to the Copts, while the rest are equally divided among the other three sects. In the centre of the N. wall is a relief in white marble, representing the Saviour rising from the tomb. This relief belongs to the Greeks, that on the right of it to the Armenians, and that on the left to the Latins. On the inside of the door is the inscription in Greek: 'Lord remember thy servant, the imperial builder, Kalfa Komnenos of Mitylene, 1810' (p. 60). The roof of the chapel is borne by marble columns which stand on the inner walls of the cell. On the N. side, to the right of the entrance, is the marble tombstone. The shelf covered with marble is about 5 ft. long, 2 ft. wide, and 3 ft. high. Mass is said here daily. The split marble slab is also used as an altar. We learn the character of the tomb of Christ from St. Luke (xxiii. 53†). Originally the sepulchral grotto is said to have been here, and a cavity hewn in the rock is mentioned at a later period. What we have to pic-

† 'And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid'.

ture to ourselves is a cavity, hollowed out to receive the body, and arched over (see p. cxi). Here, however, the whole surface was overlaid with marble as far back as the middle ages, and it would require very careful examination to ascertain whether a rock-tomb ever really existed here.

Immediately beyond the Sepulchre (to the W.) is a small chapel (Pl. 13) which has belonged to the Copts since the 16th century.

We shall now make the circuit of the rotunda. Of the dark recesses around it, that immediately beyond the Copts' chapel is the most interesting. We first enter the plain *Chapel of the Syrians*, or Jacobites (Pl. 14), at the back of which an old apse is seen. A door leads out of this chapel to the left, towards the S., through a short and narrow passage, and down one step into a rocky chamber (Pl. 15). By the walls are first observed two 'sunken tombs' (p. cxi), one of which is about 2 ft. and the other $3\frac{1}{2}$ ft. long, and both 3 ft. deep, having been probably destined for bones. In the rock to the S. are traces of 'shaft tombs', $5\frac{1}{2}$ ft. long, $1\frac{1}{2}$ ft. wide, and $2\frac{1}{2}$ ft. high. Since the 16th cent. tradition has placed the tombs of Joseph of Arimathea and Nicodemus here, and researches have shown that we really have ancient Jewish tombs before us.

In the recess (Pl. 16) to the N. of the Syrian chapel is a staircase ascending to the apartments of the Armenians. The bays are divided among the various sects; the gallery over the two stories is also divided: one-third to the Armenians, two-thirds to the Latins.

The last recess (Pl. 17), to the N. of the Sepulchre, is another of the original apses of the rotunda. Passing through it, we come to a passage leading between the dwellings of officials to a deep cistern (Pl. 18), from which good fresh water may be obtained.

Returning to the rotunda, we turn to the N. into an antechamber (Pl. 19) leading to the Latin Chapel of the Apparition. Tradition points this out as the spot where Jesus appeared to Mary Magdalen (John xx. 14, 15). The place where Christ stood is indicated by a marble ring in the centre, and that where Mary stood by another near the N. exit from the chamber. We now ascend by four round steps (to the left is the only organ in the church) to the *Chapel of the Apparition* (Pl. 20), dating from the 14th cent., the principal chapel of the Latins. Legend relates that Christ appeared here to his mother after the resurrection. Immediately to the right (E.) of the entrance is an altar, behind which a fragment of the *Column of the Scourging* is preserved in a latticed niche in the wall, but it is not easy to see it, owing to the want of light. The history of the chapel is more closely connected with this precious relic than with the appearance of Christ to his mother, or with the legend that it occupies the site of the house of Joseph of Arimathea. The column was formerly shown in the house of Caiaphas, but was brought here at the time of the Crusaders. Judging from the narratives of different pilgrims, it must have frequently changed its size and colour, and

a column of similar pretensions is shown at Rome also. There is a stick here which the pilgrims kiss after pushing it through a hole and touching the column with it. On the N. side, there is an entrance to the Latin Monastery, which is worth a visit. — The central altar is dedicated to the Virgin Mary, that in the N. corner to relics.

After quitting this chapel, we have on our left the entrance to the *Latin Sacristy* (Pl. 21), where we are shown the sword, spurs, and cross of Godfrey de Bouillon, antiquities of doubtful genuineness. These are used in the ceremony of receiving knights into the Order of the Sepulchre, which has existed since the Crusades. The spurs are 8 in. long, and the sword 2 ft. 8 in. long, with a simple cruciform handle 5 in. long.

In again turning to the S., we have on our left the **Church of the Crusaders,** or *Greek Cathedral* (also called *Catholicon;* Pl. 22), which was originally separate from the Church of the Sepulchre. This church has a semicircular apse with a retro-choir towards the E. The pointed windows and arcades, the clustered pillars, and the groined vaulting bear all the characteristics of the French transition style with the addition of Arabian details. The building was erected by an architect named Jourdain in 1140-49, but the simple and noble form of the choir was somewhat disfigured by the restoration of 1808.

Exactly opposite the door to the Sepulchre rises the large *Arch of the Emperor,* under which is the chief entrance to the church. The church is about 39 yds. in length and of varying width, and is lavishly embellished with gilding and painting. According to tradition, this building was erected above the garden of Joseph of Arimathea. Between the entrance and the choir is shown a kind of cup containing a flat ball, covered with network, which is said to occupy the *Centre of the World* (Pl. 23), a fable of very early origin. On each side of the chapel is an episcopal throne. One seat to the N. is for the patriarch of Antioch, a second to the S. for the patriarch of Jerusalem (Pl. 24), and another at the very back of the choir (Pl. 25). This choir with the high altar is shut off by a wall in the Greek fashion, and a so-called Iconoclaustrum thus formed, in which the treasures of the church are sometimes shown to personages of distinction.

Passing this partition wall, we proceed to the left and enter the aisle (Pl. 26) to the N. This aisle is formed towards the N. by two large pilasters, between which are still to be seen remains of the 'Seven Arches of the Virgin' which formerly stood here. Since the time of the Crusaders they have been completely built into the pillars; but in the old building they formed one side of an open court, situated between the church of the sepulchre and the basilica. In the N.E. corner of this wall there is a dark chapel (Pl. 27). On the right of its entrance stands an altar, where through two round holes the Greeks show two impressions on the stone which are

said to be footprints of Christ. These two holes form the so-called stocks in which the feet of Christ were put during the preparations for the Crucifixion (see the picture near the stone). This legend was unknown before the end of the 15th century. The chapel behind it, which also belongs to the Greeks, consists of three parts. As early as the beginning of the 12th cent. this was shown as the *Prison of Christ*, where he was bound while his cross was being prepared. The legend has since then been so variously embellished that it is now difficult to trace the history of its different phases.

We return in the direction of the Catholicon, and walking round its choir we find in the outside wall to the left apses which belonged to the old choir of the Franks. Between the apses are chambers for clothes. The first apse is called the *Chapel of St. Longinus* (Pl. 28). Longinus, whose name is mentioned in the 5th cent. for the first time, was the soldier who pierced Jesus' side; he had been blind of one eye, but when some of the water and blood spirted into his blind eye it recovered its sight. He thereupon repented and became a Christian. The chapel of this saint appears not to have existed earlier than the end of the 16th century. It belongs to the Greeks. The processions of the Latins do not stop in passing it, and do not acknowledge its sanctity. — The next chapel, quite at the back of the choir, is that of the *Parting of the Raiment* (Pl. 29), and belongs to the Armenians. It was shown as early as the 12th century. Between these two last-mentioned chapels is a door, through which the canons are said formerly to have entered the church.

Farther on is a staircase to the left the 29 steps of which lead us down to a chapel 65 ft. long, 42 ft. wide, situated 16 ft. below the level of the Sepulchre. This is the *Chapel of St. Helena* (Pl. 31), and here once stood Constantine's basilica. In the 7th cent. a small sanctuary in the Byzantine style was erected here by Modestus, and the existing substructions date from this period. To the E. are three apses, and in the centre four cylindrical columns, which bear a dome. The latter has six side-windows, which give on the quadrangle of the Abyssinian monastery. The shafts of the columns are antique monoliths of reddish colour; their thickness, however, as well as the disproportionate size of the cubic capitals, give the whole a heavy appearance. The pointed vaulting dates from the time of the Crusaders (12th cent.). The chapel belongs to the Armenians. From the statements of mediæval pilgrims, we learn that this chapel was regarded as the place where the cross was found. An upper and a lower section are mentioned for the first time in 1400. The altar in the N. apse (Pl. 32) is dedicated to the memory of the penitent thief, and that in the middle (Pl. 33) to the Empress Helena. To the right of the altar is shown a seat (Pl. 34) in which the empress is said to have sat while the cross was being sought for; this tradition, however, is not older than the 15th

century. In the 17th cent. the Armenian patriarch, who used to occupy this seat, complains of the way in which it was mutilated by pilgrims, and speaks of having been frequently obliged to renew it. Down to the time of Chateaubriand (1806) the old tradition was kept up that the columns of this chapel shed tears. Some explorers regard this chapel as part of the ancient city-moat.

Thirteen more steps descend to what is properly the *Chapel of the Finding of the Cross* (Pl. 35); by the last three steps the natural rock makes its appearance. The (modern) chapel, which is really a cavern in the rock, is about 24 ft. long, nearly as wide, and 16 ft. high, and the floor is paved with stone. On its W. and S. sides are stone ledges. The place to the right belongs to the Greeks, and here is a marble slab in which a cross is beautifully inserted. On the left the Latins possess an altar, which was presented by Archduke Ferdinand Maximilian of Austria in 1857. A bronze statue of the Empress Helena of life-size represents her holding the cross. The pedestal is of the colour of the rock and rests on a foundation of green serpentine. On the wall at the back is a Latin inscription with the name of the founder.

We now retrace our steps to the top of the staircase and turning to the left, enter the *Chapel of the Derision*, or of the *Crowning with Thorns* (Pl. 30), belonging to the Greeks, and without windows. About the middle of it stands an altar shaped like a box, which contains the so-called *Column of Derision*. This relic, which is first mentioned in 1384, has passed through many hands and frequently changed its size and colour since then. It is now a thick, light-grey fragment of stone, about 1 ft. high.

To the right of this chapel is a staircase, which ascends (to the S.) to the chapels on **Golgotha,** or *Mt. Calvary*. The pavement of these chapels lies 14½ ft. above the level of the Church of the Sepulchre. It is, however, not yet ascertained whether this eminence consists of natural rock; no 'hill' is mentioned here till the time of the pilgrim of Bordeaux, after which there is a long silence on the subject. The spot which was supposed to be Mt. Calvary (perhaps the same as that which now bears the name) was enclosed in Constantine's basilica; subsequently, in the 7th cent., a special chapel was erected over the holy spot, which, moreover, was afterwards alleged to be the scene of Abraham's trial of faith (comp. p. 62). At the time of the Crusaders the place, notwithstanding its height, was taken into the aisle of the church. After the fire of 1808 the chapels were enlarged, and the more eastern of the two entrances of the church, mentioned at p. 63, was filled up with a staircase from within. The first chapel on the N., the *Chapel of the Raising of the Cross* (Pl. 36), is separated from the second by two pillars only. It belongs to the Greeks, and is 42 ft. long and 14½ ft. wide. In the E. apse (Pl. 37) is shown an opening lined with silver where the cross is said to have been inserted in the rock. The site

of the crosses of the thieves is shown in the corners of the altar-space, each 5 ft. distant from the cross of Christ (doubtless much too near). They are first mentioned in the middle ages. Still more recent is the tradition that the cross of the penitent thief stood to the right (N.). About $4^1/_2$ ft. from the cross of Christ is the famous *Cleft in the Rock* (Matt. xxvii. 51), now covered with a brass slide, under which is a grating of the same metal. When the slide is pushed aside, a cleft of about 6 inches in depth only is seen, the character of the rock being not easily distinguished (it is not marble). A deeper chasm in rock of a different colour was formerly shown. The cleft is said to reach to the centre of the earth! — The chapel is sumptuously embellished with paintings and valuable mosaics. Behind the chapel is the refectory of the Greeks.

The adjoining chapel on the S. (Pl. 38) belongs to the Latins, as does the altar of the 'Stabat' between the two chapels (13th station: the spot where Mary received the body of Christ on the descent from the cross). The chapel is fitted up in a much simpler style. Christ is said to have been nailed to the cross here. The spot is indicated by pieces of marble let into the pavement, and an altar-painting represents the scene. To the Latins also belongs the *Chapel of St. Mary*, or *Chapel of the Agony* (Pl. 39), situated farther S., to which another staircase ascends outside the portal of the church (p. 63). It is only 13 ft. long and $9^1/_2$ ft. wide, but is richly decorated. The altar-piece represents Christ on the knees of his mother. Visitors may look into this chapel through a grating from Mt. Calvary.

We again descend the stairs. Beneath the Chapel of the Nailing to the Cross (Pl. 38) lies the office of the Greek priests, and towards the N., under the Chapel of the Raising of the Cross, the *Chapel of Adam*, belonging to the Greeks. The chapel is not very old. A tradition, which was doubted at an early period, relates that Adam was buried here, that the blood of Christ flowed through the cleft in the rock on to his head, and that he was thus restored to life. It is also maintained that it is in consequence of this tradition that a skull is usually represented below the cross. The Oriental church places Melchizedek's tomb here. Eastwards, and a little to the right of the altar, behind a small brass door, a split in the rock is shown which corresponds with the one in the chapel above. Before reaching the W. door of the chapel, we observe, on the right and left, stone ledges on which originally were the monuments of the Frank kings of Jerusalem. When the Greeks took possession of these chapels after the fire in 1808, they removed the monuments, in order to evade the claims of the Latins to the chapels. The tombs were at that period outside the chapel, which was enlarged and the entrance from the space in front of the church of the Sepulchre walled up. On the ledge to the left was the *Tombstone of Godfrey de Bouillon;* the inscription, the import of which we know, was on

a triangular prism which rested on four short columns. To the right (N.) was the similar *Monument of Baldwin I.* The Kharezmians had already dispersed the bones of these kings.

During the Festival of Easter, the Church of the Sepulchre is crowded with pilgrims of every nationality, and there are enacted, both in the church and throughout the town, many disorderly scenes which produce a painful impression.

In former times, particularly during the régime of the Crusaders, the Latins used to represent the entry of Christ riding on an ass from Bethphage, but this was afterwards done in the interior of the church only. Palm and olive-branches were scattered about on the occasion, and to this day the Latins send to Gaza for palm branches, which are consecrated on Palm Sunday and distributed among the people. On Holy Thursday the Latins celebrate a grand mass and walk in procession round the chapel of the Sepulchre, after which the 'washing of feet' takes place at the door of the Sepulchre. The Greeks also perform the washing of feet, but their festival does not always fall on the same day as that of the Latins. Good Friday is also celebrated by the Franciscans with a mystery play, the proceedings terminating with the nailing of a figure to a cross. One of the most disgraceful spectacles is the so-called miracle of the *Holy Fire*, in which the Latins participated down to the 16th cent., but which has since been managed by the Greeks alone. On this occasion strangers are admitted to the galleries. The Greeks declare the miracle to date from the apostolic age, and it is mentioned by the monk Bernhard as early as the 9th century. Khalîf Ḥâkim was told that the priest used to besmear the wire by which the lamp was suspended over the sepulchre with resinous oil, and to set it on fire from the roof. The wild and noisy scene begins on Good Friday. The crowd passes the night in the church in order to secure places. On Easter Eve, about 2 p. m., a procession of the superior clergy moves round the Sepulchre, all lamps having been carefully extinguished in view of the crowd. Some members of the higher orders of the priesthood enter the chapel of the Sepulchre, while the priests pray and the people are in the utmost suspense. At length, the fire which has come down from heaven is pushed through a window of the Sepulchre, and there now follows an indescribable tumult, every one endeavouring to be the first to get his taper lighted. In a few seconds, the whole church is illuminated. This, however, never happens without fighting, and accidents generally occur owing to the crush. The sacred fire is carried home by the pilgrims. It is supposed to have the peculiarity of not burning human beings, and many of the faithful allow the flame to play upon their naked chests or other parts of their bodies. The spectators do not appear to take warning from the terrible catastrophe of 1834. On that occasion, there were upwards of 6000 persons in the church, when a riot suddenly broke out. The Turkish guards, thinking they were attacked, used their weapons against the pilgrims, and in the scuffle that followed about 300 pilgrims were killed. — Late on Easter Eve a solemn service is performed; the pilgrims with torches shout Hallelujah, while the priests move round the Sepulchre singing hymns.

East Side of the Church of the Sepulchre. We follow the lane leading from the quadrangle of the church to the E., passing the entrance of the Mûristân (p. 72) on the right, and the Greek *Monastery of Abraham*, with an interesting old cistern of great size, on the left. Adjoining, at the corner of the lane leading to the bazaar, is the *Hospice* of the Russian Palestine Society, beneath which are some ancient walls and an interesting ancient arch. We follow the Bazaar street to the W. Before the arcade is reached a path ascends to the left (W.), on which we pass several columns, the sole remains of the forecourt of the *Basilica of Constantine* (p. 59).

Our path across the roofs of ancient vaults turns to the N. and leads through a passage. Where the route turns to the W., a court is seen to the right, in which the dwellings of poor Latins are situated (called *Dâr Isḥâḳ Beg;* here water is drawn from the cistern of St. Helena, see below). Near the end of the *cul de sac* we reach a column (right) and three doors, whence we obtain a view of the church from the E.

Through the door to the left we enter the court of the **Abyssinian Monastery,** in the centre of which rises a dome. Through this we look down into the chapel of St. Helena (p. 68). Around the court are several dwellings, but most of the members of the Abyssinian colony live in the miserable huts in the S.E. part of the court. Abyssinian monks read their Ethiopian prayers here, and point out, over the chapel of the finding of the cross, an olive-tree, of no great age, where Abraham found the goat entangled which he sacrificed instead of Isaac (that event having, as they say, taken place here). In the background a wall of the former refectory of the canons' residence becomes visible here. The Abyssinian chapel (Pl. 40) is modern. A passage leads thence to the quadrangle of the Church of the Sepulchre (p. 61). The good-natured Abyssinians lead a most wretched life, and are more worthy of a donation than many of the other claimants.

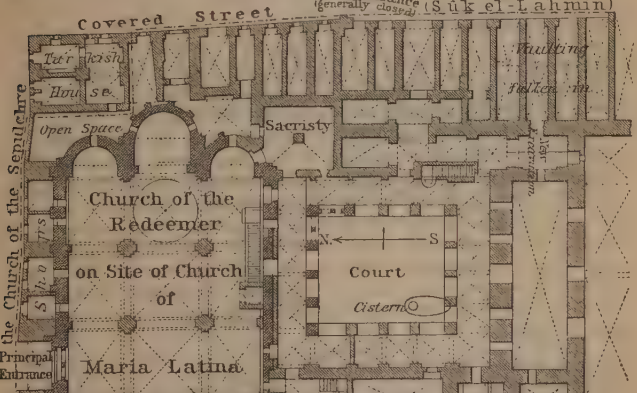
Leaving the court of the Abyssinians, we have on our left the second of the above mentioned doors, a large iron portal which leads to the much handsomer **Monastery of the Copts** *(Dêr es-Sulṭân).* It has been partially restored and is fitted up in the European style as an episcopal residence, and contains a number of cells for the accommodation of pilgrims. The church, the foundations of which are old, is so arranged that the small congregation is placed on each side of the altar, which is enclosed by a railing. The porter of the monastery keeps the key of the *Cistern of St. Helena.* A winding staircase of 43 steps, some of which are in a bad condition, descends to the cistern. To the left, in descending, we observe an opening in the rock, by which a similar staircase, now walled up, descends from the N.; at the bottom is a handsome balustrade hewn in the rock. It is difficult to make out the full extent of the sheet of water; but the whole reservoir is obviously hewn in the rock. Water is drawn hence for the use of the Latin poor-house, but its quality is not good. The cistern perhaps dates from a still earlier period than that of Constantine. The earliest of the pilgrims speaks of cisterns in this locality, probably meaning the one we are now visiting. (Fee for one person 3 pi., for a party more in proportion.)

Walks within the City.

I. **The Mûristân.** The street running to the E. from the quadrangle of the Church of the Sepulchre leads after a few paces to the Mûristân (on the right), with the Church of the Redeemer. The whole build-

ing covers an area of about 170 yds. from E. to W., and 151 yds. from N. to S.; the E. half was presented by the sultan to Prussia on the occasion of the visit of the Crown-Prince of Prussia to Constantinople in 1869.

History. The monastery founded by Charlemagne at Jerusalem is supposed to have occupied the site on which two centuries later the merchants of Amalfi, who enjoyed great commercial privileges in the East, erected a church and Benedictine monastery (1048). These were the church of *Maria Latina* and the *Monasterium de Latina*. Remains of the church still exist on the S. side of the street which we are now following. In course of time a convent and church for nuns were added to the monastery and dedicated to St. Mary Magdalen, whence the name *Maria Parva*, or *St. Mary the Less*. The accommodation here at length proving insufficient, the hospice and chapel of *St. John Eleemon* (the merciful; patriarch of Alexandria, 606-616) were erected to the W. of St. Mary the Less. At a later period John the Baptist was revered as the patron-saint. This hospice was dependent on the other, until a servant of the establishment with several other pious men determined to found a new branch of



Crown-Prince Frederick William Street

the order. This was the Order of the Hospitallers, or Knights of St. John, who at first devoted themselves to the care of pilgrims, but afterwards to the task of combating the infidels, and, at length, took an active part in politics also. They gradually came into possession of large estates. The chief buildings were erected under Raymond du Puy in 1130-40. The hospice was situated opposite the Church of the Sepulchre, to the S., and was probably in the style of a khân. It was a magnificent edifice, borne by 124 colums and 54 pillars. The hospice extended as far as the David

Street, where there are still a number of pointed arcades of that period, once used as shops and warehouses. In 1187 the Knights of St. John left Jerusalem, and upwards of a century later they settled in Rhodes. Connected with the establishment of these knights at Jerusalem there was also a nunnery, called *St. Mary the Greater*, which lay to the E. of the hospice of St. John. The buildings which we now find here date from 1130-40, and belong to the former church and monastery of Maria Latina. The principal entrance faced the N., and the nunnery lay behind the church. When Saladin captured Jerusalem in 1187 he lodged in the 'Hospital', and the property of the Hospitallers was granted as an endowment *(wakf)* to the mosque of 'Omar. In 1216 Shihâbeddîn, nephew of Saladin, converted the hospital-church, which lay opposite the Church of the Sepulchre, into a hospital, Arab. *Mûristân*, a name which, therefore, properly applies to one part only of this pile of buildings. Adjacent to it the same prince built the mosque of *Kubbet ed-Dergâh*, the site of which is now occupied by the mosque of *Sidnâ 'Omar*. The hospice, which the Muslims allowed still to subsist, was capable of accommodating upwards of a thousand persons. The management of the foundation was committed to the El-'Alemi family, who, as was usual in such cases, were prohibited from alienating the ground until it should become a mere wilderness. The buildings were therefore suffered to fall to decay. The lofty square minaret of the mosque of *Sidna 'Omar*, opposite the clock-tower of the Church of the Sepulchre, was erected in 1417. The whole of these buildings are rapidly falling to ruin. Adjoining them on the E. is the small Greek *Monastery of Gethsemane* (Pl. 65), where the residence of the grand master was formerly situated. On the W. side of the area is the *Bath of the Patriarch* (p. 79), and in the S.W. corner the Greek *Monastery of John the Baptist* (p. 79), *Dêr Mâr Hanna*, a name which is sometimes given to the entire Mûristân. The central remaining space is still of considerable extent.

The porter keeps the key of the Mûristân. The interesting old *Entrance Portal* is incorporated in the new church. It consists of a large round arch comprising two smaller arches, which are no longer extant. The spandril over the two arches was formerly adorned with a relief, the greater part of which is now gone. These arches rested on one side on a central pillar, and on the other on an entablature reaching from the small side columns of the portal. The larger arch above rests on a buttress adjoining the portal. Around the whole arch runs a broad frieze enriched with sculptures, representing the months.

January, on the left, has disappeared; 'Feb', a man pruning a tree; 'Ma', indistinct; 'Aprilis', a sitting figure; 'Majus', a man kneeling and cultivating the ground; (Ju)'nius', mutilated; (Ju)'lius', a reaper; 'Augustus', a thresher; (S)'epten'(ber), a grape-gatherer; (Octob)'er', a man with a cask, above whom there is apparently a scorpion; (November), a woman standing upright, with her hand in her apron, probably the symbol of repose. Above, between June and July, is the sun (with the superscription 'sol'), represented by a half-figure holding a disc over its head. Adjacent is the moon ('luna'), a female figure with a crescent. The cornice above these figures is adorned with medallions representing leaves, griffins, etc. The style of the whole reminds the spectator of the European art of the 12th century.

The German Protestant *Church of the Redeemer*, completed in 1898 on F. Adler's plans, follows the lines of the ancient Church of St. Maria Major as closely as possible. It is, however, an absolutely new structure, as the ancient foundations were quite inadequate and new foundations had to be constructed on the rock, which is in some places 30 ft. below the ground. The bell-tower

commands a beautiful *View. — The 'Crown-Prince Frederick William Street', on the N. side of the building, is German property also. A staircase, built by Saladin and afterwards removed hither, leads from this street to the former refectory on the S. side of the partially preserved cloisters. The cloister, in two stories, is bounded on each side by four columnar pillars, and surrounds a square open court, which contains some interesting fragments of marble columns. Beyond and beside this court is a large space, now freed from a huge mass of debris, 25 ft. deep, which formerly covered it. The rubbish was removed to the space outside the Jaffa Gate, and that plateau has thus been considerably enlarged. The houses now rear themselves loftily above the cleared space, where pillars of indestructible hardness were discovered. Several very deep and finely vaulted cisterns have also been brought to light. The bottom of the cisterns is 25 ft. below the level of the street. At several points the visitor can see into these.

II. **From the Gate of St. Stephen through the Via Dolorosa.** The *Gate of St. Stephen* probably dates in its main features from the time of Solimân (p. 103). The passage through it, however, has recently been formed in a straight direction, whereas originally, like most of the other city-gates (comp. p. 103), the gate was built at an angle with the thoroughfare. This gate is called by the natives *Bâb el-Asbât*, and by the Christians *Bâb Sitti Maryam*, or Gate of Our Lady Mary (p. 76). On the outside, over the entrance, are two lions hewn in stone, in half-relief. The gate-keepers show a footprint of Christ, preserved in the guard-house. (For the church of St. Stephen, see p. 105.)

Within the gate a doorway immediately to the right leads to the **Church of St. Anne** (Pl. 2).

The site of this church was presented by the Sultan 'Abdu'l-Mejîd to Napoleon III. in 1856, after the Crimean war. As early as the 7th cent. a church of the highly revered St. Anne, the mother of the Virgin, is mentioned. A nunnery afterwards sprang up to the S. of it, and at the time of the Crusades gained a high reputation in consequence of numbering several princesses among its sisterhood. At that period, about the middle of the 12th cent., the church of St. Anne was remodelled. Saladin afterwards established a large and well-endowed school here, and it was consequently difficult for Christians to obtain access to it until 1856. The Arabs still call it *es-Salahîyeh*, in memory of Saladin. No material alterations have been made in the buildings since the time of the Crusaders. The church and site now belong to the Frères de la Mission Algérienne.

The main entrance to the church on the W. side consists of three pointed portals, leading into a corresponding nave and aisles. The building is 40 yds. long and 20½ yds. wide, the width of the nave being 9 yds. The nave is separated from the aisles by two rows of pillars which bear four pointed arches, 42 ft. in height, and pierced with small windows. The three arches which form the aisles are 24 ft. in height. The walls of the aisles are also pierced with small pointed windows. Above the centre of the transept rises a tapering dome,

which was probably restored by the Arabs. The apses are externally polygonal, and rounded within. The principal apse has three windows, and each of the others one. A flight of 21 steps in the S.E. corner descends to a crypt, which is almost entirely hewn in the rock, and consists of two parts, the second of which resembles a cistern. This was formerly a sanctuary with altars, and is said by tradition to have been the dwelling of St. Anne and the birth-place of the Virgin. Within the last few years the graves of SS. Joachim and Anna have also been shown here (comp. p. 86). Explorers have discovered traces of ancient paintings here. Before quitting the church the visitor should pause for a moment before a low door in the S. aisle, in order to examine the curious corbels by which the lintel is supported. — A convent and seminary have also been built on the land belonging to the church, and in the course of their construction an ancient rock-hewn pool was discovered, with chambers and traces of a mediæval church above it. The *Pool of Bethesda* seems to have been sought for here in the middle ages (comp. p. 53).

We now return to the *Ṭarîḳ Bâb Sitti Maryam* street, proceed towards the W., and soon pass a cross-street which leads to the left to the *Bâb Ḥoṭṭa* of the Ḥarâm and to the right into a small bazaar. Here, at the point where the street is vaulted over, we observe some relics of ancient buildings (traditionally said to be part of the ancient fortress Antonia); behind a small Muslim cemetery is a hall formerly used as a school. Here, too, the inscription mentioned on p. 37 was found. Soon afterwards, we observe the small *Chapel of the Scourging* (Pl. 31) to the right. Visitors knock, and are admitted by a Franciscan. In the course of the last few centuries the place of the scourging has been shown in different parts of the city, having been first pointed out in the so-called house of Pilate. In 1838 the present site was presented to the Franciscans by Ibrâhîm Pasha, and in 1839 the new chapel was erected with funds presented by Duke Maximilian of Bavaria. Below the altar is a hole in which the column of the scourging is said to have stood (p. 66).

A few paces farther is the entrance to the barracks, and here begins the **Via Dolorosa,** or 'street of pain', the route by which Christ is said to have borne his cross to Golgotha. The present barracks (Pl. 11), occupying the site of the ancient castle of Antonia, are said to stand on the ground once occupied by the Prætorium, the residence of Pilate.

As early as the 4th cent. the supposed site of that edifice was shown somewhere near the *Bâb el-Kaṭṭânîn* (p. 55), and in the 6th cent. it was occupied by the basilica of St. Sophia. At the beginning of the Frank régime it was instinctively felt that the prætorium should be sought for on the W. hill, in the upper part of the town, but towards the end of the Crusaders' period that holy place was removed by tradition to the spot where it is now revered. The so-called holy steps were on that occasion transferred to the church of S. Giovanni in Laterano at Rome. The Roman Catholics, however, strenuously maintain the authenticity of

a small chapel in the Turkish barracks as the first station. The direction of the Via Dolorosa, it need hardly be remarked, depends on the situation assigned to the prætorium. The present Via Dolorosa is not expressly mentioned until the 16th century.

The traditional *Street of Pain*, or *Way of the Cross*, first follows the street *Ṭarîḳ Bâb Sitti Maryam* (p. 76) westwards. The Fourteen Stations are indicated by tablets. The *first* is the chapel in the Turkish barracks already mentioned; the *second*, where the cross was laid upon Christ, is below the steps ascending to the barracks. We next observe, on the right, the large and handsome building of the *Sisters of Zion* (Pl. 82). An arch crosses the street here, called the *Ecce Homo Arch*, or *Arch of Pilate*, marking the spot where the Roman governor is said to have uttered the words: 'Behold the man!' (St. John xix. 5). The arch, which has been shown since the 15th century, is probably a Roman triumphal arch, but has been frequently remodelled. The N. pier has been built into the wall of the house of the Sisters of Zion; a smaller arch adjoining it on the N. now forms the choir of the *Church* of the Sisters of Zion. This church is partly built into the rock. The interior is simple; the capitals of the columns are gilded. In the vaults under the church we may trace the Roman pavement to the full breadth of the larger arch. Under the convent have been discovered several deep rocky passages and vaults running in the direction of the Ḥaram. — Opposite the church, on the left side of the street, is situated a small mosque and a monastery of Indian dervishes; in the outer wall of the monastery is a niche, said to be connected with the Virgin Mary.

We may now descend the street to the point where it is joined by that from the Damascus Gate, and here we see a trace of the depression of what was formerly the Tyropœon valley (p. 22). To the right is situated the *Austrian Pilgrims' Hospice*. Opposite, on the left, on the site of the former baths of the sultan, are the Hospice of the United Armenians and their church of Notre Dame du Spasme (ancient mosaic pavement). Close by is a broken column, forming the *third* station, near which Christ is said to have sunk under the weight of the cross (an event formerly located at a different spot). The Via Dolorosa runs hence a little to the S. To the right, about halfway, before a lane diverges to the left (E.), is situated the traditional *House of the Poor Man* (Lazarus), beyond which, opposite this lane, is the *fourth* station (tablet on a house), where Christ is said to have met his mother. At the next street coming from the right the Via Dolorosa again turns to the W., and now joins the *Ṭarîḳ el-Alâm*, or route of suffering, properly so called. A little to the S. of the corner to the left is shown the picturesque mediæval *House of Dives* (the rich man), of which there is no mention before the 15th cent. The house is built of stones of various colours and possesses a small balcony. Here is the *fifth* station, where Simon of Cyrene took the cross from Christ. A stone built into the next house to the left has a depression in it

said to have been caused by the hand of Christ. We now ascend the street for about 100 paces, and, near an archway, we come to the *sixth* station. To the left is the *House (and Tomb) of St. Veronica* (chapel of the United Greeks, recently restored; below is an ancient crypt). Veronica is said to have wiped off the sweat from the Saviour's brow at this spot, whereupon his visage remained imprinted on her handkerchief.

Before passing through the vaulting into the *Sûk es-Sem'âni* we see to the left a house against which Christ is said to have leaned, or near which he fell a second time. Where the street crosses the lane from the Damascus Gate is the *seventh* station, called the *Porta Judiciaria*, through which Christ is said to have left the town. Close by is a modern chapel containing an ancient column, said to be connected with the Gate of Justice. Passing the entrance of the *Hospice of St. John*, we observe about thirty paces farther a hole in a stone of the Greek monastery of *St. Caralombos* (Pl. 61) to the left. This is the *eighth* station, where Christ is said to have addressed the women who accompanied him. The Via Dolorosa ends here. In former times it was probably continued further southwards. The *ninth* station is in front of the Coptic monastery (p. 72), where Christ is said to have again sunk under the weight of the cross (which was really borne by Simon of Cyrene). The five last stations are in the Church of the Sepulchre: the *tenth* is by a ring of stone in the pavement of the Golgotha chapel of the Latins (p. 70), where Christ is said to have been undressed; the *eleventh*, where he was nailed to the cross, is in front of the altar (p. 70); the *twelfth*, that of the raising of the cross, is in the adjacent Greek chapel of that name (p. 69); the *thirteenth*, where he was taken down from the cross, is at an altar between the 11th and 12th stations; and, lastly, the *fourteenth* is by the Holy Sepulchre (p. 64). — The various records of pilgrimages show that the spots to which these traditions attach have frequently been changed.

III. **Christian Street, Old Bazaar, Jewish Quarter.** — Leaving the Church of the Sepulchre, and ascending the steps towards the W., we pass under a vaulting into the so-called **Street of the Christians** *(Ḥâret en-Naṣâra)*, one of the principal bazaar-streets of Jerusalem. The shops here are somewhat more in the European style than in the other streets. This is the favourite resort of the pilgrims. On the W. side of the street is the **Greek Monastery** (Pl. 57), called *Dêr er-Rûm el-Kebîr*, the 'great' monastery or Patriarcheion, entered from the *Ḥâret Dêr er-Rûm* on the N. side. It is a building of considerable extent and an interesting example of Jerusalem architecture, and is first mentioned in 1400 as the monastery of St. Thecla. Since 1845 it has been the residence of the Greek patriarch. It contains five churches, of which three are parochial. The principal church is that of St. Thecla, which is unfortunately overladen with decoration. To the E. of it are the churches of Constantine and Helena, contiguous

to the Church of the Sepulchre. The monastery also accommodates travellers. It is famed for its valuable library and fine MSS.

About halfway down the Christian Street there is a large Arabian café on the right, whence we obtain the best survey of the so-called **Patriarch's Pool** (Pl. D, 4). By the side of the café is a tavern. The pool is an artificial reservoir, 80 yds. long (N. to S.) and 48 yds. wide. The bottom, which is rocky, and partly covered with small stones, lies 10 ft. below the level of the Christian Street. On the W. side part of the rock has been removed, in order that a level surface might be obtained. In summer the reservoir is either empty or contains a little muddy water only. It is supplied from the Mâmilla pool (p. 81), and the water is chiefly used for filling the large '*Bath of the Patriarch*' (Pl. 34), at the S.E. end of the Christian Street, whence the name, 'pool of the patriarch's bath' *(Birket Ḥammâm el-Baṭrak)*. On the N. it is bounded by the so-called *Coptic Khân* (Pl. k). This reservoir formerly extended farther to the N., as far as a wall which has been found under the Coptic Khân. Its construction is ascribed to King Hezekiah, after whom it is sometimes called the *Pool of Hezekiah*, but it is difficult now to ascertain whether there is any foundation for the tradition. Josephus calls it *Amygdalon*, or the 'tower-pool'.

On reaching the S. end of the Christian Street we perceive at the corner of a street to the left the *Greek Monastery of St. John* (Pl. 66), which sometimes accommodates as many as 500 pilgrims at Easter. We now descend the *Ḥâret el-Bizâr*, or '*David Street*', to the left, which forms the corn-market, as we see by the large heaps of grain and baskets of seed in every direction.

Proceeding in the David Street farther towards the E., a few paces bring us to the **Old Bazaar** (Pl. E, 4), consisting of three covered streets running from S. to N. and intersected by several transverse lanes. The bazaar is very inferior to those of Cairo and Damascus, and presents no features of special interest, as Jerusalem possesses neither manufactories nor wholesale trade worthy of mention. There are accordingly but few large khâns here; the largest is situated to the E. of the bazaar.

The prolongation of the E. bazaar street leads towards the S. to the **Jewish Quarter** (Pl. E, 5), a dirty street with brokers' stalls, shops for the sale of tin-ware manufactured by the Jews, and several uninviting wine-houses. Near the end of the street we turn to the left and reach the *Synagogues* (Pl. S), none of which are interesting.

IV. **Castle of Goliath, Citadel, etc.** — From the point where the Christian Street joins the David Street (see above), we follow the latter westwards, towards the Jaffa Gate. To the right is the *New Bazaar* (Pl. 4), a large stone building with shops fitted up on the European plan. A road along the E. side of the bazaar leads past the *Greek Hospital*, on the left (Pl. 47), to the *Casa Nuova*.

The road to the W. from the Bazaar leads to the *Latin Patriarchate* (Pl. 91). The church was built from the designs of the Patriarch Valerga (p. 34) and, with the surrounding corridors, is worthy of inspection. The patriarchate contains an extensive library. — On the territory of the patriarchate, in the N.W. corner of the city, the Frères de la Doctrine Chrétienne have erected a large school, the roof of which affords a fine view. In the interior of this building are still seen the remains of the so-called **Castle of Goliath** (*Ḳaṣr Jâlûd*, Pl. 32). The oldest relics of the castle consist (in the S. part) of the substruction of a massive square tower (perhaps the '*Psephinus*' of Josephus); four courses of large smooth-hewn stones are still recognisable. The centre of the building is occupied by four large pillars of huge drafted blocks. — Passing along the wall of the ground of the school, we come to the *Bâb 'Abdu'l-Ḥamîd*, opened in 1889, and usually spoken of as the '*New Gate*'.

Opposite the Jaffa Gate rises the **Citadel**, or '*Castle of David*' (Arab. *el-Ḳal'a*). The citadel (not very interesting) consists of an irregular group of towers, surrounded by a moat, the greater part of which is filled with rubbish. The substructions of the towers consist of a thick wall rising at an angle of about 45° from the bottom of the moat. The chief tower is on the N.E. side. Up to a height of 39 ft., reckoning from the bottom of the moat, the masonry consists of large drafted blocks, with rough surfaces. The form of these stones, as compared with those which have been used higher up, indicate that these foundations are ancient. The building answers the description given us of the '*Phasaël Tower*' of Herod's palace (p. 25). Josephus (Bell. Jud. v. 4, 3) states that this tower had a massive substructure of large blocks and measured 40 ells in every direction. Leaving out of account the present superstructure and reckoning in the 3 (?) courses of stones hidden in the ground, the present tower is 65 ft. high, 19 yds. broad, and 23 yds. long, which approximately agrees with the 40 ells. The blocks are built up without mortar, in such a way that the upper block always lies crosswise on the lower. The whole of the ancient tower is of massive construction (except a small passage on the W. side), and the finest example of the ancient wall-towers of Jerusalem, whose substructures consisted of a solid cube of rock or wall. There is still a reservoir for water in the interior of the tower. — Titus left this tower standing when he destroyed the city. When Jerusalem was taken by the Franks this castle was the last place to yield. Even at that period it was called the 'Castle of David', from the tradition that this monarch once had his palace here. In its present form the citadel dates from the beginning of the 14th, and its restoration from the 16th century.

To the S. of the castle is a barrack, and to the E. are the *Palestine Bank* (p. 19), *Christ Church* (Pl. 25), a boys' school, and other buildings belonging to the English Jewish mission.

Farther to the S. lies the **Armenian Quarter.** To the right, skirting the city-wall, stretches the large garden of the *Armenian Monastery*, with its fine trees and pretty view into the valley. The extensive buildings of the monastery opposite, to the left, are said to have accommodation for several thousand pilgrims. The palace of the patriarch is one of the handsomest modern buildings in Jerusalem. The *Church of St. James* is well worth a visit. The nave and aisles, of equal height, are separated by elegant pillars; the dome is formed by intersecting semicircular arches. The walls are lined with porcelain tiles to the height of 6 ft., above which they are covered with pictures. The W. aisle contains the chief sanctuary, *viz.* the prison in which James the Great was beheaded (Acts xv. 2). The monastery includes a printing-office, a seminary, a large hospice for pilgrims, schools for boys and girls, and a small museum. A little farther to the S. is the Armenian nunnery of *Dêr ez-Zêtûn*, the interesting old church of which is regarded by the Armenians as the house of Annas, the father-in-law of Caiaphas.

V. **The Jaffa Suburb.** The space in front of the *Jaffa Gate* is generally enlivened by processions of arriving and departing pilgrims. The muleteers and horse-owners, Arab saddlers and farriers are generally posted outside the Jaffa Gate, and European shops have been built along each side of the road. On Friday and Sunday, the scene is especially lively, the Jaffa road being the favourite promenade of the natives.

The highroad to Bethlehem (p. 117) descends to the left just outside the gate into the Valley of Hinnom. A second road, which strikes off to the left after a few minutes, brings us in 5 min. to the —

Mâmilla Pool. — The Mâmilla Pool is frequently identified with the 'upper pool' of the O. T.; but the reference in Is. vii. 3 seems to locate the latter to the N. of the city, while 2 Kings xviii. 17 and Is. xxxvi. 2 suggest that it was in the immediate vicinity of the town-wall. Another theory, equally uncertain, identifies the Mâmilla Pool with the '*Serpent's Pool*' mentioned by Josephus, up to which Titus caused the ground to be levelled, in order to facilitate his operations against the city. The name 'Mâmilla' has not been explained.

The Mâmilla Pool is situated in the middle of a Muslim burial-ground at the beginning of the valley of Hinnom. It is from E. to W. 97 yds. long, and from N. to S. 64 yds. wide, and 19 ft. in depth. In the S. corner are traces of steps. It is partly hewn in the rock, but the sides are also lined with masonry. On the S. and W. sides are buttresses. In winter it is filled with rain-water, but it is empty in summer and autumn. The outlet begins in the middle of the E. side and runs thence in windings towards the town, which it enters a little to the N. of the Jaffa Gate, discharging its water into the Patriarch's Pool (p. 79).

The Jaffa road itself first skirts the town wall, which is concealed by houses. On the right are the *Turkish Post and Telegraph Office* (Pl. B, C, 4) and the branch of the *Crédit Lyonnais*. Opposite the N.W. angle of the wall is a *Police Station*, occupying the site of the former 'First Watch-tower' (p. 18). Two roads diverge here from

the Jaffa road. The carriage-road skirting the town-wall to the N.E. leads past the (5 min.) Damascus Gate into the Kidron Valley (p. 94). If we take this road we have on our left the French *Hospital of St. Louis*, then a large French hospice for pilgrims, with the Augustinian church; on our right is the road to the *New Gate;* between the road and the town-wall are a few small houses and the convent of the *Soeurs Réparatrices.*

The second of the roads mentioned above leads direct to the N., between the Hôtel d'Europe on the left and the French hospital on the right, and along the E. wall of the Russian Buildings (see below), to *St. Paul's Church*, to the Rothschild girls' school, and farther on to the Tombs of the Judges (p. 107).

We proceed along the Jaffa road, past the Hôtel d'Europe on the right, and arrive at the large walled quadrangle of the **Russian Buildings** (on the right), which we may enter on the S. side. Immediately opposite the entrance are the *French Consulate* (Pl. A, B, 2), on the right, and the *Public Garden*, on the left. The first of the Russian buildings on the left is the hospital with the druggist's store; beyond it, the so-called Mission-house with the dwellings of the priests and rooms for wealthier pilgrims. To the right is the *Russian Consulate* (Pl. 17). In the centre of the court stands the handsome *Cathedral;* to the N. of it is the hospice for male pilgrims, to the E. that for female pilgrims. The church is spacious and richly decorated in the interior. Divine service generally takes place about 5 p.m. (best viewed from the gallery; good music). In the open space in front of the church lies a gigantic column (40 ft. by 5 ft.), cut out of the solid rock but, owing to a fracture, never completely severed from its bed. It is surrounded by a railing.

We leave the Russian Buildings by the gate in the N. wall. The large corner house on the left is the new hospice for pilgrims erected by the *Russian Palestine Society;* opposite and to the N.E. is the *German School.* The road on the right leads to St. Paul's Church (see above). We regain the Jaffa Road, by the road on the left skirting the N. wall of the Russian Buildings. Here a road exactly opposite the N.W. corner of the Russian Buildings leads southwards to the large buildings of the *German Catholic Hospice.* On an eminence, at a little distance from the Jaffa road, we observe Ratisbonne's *St. Peter's School* for Arab boys. To the right, and nearer the Jaffa road, rises the *Talitha Cumi* (Mark v. 41: 'Damsel, I say unto thee, Arise!'), an orphanage for girls founded by the Rhenish-Westphalian deaconesses. In this well-organised building about a hundred Arab girls are educated. A similar establishment, at the back of the Russian buildings, towards the N., is Schneller's *Syrian Orphanage* for boys. — Farther from the town along the Jaffa road, we have on the left a number of newly established Jewish colonies, on the right the *Austrian Consulate*, then the *Town Hospital*, opposite which is a military station.

Returning to the town we take the road to the left by the Austrian Consulate. To the left are the girls' school and the new hospital of the *English Mission to the Jews;* to the right are the *Jerusalem Hotel*, the *German Consulate*, and the *German Hospital*. Farther on, to the left, we observe the School of the French sisters, then (a little back from the road) the *British Consulate*, the residence of Dr. Schick, the architect, and the *Abyssinian Church*. On the right again are the Russian home for women, the Rothschild girls' school, the *Marienstift* (p. 35), and the new *Rothschild Hospital*, behind it the German Jewish boys' school and orphanage. Here two roads meet: the one to the right leads past the German school and the Russsian hospice for pilgrims (p. 82) to the N. gate of the Russian buildings; or we may take the road to the left past the *American Consulate* and the Rothschild girls' school, then cross the road from the Jaffa Gate to En-Nebi Samwîl (p. 114), and, passing through Jewish colonies, reach the Damascus Gate.

VI. **The so-called Zion Suburb.** — Immediately outside the Jaffa Gate we turn to the left and skirt the wall as far as its S.W. corner. About 220 yds. to the S. of this point is Bishop Gobat's *English School* (Pl. 29), where Arab orphans and other children are educated. The school also contains a seminary for teachers. Beyond it are a garden and the English and German Protestant burial-ground. Near the school an escarpment of the rock has been laid bare, on which the S. town-wall formerly stood. The slope of the rock is visible to the N. of the school (E. of the Greek-Catholic cemetery). There is a square cistern in the corner. The S. side of the cemetery, towards the school, is surrounded by a wall of ancient material. The rock projects here; and there was no doubt once a tower on the cube of rock now occupied by the dining room of the school. Beyond are cisterns. In front of the tower the escarpment runs about 16 yds. towards the W. In the angle are remains of a square trough and mangers cut in the rock. The escarpment continues eastwards, towards the Protestant cemetery; on the right a tower projects. Farther on, we come to the remains of a third tower, N.E. of the cemetery; here there are 36 steps, each 1 ft. high, cut in the rock, and a reservoir for water.

Our best route from the bishop's school to the **Cœnaculum** is to ascend to the S.W. corner of the town-wall, and there turn to the right. The Cœnaculum lies in the midst of a congeries of buildings called by the Muslims *Nebi Dâûd* ('prophet David'). The gate is on the N. side. It formerly belonged to the Christians, but is now in possession of the Muslims. The *Chamber of the Last Supper*, or *Coenaculum*, is shown here. A Muslim custodian (fee 3-6 pi.) conducts the visitor to a room on the first floor, divided into two parts by two columns in the middle, and formerly part of a Christian church. Half-pillars with quaint capitals are built into the walls. The ceiling consists of pointed vaulting of the 14th century. Under

the centre window is a niche for prayer. A stone in the N. wall marks the Lord's seat. In the S.W. corner of the room a staircase descends to a lower room (no admission) in the middle of which is shown the place where the table *(supra)* of the Lord is said to have stood. In the S.E. angle 6 steps lead into a room, in which the visitor sees a long, covered, modern coffin, said to be a copy of the genuine *Sarcophagus of David*, which is alleged still to exist in subterranean vaults below this spot.

The church on Zion is mentioned as early as the 4th cent., before the erection of the Church of the Sepulchre. In the time of Helena a '*Church of the Apostles*' stood on the supposed scene of the Descent of the Holy Ghost, which was probably this spot. The 'column of scourging' (p. 66) was also probably here. It was not till the 7th cent. that tradition combined the scene of the Last Supper with that of the Descent of the Holy Ghost. The scene of the Virgin's death was also at a later period transferred hither. In the time of the Franks the church was called the *Church of Zion*, or *Church of St. Mary*. The church of the Crusaders consisted of two stories. The lower had three apses, an altar on the spot where Mary died, and another on the spot where Jesus appeared 'in Galilee'. The washing of the apostles' feet was also said to have taken place here, while the upper story was considered the scene of the Last Supper. Connected with the church of Zion there was an Augustinian abbey. In 1333 the Franciscans established themselves here, and from them the building received its present form. Attached to the monastery was a large hospital, erected in 1354 by a Florentine lady, and committed to the care of the brethren. To this day the superior of the Franciscans is called the 'Guardian of Mount Zion'. For centuries the Muslims did their utmost to gain possession of these buildings, and as early as 1479 they forbade pilgrims to visit the scene of the Descent of the Holy Ghost, as they themselves revered the tombs of David and Solomon on the same spot. In 1547 they at length succeeded in depriving the Franciscans of all their possessions, and for the next three centuries Christians had great difficulty in obtaining access to the place. The *Tomb of David* formed one of the holy places in the church of Zion so far back as the Crusaders' period, and it is possible that ancient tombs still exist beneath the building; what is now shown, however, is hardly worth visiting. As David and his descendants were buried in 'the city of David' (1 Kings ii. 10, etc.), the expression was once thought to mean Bethlehem, and their tombs were accordingly shown near that town from the 3rd to the 6th century. The evangelists, however, who were doubtless aware of the site of David's tomb, appear to place it in Jerusalem (Acts ii. 29), where by this time Hyrcanus and Herod had robbed the tombs of all their precious contents. According to Nehemiah, iii. 16 and Ezekiel xliii. 7, we are justified in seeking for the tombs of the kings on the Temple mount, above the pool of Siloam.

Approaching the town from the Coenaculum towards the N., we soon reach a bifurcation of the road. The edifice forming the corner is the *Armenian Monastery of Mount Zion*, or, according to the legend, the *House of Caiaphas* (Pl. 55), called by the Arabs *Ḥabs el-Mesîḥ*, or prison of Christ. The tombs of the Armenian patriarchs of Jerusalem in the quadrangle should be noticed. The small church has an altar containing the 'angel's stone', with which the holy sepulchre is said to have been closed, and which the pilgrims kiss. A door to the S. leads into a chamber styled the prison of Christ. The spot where Peter denied Christ, and the court where the cock crew, are also shown.

The 'angel's stone' is not heard of till the 14th cent., since which period it has been differently described and probably renewed. The legend

Tombs of the Judges
Rock Tombs
W a d i e l
English Agric. Settlement
Syrian Orphanage
Tombs
Jewish Colonies
Mound of Ashes
Jewish Colonies
Jewish Colonies
Town Hospital
Jewish Colonies
Dominican
Watch Tower
Austrian Consulate
Jewish Colonies
Jewish Colonies
Hospital
Jewish Colonies
Russian Buildings
Russian Buildings
Damascus Gate
Cavern
Father Ratisbonne's School
Mohammedan Cemetery
Birket Mamilla
Bâb el-Khalil (Yafa Gate)
Kala
Bakery
St George's Chapel
Tombs of Herod
Sir M. Montefiore's Jewish Colony
Dêr el-Musallabeh (Greek Monastery of the Cross)
Greek Settlement
Lepers' Hospital
R. Station
Temple Colony
Dêr Abu Tôr
W. el-Werd

ENVIRONS
OF
JERUSALEM
1 : 25.000
0 200 400 600 800
Yards
0 200 400 600 800
Mètres
Abbreviations :
J.A. - Tombs of Jehoshaphat and Absalom.
J.Z. - Tombs of St. James and Zechariah.
C. - Cistern. T. - Tomb. R. - Ruin.
W.M. - Windmill.
S C O P U S
English House
Cavern
Caverns
Khabet el-Surrân
Mount of Olives
(Jebel et-Tûr)
Quarry
Herm esh-Sheikh
Burj Laklak
Tent Gallilei
Catacombs
Greek Chapel of the Ascension
Kefr et-Tûr
Mohamm. Saint's Tomb
View Tower
Tomb of the Virgin
Latin & Armenian Convent
Russian Buildings
Carmelite Monastery
(Latin Buildings)
Bethphage
Tombs of the Prophets
Pools
New Slaughter House
Quarries
El-Azarîyeh
(Bethany)
Jericho
Kefr Silwân
Jebel
Batn el-Hawâ
Caverns
Wâdi Der es-Senneh
Wâdi en-Nâr (Er-Râhib)
(Kidron Valley)
Fountain of the Virgin
Pool of Siloah
Jewish Burning Ground
Aceldama
Bir Eyyub (Job's Well)
EN ROGEL
Nebi Dâud
(Zion Gate)
Bâb el-Mogharbeh
(Dung Gate)
St. Mary's Well
Omar's Mosque
Haram esh-Sherif
Bâb Sitti Maryam
(St. Stephen's Gate)
Bâb el-Asbât
Bâb el-Mathâra
Bâb el-Jedîd
Bâb el-Zahireh
(Gate of Herod)
French Ch. of St. Anne
Quarter
Jews' Qu.
Mosque
Wâdi Sitti Maryam
Wâdi
Z
Kings
Jebel
Batn el-Hawâ
Kefr
Silwân
Nebi Dâud
Pool of Siloah
Aceldama
Wâdi Der es-Senneh
El-Azarîyeh
Jericho
Caverns
Abu Dis
Wâdi en-Nâr (Er-Râhib)
(Kidron Valley)
Engraved & printed by Wagner & Debes, Leipzig

as to the scene of the denial dates from the second half of the 15th century. The tradition regarding the house of Caiaphas also fluctuates. One author in 333 informs us that the house then stood between Siloam and Zion. The 'prison of Christ' was then for a time transferred by tradition to the prætorium (p. 76), as perhaps the prætorium of the Crusaders stood here. At the beginning of the 14th cent. the prison of Christ in the church of the Redeemer was shown as the house of Caiaphas; but since the beginning of the 15th cent. this spot has been permanently fixed upon as its site. The Armenians have long possessed the place.

A few paces to the N. we reach the **Gate of Zion** (Arab. *Bâb en-Nebi Dâûd*, gate of the prophet David), situated in a tower of the town-wall. According to the inscription it was built in 947 (1540-41). A stone built into the E. side-wall of the gateway bears a Latin inscription of the time of Trajan and originally belonged to a monument in honour of Jupiter Serapis. From the top of the battlements we may enjoy a fine view of the hills beyond Jordan. — Within the gate we turn either to the left, past the Armenian monastery (p. 81), to the Jaffa Gate, or to the right, as far as the open space and thence to the N. into the Jewish street and the bazaar (p. 79).

5. Environs of Jerusalem.

1. The Mount of Olives.

The view of the valley of the Jordan is finest in the evening, but Jerusalem (from the Mount of Olives) is best seen in the light of the rising sun. The hill should therefore certainly be visited twice, especially as an interesting walk to the S. as well as to the N. can be taken.

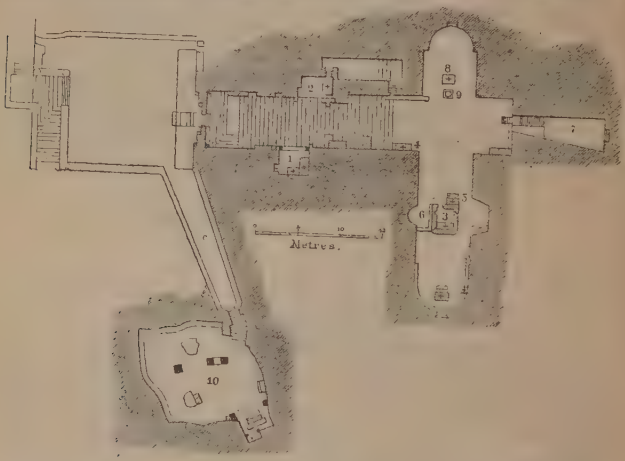
A carriage-road leads from the Damascus Gate into the valley of the Kidron. We, however, start from *St. Stephen's Gate* (p. 75), outside of which we perceive, to the right (S.), the wall of the Temple, with Muslim graves in front of it. Ascending a few paces to the left, we observe a small pond, 31 yds. long, 25 yds. wide, and 13 ft. deep, in the corners of which are remains of stairs. At a niche in the S.W. corner the water is drawn off into a channel for the supply of the *Bath of Our Lady Mary (Hammâm Sitti Maryam)*, whence the reservoir is called *Birket Sitti Maryam*. The style of the construction points to a comparatively modern, or perhaps mediæval origin. The pond is sometimes called *Birket el-Asbât*, '*Dragon Pool*', and '*Hezekiah's Pool*', names for which there is no authority. The road forms an angle to the N.E.; the footpath to the right is a steep and stony short-cut. At the point where the routes re-unite, there is a rock where the stoning of St. Stephen is said to have taken place. In 5 min. more we reach the bottom of the valley, which we cross by the *upper bridge*. (For the valley of the Kidron see p. 94.)

To the left of the road, beyond the bridge, is the chapel of the **Tomb of the Virgin,** where, according to the legend, she was interred by the apostles, and where she lay until her 'assumption'.

The story that a church was founded here by the Empress Helena is quite unfounded. It is, however, ascertained that a church stood over the traditional tomb early in the 5th century. This was destroyed by

the Persians, but 'Omar found that a 'church of Gethsemane' had again sprung up. We are informed that, at a later period, the church consisted of an upper and an underground story. The Crusaders found nothing but ruins here. The church was then rebuilt by Milicent (d. 1161), daughter of Baldwin II., and wife of Fulke of Anjou, fourth king of Jerusalem. At that period there was also a monastery in the vicinity. This church of the 12th cent. is still in tolerable preservation. It has frequently changed hands, but now belongs to the Greeks, the Latins having a slight share in the proprietorship.

A flight of steps descends to the space in front of the church. The only part of the church above ground is a porch. The prin-



1. Tomb of Mary's Parents. 2. Joseph's Tomb. 3. Sarcophagus of Mary. 4. Altar of the Greeks. 5. Altar of the Armenians. 6. Prayer Recess of the Muslims. 7. Vaults. 8. Altar of the Abyssinians. 9. Cistern. 10. Cavern of the Agony.

cipal façade is on the S. side, which is flanked by two flying buttresses, and in the middle has a portal with a beautiful pointed arch, into which a wall with a small door has been built. The arches rest on four marble columns. Visitors knock when the iron gate is closed. A handsome flight of 47 marble steps, which is more than 19 ft. broad at the top, descends immediately within the portal to a depth of 35 ft. below the space in front of the church. In descending we first observe a walled-up door to the right. This formerly led to a cavern, supposed to have been the scene of Our Lord's 'bloody sweat' ('Antrum Agoniæ'), or perhaps to the tomb of Milicent, as the old descriptions appear to indicate. Then, about halfway down, there are two side-chapels. That on the right (Pl. 1) contains two altars and the tombs of Joachim and Anna, the parents of the Virgin.

The transference of these tombs hither from the church of St. Anne seems to have taken place in the 15th cent., but the traditions regarding them have since been frequently varied (comp. p. 76). The chapel to the left (Pl. 2) contains an altar over the tomb of Joseph. The subterranean church is 31 yds. long, from E. to W., and 6½ yds. wide. The E. wing, which is much longer than the W., has a window above. The church is lighted by numerous lamps. In the centre of the E. wing is the so-called *Sarcophagus of Mary* (Pl. 3), a lofty sarcophagus in a small square chapel, resembling that in the Church of the Sepulchre. Here, too, a rock-tomb is said once to have existed. There are several other altars in the church. On the E. side is the altar of the Greeks (Pl. 4), on the N. that of the Armenians (Pl. 5). To the S. of the tomb is a prayer recess of the Muslims (Pl. 6), who for a time had a joint right to the sanctuary. 'Omar himself is said once to have prayed here, in '*Jezmânîyeh*' (Gethsemane). Opposite the stairs, to the N., are vaults of little importance (Pl. 7). The W. wing contains an altar of the Abyssinians (Pl. 8), in front of which is a cistern (Pl. 9) with fairly good water, considered by the Greeks and Armenians to be a specific against various diseases.

On our return to the upper forecourt we observe to the left (E.) a passage (Pl. c) leading to a cavern, the entrance to which is closed by a small door mounted with iron. A descent of six steps leads us into the so-called *Cavern of the Agony* ('Antrum Agoniæ', Pl. 10), about 18 yds. long, 9½ yds. broad, and 12 ft. high, and lighted by a small opening above. This is a genuine grotto in the solid rock, although whitewashed at places. The ceiling, on which, particularly towards the E., there are still traces of old frescoes, is borne partly by natural pillars, and partly by masonry. The cavern contains three altars belonging to different confessions, and several broad stone benches. The hole in the ceiling would appear to indicate that the grotto was originally a cistern or an oil-press.

A few paces from the Tomb of the Virgin, towards the S., on the opposite side of the road leading to the Mt. of Olives, is situated the **Garden of Gethsemane,** a word signifying 'oil-press'.

In this case, the tradition tallies with the Bible narrative. The festive crowd assembled on the occasion of the Passover would be little disposed to descend the precipitous slope of the valley, and the neighbourhood of the garden was then, as now, but little frequented. The earliest account of the place which we possess dates from the 4th century. At one time it was of greater extent and contained several churches and chapels. The scene of the arrest of Christ was pointed out in the middle ages in the *Cavern of the Agony* (see above), and the traditions regarding the various sacred places here fluctuate. The garden now belongs to the Franciscans.

The entrance is from the E. side, *i.e.* the side next the Mt. of Olives. A rock immediately to the E. of this door marks the spot where Peter, James, and John slept (Mark xiv. 32 f.). Some ten or twelve paces to the S. of this spot, and still outside the garden-wall, the fragment of a column indicates the traditional place where Judas betrayed Jesus with a kiss, an event which was

formerly said to have happened in the grotto. — The present Garden of Gethsemane is in the shape of an irregular quadrangle, the diameter of which is about 70 paces. On the inside of the walls are pictures of the 14 stations. The garden contains eight venerable olive-trees, which are said to date from the time of Christ; their trunks have split with age and are shored up with stones. The monk who acts as guide presents the visitor with a bouquet of roses, pinks, and other flowers, as a memento of the place, and expects 3-6 pi. for the maintenance of the garden. The olive-oil yielded by the trees of the garden is sold at a high price, and rosaries are made from the olive-stones.

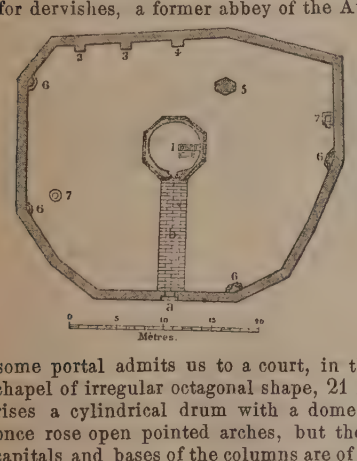
Farther up the Mt. of Olives is the Greek garden of Gethsemane, with the *Church of St. Mary Magdalen*, built in the Russian style, with 7 tapering domes, erected in 1888 by the Russian Emperor.

Three roads lead from the garden of Gethsemane to the Mt. of Olives, one of which starts from the S. E. and another from the N.E. corner, the latter soon again dividing. At this point, about thirty paces from the garden, there is situated, on the right, a light grey rock, which has been pointed out since the 14th cent. as the place where the Virgin on her assumption dropped her girdle into the hands of St. Thomas. Close by is a small Russian hospice. Several Christian graves were discovered here, one of which yielded a silver coin of King Baldwin. — The central path, which soon diverges to the right, is the steepest. About halfway up, a ruin on the left has been shown since the 14th cent. as the spot where 'when he was come near, he beheld the city, and wept over it' (Luke xix. 41). The spot commands a beautiful view of the city. Even the Muslims once regarded the scene of the *Weeping of Christ* as holy, and a mosque stood here in the 17th century; at present the Franciscans have built a chapel here. — The top of the Mt. of Olives is reached from Gethsemane in $^1/_4$ hr.

The **Mt. of Olives** *(Mons Oliveti*, Arab. *Jebel et-Tûr)*, or *Mt. of Light*, as it is sometimes called, runs parallel with the Temple hill, but is somewhat higher. It consists of several different strata of chalky limestone, over which there are newer formations at places. The Mt. of Olives, in its broadest sense, includes the Mt. of Offence (p. 96), to the S., and to the N. an eminence sometimes erroneously designated as Scopus. The Mt. of Olives proper is divided into four eminences by low depressions. The highest point, to the N. ('Viri Galilæi', p. 93), is 2723 ft. above the sea-level. The slopes are cultivated, but the vegetation is not luxuriant. The principal trees are the olive, fig, and carob, and here and there are a few apricot, terebinth, and hawthorn trees. The paths are stony, and the afternoon sun very hot. — On the W. side of the two central summits lies *Kafr et-Tûr*, which is mentioned for the first time in the 15th cent. and now consists of poor stone cottages, whose inhabitants are sometimes importunate.

a. **The Chapel of the Ascension.** — History. The tradition which makes the Mt. of Olives the scene of the Ascension is contradicted by the passage in St. Luke — 'he led them out as far as to Bethany' (xxiv. 50); moreover, the summit of the mount was at that period covered with buildings. As early as 315, however, the top of this hill was pointed out as the scene of that event, Constantine erected a basilica here, but without a roof, and the footprints of Christ were pointed out on the ground. About the year 600 many monasteries stood on the mount. In the 7th cent. there was a small round church here, which had been built by Modestus, but was destroyed in the 11th century. The Crusaders are said to have erected 'only a small tower with columns, in the centre of a court paved with marble; and the principal altar stood on the rock within'. In 1130 a large church rose on this spot, having in the centre a broad depression marking the scene of the Ascension, below which was a chapel. After the time of Saladin we find the chapel enclosed by an octagonal wall. In the 16th cent. the church was completely destroyed. In 1617 the interior of the chapel was restored by the Muslims in the original style, and in 1834-35 the building was re-erected on the former ground-plan.

The Chapel of the Ascension stands by the side of a monastery for dervishes, a former abbey of the Augustinian monks. A hand-



a. Entrance.
b. Paved Path.
1. Chapel of the Ascension.
2. Prayer Recess of the Armenians.
3. Recess of the Copts.
4. Recess of the Syrians.
5. Recess of the Greeks.
6. Remains of Columns.
7. Cisterns.

some portal admits us to a court, in the centre of which rises the chapel of irregular octagonal shape, 21 feet in diameter, over which rises a cylindrical drum with a dome. Over the corner pilasters once rose open pointed arches, but these are now built up. The capitals and bases of the columns are of white marble and have probably been brought from older buildings. In an oblong marble enclosure is shown the impression of the right foot of Christ, turned southwards. Since the time of the Frankish domination this footprint has been so variously described, that it must have been frequently renewed since then. The chapel belongs to the Muslims, who also regard it as sacred, but Christians are permitted to celebrate mass in it on certain days.

In the S.W. corner of the monastery of the dervishes is a door leading to the *Vault of St. Pelagia* (Arab. *Râhibet Bint Ḥasan*). The door opens into an anteroom, whence twelve steps descend to a tomb-chamber, now a Muslim place of prayer, and uninteresting.

The Jews place here the tomb of the prophetess *Huldah* (2 Kings xxii. 14), and the Christians the dwelling of St. Pelagia of Antioch, who did penance here for her sins in the 5th cent., and wrought miracles even after her death. The tradition as to Pelagia dates from the Crusaders' period.

b. The **Russian Buildings**, to the E. of the village, are reached by going northwards from the Chapel of the Ascension and round the N. side of the village. In the garden, which is surrounded by a high wall, we first see a handsome church, erected after the design of the old church, the remains of which were found here. To the left (N.W.) of it is a hospice for pilgrims; to the N. of the church is the large, six-storied *Belvedere Tower*, from the platform of which (214 steps) we have a magnificent *View (comp. the Panorama). Beyond the valley of the Kidron extends the spacious plateau of the Ḥarâm esh-Sherîf, where the dome of the rock and the Aḳṣa mosque present a particularly imposing sight. The spectator should observe the direction taken by the Temple hill, the higher site of the ancient Bezetha to the N. of the Temple, and the hollow of the Tyropœon, which is plainly distinguishable, though now filled with rubbish, between the Temple hill and the upper part of the town. The dome-covered roofs of the houses form a very peculiar characteristic of the town. Towards the N., beyond the olive-grove outside the Damascus Gate, is seen the upper course of the valley of the Kidron, decked with rich verdure in spring, beyond which rises the Scopus. — The view towards the E. is striking. Here, for the first time, we perceive that extraordinary and unique depression of the earth's surface which few travellers thoroughly realise. The blue waters of the Dead Sea, lying at the foot of the mountains which bound the E. horizon, and apparently not many hundred feet below us, are really no less than 3900 ft. below our present standpoint. The clearness of the atmosphere, too, is so deceptive, that the mysterious lake seems quite near, though it can only be reached after a seven hours' ride over barren, uninhabited ranges of hills. The blue mountains which rise beyond the deep chasm, reaching the same height as the Mt. of Olives, once belonged to the tribe of Reuben, and it is among these that Mt. Nebo must be sought for. To the extreme S. of that range, a small eminence crowned by the village of El Kerak (p. 178) is visible in clear weather. On the E. margin of the Dead Sea are seen two wide openings; that to the S. is the valley of the river Arnon (Môjib), and that to the N. the valley of the Zerḳâ Maʿîn. Farther N. rises the Jebel Jilʿâd (Gilead), once the possession of the tribe of Gad. Nearer to us lies the valley of Jordan (el-Ghôr), the course of the river being indicated by a green line on a whitish ground. — Towards the S.E. we see the course of the valley of the Kidron, or 'valley of fire', to the left some of the houses of Bethany, the greater part of the village being, however, concealed by the hills; high up, beyond Bethany the village of Abu Dîs. Quite near us rises the 'mountain of offence', beyond the Kidron that of 'evil counsel', and farther distant, to the

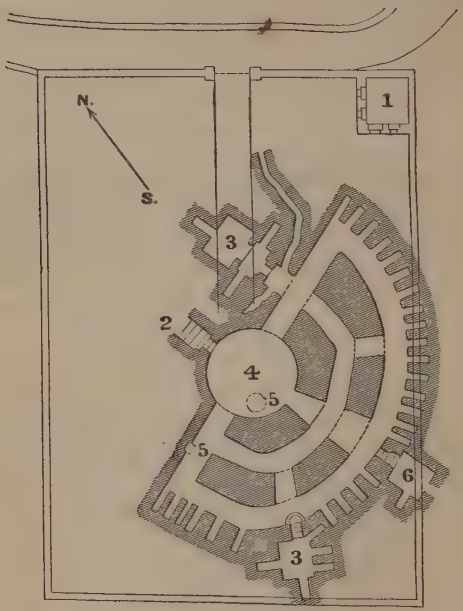
S., is the summit of the 'Frank Mountain', or Jebel el-Fureidîs, with the heights of Bethlehem and Tekoah. To the S.W., on the fringe of hills which bounds the plain of Rephaim on the S., lies the monastery of Mâr Elyâs, past which winds the road to Bethlehem. This town itself is concealed from view, but the large village of Bêt Jâlâ and several villages to the S. of Jerusalem, such as Bêt Ṣafâfâ and Esh-Sherâfât, are distinctly visible.

Eastwards, behind the church, is the house of the archimandrite. In building this house, some interesting mosaics were found, which are now preserved in one of the rooms; beneath this room is a sepulchral chamber. There are similar mosaics in the vaulted chambers and tomb discovered to the S. of the house. The mosaics contain Armenian inscriptions of the 9th and 10th centuries: all of them are relics of an Armenian monastery.

c. The **Latin Buildings** are S. of the village. (Before we come to them from the village a road to Bethany branches off on the left, see p. 93; the central of the three roads on the right leads into the valley of Kidron.) To the right behind the entrance (on the W. side) is the place where the apostles are said to have drawn up the *Creed*. The tradition regarding the creed, which was once said to have been framed in the town, was attached to this new spot in the 14th cent., and in the 15th cent. a 'Church of St. Mark' rose here. The low-lying *Church of the Creed* is situated from N. to S; it is now vaulted over, but so that the roof forms a terrace only slightly raised above the surface of the ground. At the sides are niches which once bore twelve arches, and at the N. end two pointed arches are still preserved. To the S. is the house of the superintendent, to whom application should be made for admission to the church; the chaplain's house adjoins the north wall. — Behind the Church of the Creed, to the E., is the beautiful *Church of the Lord's Prayer*, on the spot where, according to a tradition of the Crusaders' period, Christ taught his disciples the *Lord's Prayer*. Peter of Amiens preached a sermon here, and a church was then erected. In 1868 the Princess Latour d'Auvergne, relative of Napoleon III., caused a church to be erected here. Around the handsome quadrangle run covered passages containing 32 slabs, on which the Lord's Prayer is inscribed in as many different languages. On the S. side the princess has a monument with a life-size effigy erected to her memory. Adjoining the Hall of the Lord's Prayer on the E. is the church, the antechamber of which contains antiquities discovered when the foundations of the church were laid, including a leaden coffin and numerous fragments of mosaics. — To the N. of the church is a convent of Carmelite nuns.

d. To the S.W. of the Latin buildings lie the **Tombs of the Prophets,** or the *Small Labyrinth*, now Russian property. We take the road to the S. past the Latin buildings; at the point where the road takes a turn to the N.W. is the entrance. Application for admission

should be made to the custodian (Pl. 1; candle necessary). We descend a few steps (Pl. 2) and enter, through a low arch hewn out in the rock, a Rotunda (Pl. 4) lighted from above. Some passages radiate from the rotunda into the rock, and are intersected by two semicircular passages in such a manner, that large natural rocky pillars are formed, some of which are 33 yds. in circumference. The



passages are uneven and partly filled up. The wall of the outermost of these passages contains numerous shaft-tombs (p. cxi). To the N. and S.W. are two small chambers (Pl. 3); a third (Pl. 6) is unfinished. This is a very fine example of an ancient rock-tomb. The rough way in which the chambers are hewn points to a very early origin, but there is no historical authority for connecting them in any way with the prophets. That they belong to the Jewish period is proved by the form of the receptacles for the dead *(kôkîm)*. The Jews have a great veneration for these tombs. Greek inscriptions, however, are to be found in them, which show that the tombs were at least made use of afresh in Christian times.

ud Porte de Sion

S i o n Bâtiments et jardins du couvent arménien

C i t a d e l l e

beau de David

Séminaire

Eglise St Jacques des Arméniens

Synagogues des Aonkénasim

Temple protest. angl. Poselminaret Tour Hippicus Porte de J.

Ecole de filles de la mission angl. Hôpital de St Jean église grecque

ux musulmans Porte Dorée Koubbet es-Sakhra Tombeaux

é r î f (place du Temple)

a p h a t (O u â d i S i t t i - M a r i a m.)

PANORAMA D

du Mont d

Ancien Sérail (Place du Temple.) Chemin de Gethsémani

Caserne (Forteresse Antonia.)

Porte St-Etienne (Bab Sitti Mariam)

Nouveau couvent cathol. des Sœurs d

C ô

JERUSALEM.

Faubourg de N

M o n

Arbre de Judas Djébel Abou Tôr (Mont du Mauvais-Conseil) Chemin de Bethléem

Vallée de Hinnom (Ouâdi er-Rébabi) Endroit où pleura St Pierre

Porte des Ordures Hospices des Moso
Minaret des Mogrébins Achkénasim Hôpital Rothsc

Chemin de la vallée du Cédron à la porte de Sion

Mosquée el-Aḳṣa

T

Ḥarâm ech-C

Côté de la vallée du Cédron ou de J

Dessiné d'après des photographies par Toller.

d Porte de Sion

S i o n Bâtiments et jardins du couvent arménien

au de David Séminaire Eglise St Jacques des Arméniens

Synagogues des Arménasim

C i t a d e l l e

Temple protestant anglais Roseliminaret Tour Hippicus Porte de

Ecole de filles Mission anglaise Hôpital de St Jean Mar-mann

x musulmans Porte Dorée Koubbet es-Sakra Tombeaux

érîf (place du Temple)

aphat (Ouâdi Sitti-Mariam.)

PANORAMA D

du Mont

Faubourg de Nébi

M o n t

Arbre de Judas — Djébel Abou Tôr (Mt du Mauvais-Conseil) — Chemin de Bethléem — Hospices des Achkénasim — Mosquée

Vallée de Hinnom (Ouâdi er-Rébabi) — Endroit où pleura St Pierre — Porte des Ordures — Minaret des Mogrébins — Hôpital Rothschild

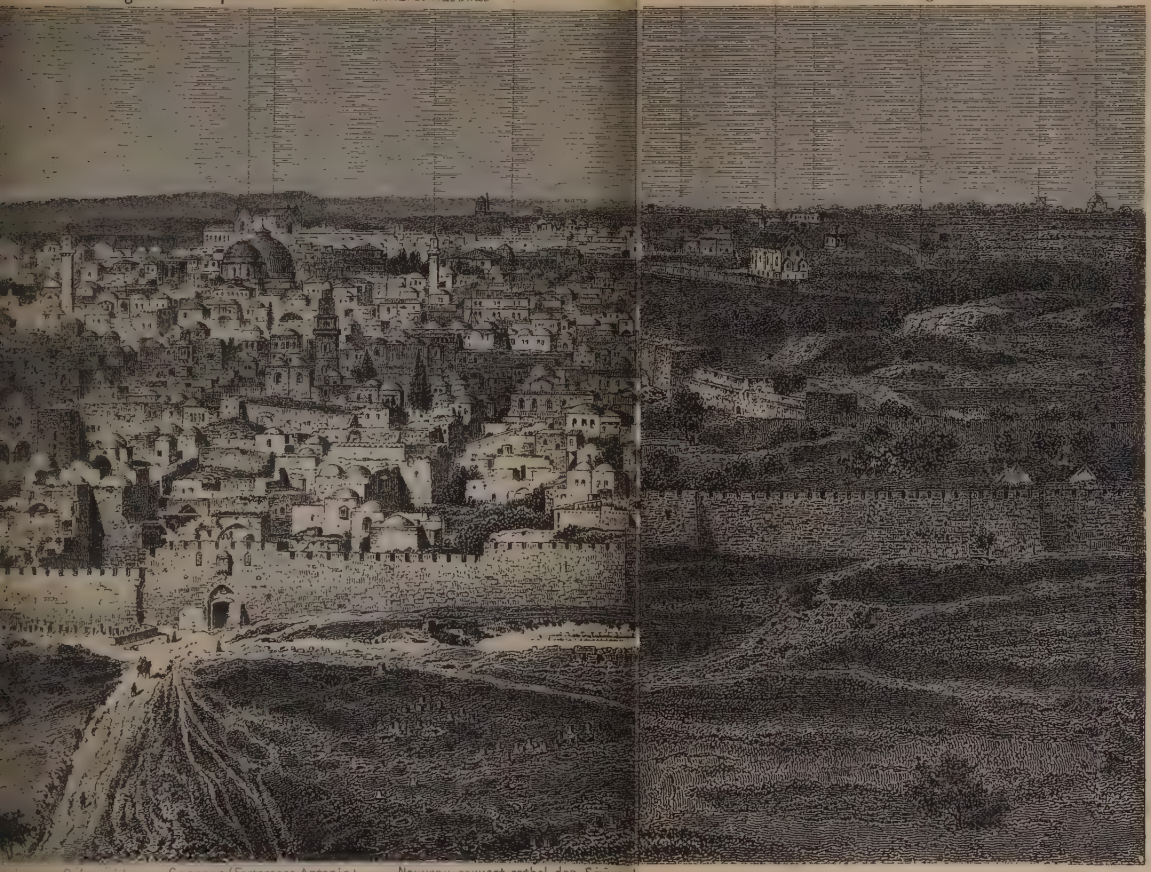
Chemin de la vallée du Cédron à la porte de Sion

Mosquée el-Aksa — Tom

Harâm ech-C

Côté de la vallée du Cédron ou de Jo

Dessiné d'après des photographies par Toller.



ERUSALEM.

Gravé par Bertrand.

s de l'église Ste-Marie-Madeleine

u de Josaphat (Ouâdi Sitti-Mariam.)

Gravé par Bertrand.

Close to the E. girdle-wall is a narrow aperture in the rock, through which we may visit a small tomb-chamber with a number of niches, discovered in 1847, at which time the bodies, covered with lime, were still lying there untouched. To the W. is another chamber, of a roundish form, roughly hewn in the rock, containing nine sunken tombs, all close together. To the E., adjacent to these, is another fine tomb-chamber.

e. The fourth (N.) summit of the Mt. of Olives, at a distance of $^1/_4$ hr. from the village *Et-Tûr*, is called **Viri Galilæi** (Arab. *Karem es-Ṣayyâd*, 'the vineyard of the hunter'). The first name it owes to the tradition that the 'men of Galilee' were addressed here on the spot marked by two broken columns by the two men in white apparel after the Ascension (Acts i. 11). This tradition was current in the 13th cent., but was not firmly established till the 16th. The passage Matth. xxvi. 32 was also interpreted to mean that Christ had appeared here. Extensive ruins once lay here, and some pilgrims even mention a village. The greater part of the area now belongs to the Greeks, who have erected a chapel, a small episcopal residence, and other buildings. Towards the S. traces of a Christian burial-ground (remains of the wall, fragments of columns, mosaic pavement with 15 graves beneath it) were discovered. Under the present E. wall of the area an extensive burial-place, consisting of Jewish and Christian rock-tombs (possibly the Peristereon of Josephus), was found. The antiquities are preserved in the bishop's house.

From this point we may either return direct to the Garden of Gethsemane or, turning to the N. and following the top of the hill, perform the circuit of the valley of the Kidron. The valley gradually expands. At the point where the hill turns towards the N.W. it is called *'Aḳabet es-Ṣûwân*. Passing Mr. Gray Hill's villa, we reach the road leading from Jerusalem to *'Anâtâ* (p. 116). The view of the town from the brink of the plateau is interesting, as its position on the top of a rocky eminence is distinctly seen, and its indented N. wall, resembling that of a mediæval fortress, its towers, and its numerous mosques and minarets appear to great advantage. — In $^1/_2$ hr. we reach the N.E. corner of the town-wall. The ancient tower here is called *Burj Laḳlaḳ* ('Stork Tower'). Ancient tombs may be seen by the large pine of *Karem esh-Shêkh*. We reach the Jericho road at the recently restored *Gate of Herod*, named by the Arabs *Bâb es-Sâhireh* (p. 31).

From the 'Anâtâ road we may cross the hills to the Nâbulus road on the W. To the E. of this road, near the spot called by the Arabs *Meshârif* ('hills'), was situated the **Scopus**, where Titus and his legions once encamped.

f. **Bethphage.** From the village *Et-Tûr* the road to the S.E. mentioned on p. 91 brings us in $^1/_2$ hr. to *Bethany* (p. 148). On this road *Bethphage* (Mark xi. 1) was situated, on the ridge of a small

hill, about 10 min. E. of the Latin buildings. At any rate the ruins found here in 1880 and a stone with frescoes (Christ's Entry into Jerusalem, Raising of Lazarus) and inscriptions show that the Crusaders believed this to be the site of Bethphage. The Franciscans have built a chapel over the stone on the ruins of a small ancient church.

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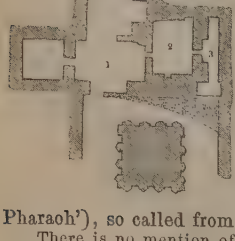
2. The Valley of the Kidron.

The *Valley of the Kidron*, now called *Wâdi Sitti Maryam*, or valley of St. Mary, bounds Jerusalem on the E. side. The floor of the valley deepens somewhat rapidly. The upper part is broad and planted with olive and almond trees, while the lower part is narrower.

As early as the time of Christ the Kidron was called the 'winter brook', and at the present day the valley is always dry above the springs which we are about to mention. By way of contrast to the mount of the Temple, this valley was regarded as unclean. The name of '*Valley of Jehoshaphat*' is of early origin, having been already applied to this valley by the venerable pilgrim of Bordeaux. The tradition that this gorge will be the scene of the last judgment (p. 52), founded on a misinterpretation of a passage in the book of Joel (iii. 2), is probably of pre-Christian origin, and has been borrowed from the Jews by Christians and Muslims alike. The Muslims accordingly bury their dead on the E. side of the Harâm, while the Jews have their cemetery on the W. side of the Mt. of Olives. At the resurrection the sides of the valley are expected to move farther apart, in order to afford sufficient room for the great assembly. — Captain Warren's excavations have ascertained that the E. slope of the Temple hill is very deeply covered with debris, and was formerly much steeper than now. The ancient bed of the brook lies about 10 yds. to the W. of the present floor of the valley, and, opposite the S.E. corner of the Temple plateau, is about 38 ft. deeper than the present channel. Contrary to expectation, no water was found, but the soil in the ancient bed of the valley was moist and slightly muddy.



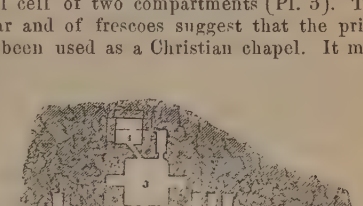
To the W. of Gethsemane a road branches off from the highroad to Jericho and leads to the right (S.W.) to the *lower bridge*. This bridge may also be reached by following the wall of the Harâm from the Gate of St. Stephen as far as the Golden Gate, and then descending into the valley to the left. The first tomb we come to, on the left of the road, is the **Tomb of Absalom** (Arab. *Tantûr Fir'aun*, 'cap of Pharaoh'), so called from 2 Sam. xviii 18.

There is no mention of the monolith before the year A.D. 333. The names assigned to this and the other monuments vary down to the 16th century. The enrichments, and particularly the Ionic capitals, indicate that the tomb dates from the Græco-Roman period; but the chamber may be older, and the decorations may have been added long after the first erection of the monument, a supposition favoured by the grotesque mixture of Greek and Egyptian styles. In memory of Absalom's disobedience, it is customary with the Jews to pelt this monument with stones.

The substructure of this strange-looking monument is a large cube, 19½ ft. square, and 21 ft. high. It is hewn out of the solid

rock and is detached on three sides, being separated from the rock by a passage 8-9 ft. wide. The E. side, however, is imbedded in rubbish. On each side of the rock-cube are four half-columns with very prominent capitals of the Ionic order, those on the W. front being best preserved. They bear, together with the corner pilasters, a frieze and architrave of the Doric order. As the surrounding rock was not high enough to admit of the whole monument being executed in a single block, a square superstructure of large stones was erected above the massive base. On this is placed a drum, terminating in a low spire which widens a little at the top like an opening flower. So far as it is visible above the rubbish, the monument is 48 ft. high. The proper entrance to the structure is imbedded in rubbish.

In the rock on the E. side, behind the Tomb of Absalom, is the **Tomb of Jehoshaphat.** The entrance is entirely choked with rubbish and surmounted by a kind of gable. The first chamber (Pl. 1) is adjoined by three others, of which that on the S. side (Pl. 2) has an additional cell of two compartments (Pl. 3). The traces of a coat of mortar and of frescoes suggest that the principal chamber has once been used as a Christian chapel. It may possibly be the chapel which enclosed the tomb of St. James in the time of the Franks.



We proceed over the hill towards the S. to the **Grotto of St. James**, which is entered by a long passage, leading to a kind of vestibule (Pl. 1). In front, towards the valley (W.), the vestibule is open for a space of 16 ft. and is borne by two Doric columns 7 ft. in height (Pl. a), adjoining which are two side-pillars incorporated with the rock. Above these runs a Doric frieze with triglyphs; over the cornice is a Hebrew inscription. We next enter an ante-chamber (Pl. 2) towards the E., and beyond it a chamber (Pl. 3) with three shaft-tombs of different lengths; beyond which we ascend by several steps to a small chamber to the N.E. (Pl. 4). To the N. of No. 2 is a chamber (Pl. 5) containing three shaft-tombs, and to the S. of it is a passage (Pl. 6) with a shelf of rock, to which steps ascend; above the shelf are four shaft-tombs. St. James is said to have lain concealed here from the taking of Jesus until the Resurrection, during which time he ate no food. This tradition, and another that he is buried on the Mt. of Olives, date from the 6th

cent., while another to the effect that this grotto is his tomb is not older than the 15th. Monkish preachers are said to have lived here for a time, but the cavern was afterwards used as a sheep-pen.

From the vestibule of the Grotto of St. James a passage (Pl. 7) leads southwards to the **Pyramid of Zacharias**, executed according to the Christians in memory of the Zacharias mentioned by St. Matthew (xxiii. 35), but according to the Jews in memory of the Zechariah of 2 Chron. xxiv. 20. The monument resembles Absalom's tomb, but is entirely hewn in the rock. This cutting in the rock is very remarkable. On the S. side are still seen the holes which probably supported the scaffolding of the masons. The monument is about $29\frac{1}{2}$ ft. high and $16\frac{1}{2}$ ft. square. The sides are adorned with Ionic columns and half-columns, and at the corners are square pillars. Above runs a bare cornice, over which rises a blunted pyramid. A great number of Hebrew names are inscribed on the monument. — All these rock-tombs were probably executed in the Græco-Roman period.

Above these monuments, to the E., the whole hill is covered with Jewish tombstones, and we pass others on our way southwards to the village of **Siloah** (Arab. *Silwân*), which we reach in 4 minutes. The village clings to the steep hill-side and, when seen from the opposite side, is not easily distinguished from the neighbouring rocks, which are of the same colour. The main street intersects the village from N. to S.; it consists of about eighty houses, and miserable as is its appearance, there are many worse in Palestine. As many of the ancient caverns of the Jewish necropolis, which was formerly here, are now used as dwellings and stables, they cannot easily be examined. At the entrance to the village there is another monolith, known as the 'Tomb of Pharaoh's Daughter'; over the entrance are the remains of an inscription in ancient Hebrew letters. In the lower part of the cliff is a series of entrances to tombs, some of them artistically hewn. Still farther to the S., on the descent to Job's well, numerous remains of tombs are seen on the hill to the left. The inhabitants of Silwân, who are all Muslims, are notorious for their thievish propensities. They live chiefly by farming and cattle-breeding, and some of them bring water from the Siloah or Job's well on the backs of donkeys into the town for sale. They are easily induced by a small bakhshîsh to show the caves to visitors. Two early Hebrew inscriptions (now in London) were found in a rock-chamber here. These grottoes were once tenanted by hermits, and the Arabian village has only existed for a few centuries past. — Near Siloah is the house for lepers, erected by the Turkish government (p. 102).

The village lies on the slope of the S. eminence of the Mt. of Olives, called *Baṭn el-Hawâ*, and sometimes **Mountain of Offence** (*Mons Offensionis*, *Mons Scandali*), from 2 Kings xxiii. 13; but it is questionable whether there is any foundation for the story that this

was the scene of Solomon's idolatrous practices, although they appear to be localised here by the Vulgate. The top, which may be reached in 7 min., commands an interesting view, though very inferior to that from the Mt. of Olives. To the E. lies the *Wâdi Kattûn*, to the W. the valley of Jehoshaphat and to the S. the valley of the Kidron, or valley of fire.

From the N. part of the village of Siloah a road leads to the neighbouring (4 min.) **St. Mary's Well,** Arab. *'Ain Sitti Maryam*, or *'Ain Umm ed-Derej* (fountain of steps).

The name is derived from a legend of the 14th cent. to the effect that the Virgin once washed the swaddling clothes of her Son, or drew water here. It has also been called the *Dragon's Well*, or *Well of the Sun*. It is probably identical with the spring of *Gihon* (1 Kings i. 33). Gihon lay outside the walls of the city, and at various times efforts were made to render its water available for the inhabitants. Perhaps the earliest of these is the canal, discovered by Schick in 1891 and not yet fully excavated, which conveyed the water along the surface of the ground to the Pool of Siloam (p. 98). As this channel would be of little use in time of war, a subterranean passage was constructed (probably also under one of the early kings) from within the walls to a perpendicular shaft above the spring. An attempt to deprive enemies of the water was made by the construction of a subterranean channel (see below), which is very probably a work of Hezekiah (2 Kings xx. 20). The basin near the Gihon was also called the *King's Pool* (Nehem. ii. 14). The spring also watered the orchards in this part of the valley.

The entrance is to the W. of the remains of a small mosque. We descend by sixteen steps through a vault to a level space, and by fourteen steps more to the water. The basin is 11½ ft. long and 5 ft. wide, and the bottom is covered with small stones. The spring is intermittent. In the rainy winter season the water flows from three to five times daily, in summer twice, and in autumn once only. This is accounted for as follows. In the interior of the rock there is a deep natural reservoir, which is fed by numerous streamlets and has a single narrow outlet only. This outlet begins a little above the bottom of the basin, rises to a point higher than the top of the basin, and then descends. As soon as the water in the basin has risen to the height of the bend in the outlet, it begins to flow through it, and continues to flow on the syphon principle until it has sunk in the basin to the point where the outlet begins. — A channel or passage descends to the lower pool of Siloam. This passage is of very rude construction and now (though not originally) of varying height, being so low at places as only to be passable on all fours. Curiously enough, it is not straight, but has several windings, and there are a number of small *culs de sac* in its course, apparently showing that the unskilled workmen had frequently lost the right direction. The distance in a straight line is 368 yds., but by the rocky channel 586 yds. As the water frequently fills the passage quite unexpectedly, it is dangerous to attempt to pass through it.

In 1880 the oldest Hebrew inscription we possess (now in Constantinople) was found at the mouth of this channel in the rock. It contains

a brief account of the construction of this channel, 1200 ells long, and, among other details, mentions that the workmen began the boring from both ends. In consequence of this most important discovery, the channel was again examined, and the spot was found where the hoes of the diggers met. The shafts in a vertical direction, which have been discovered in the interior, are also very remarkable.

A path ascends from St. Mary's Well to the N., towards the S.E. angle of the Temple wall.

The **Pool of Siloam** or **Siloah** (Arab. *'Ain Silwân*), farther down the valley, lay near the Fountain or Water Gate (p. 26), within the walls. From this point also a road ascends to the Gate of Zion and the Dung Gate. The pool is 52 ft. long and 18 ft. wide. In consequence of the miracle recorded by St. John (ix. 7†), the pool was deemed sacred. In the year 600 a basilica with baths stood over the pool, and in the 12th cent. a kind of monastery was erected here. The walls of the pool are now fallen in, and the bottom is covered with rubbish. At the S.E. angle of the pond there is an outlet. Excavations now being carried on by English explorers have here revealed the remains of a church with fine mosaics, traces of an ancient wall, a flight of steps cut in the rock, a paved street, etc. — The water is salt to the taste, perhaps from the decomposition of the soil through which it percolates. It loses itself in the gardens of the valley below. E. of the upper pool is the *Lower Pool of Siloam*, now dry. The Arabs call it *Birket el-Ḥamrâ*, or 'the red pool'. The oldest of the above-mentioned channels ends here. There was probably a double town wall in this vicinity. To the S. of the large pool stands an old mulberry-tree, enclosed by stones for its protection, and mentioned for the first time in the 16th cent., where the prophet Isaiah is said to have been sawn asunder in presence of King Manasseh. The tradition of this martyrdom is alluded to by some of the fathers of the church.

A road hence leads farther down the valley, reaching in a few minutes the junction of the valleys of Jehoshaphat and Hinnom. We follow the road to *Mâr Sâbâ* (p. 161), which leads us in 2 min. to a spring called **Job's Well** *(Bîr Eyyûb)*, from a late and senseless Muslim legend. The channel of the Kidron is at this point 345 ft. lower than the Temple plateau (near Gethsemane 145 ft. only), and Mt. Zion rises steeply on the N.W. Near the well is a ruined mosque. The well is lined with masonry, and is 123 ft. deep. The water varies greatly in height, sometimes overflowing after much rain, which is considered to indicate a fruitful year, and gives occasion for a general festivity; it very seldom dries up altogether, and is noted for its excellence. 'Job's Well' has been called the 'Well of Nehemiah' by the Frank Christians since the 16th cent., from the tradition that the holy fire was concealed in this well during

† 'Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.'

the captivity until recovered by Nehemiah. Probably we are here standing on the brink of the well of *En-Rogel* ('fullers' spring'), mentioned (Josh. xv. 7) as the boundary between the tribes of Judah and Benjamin. Here, too, Adonijah prepared a feast for his friends on the occasion of his attempted usurpation of the throne of David (1 Kings i. 9). The modern *Ez-Zaḥwêleh* has of late been supposed identical with the 'stone of *Zoheleth*' mentioned in the latter passage, but the fullers' spring would then have to be placed nearer that of St. Mary. The question cannot be answered until it has been settled whether Job's well is of ancient or modern date.

About 20 min. from this point, on the hill to the S.E., is the village of **Bêt Sâḥûr el-'Atîḳa,** which consists of a few miserable hovels, but contains several rocky caverns and a pigeon-tower. Some flint implements were also found here. Along the whole N. and N.E. side of the hill of Bêt Sâḥûr are rock-tombs and large tomb-chambers, some with a handsome portal. Most of these tombs are probably to be referred to the Jewish epoch. The traces of oil-presses should also be observed. — For the return, we may take the Mâr Sâbâ road in the valley.

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3. The Valley of Hinnom.

The *Valley of Hinnom* is bounded on the S. (left) by the *Jebel Abu Ṭôr*, a hill also called the *Hill of the Tombs*, the *Hill of the Field of Blood*, and most usually by the Franks the *Mount of Evil Counsel*. It is most easily ascended from the Bethlehem road (p. 117). It derives the last of these names from a legend of the 14th cent., to the effect that Caiaphas possessed a country-house here, where he consulted with the Jews how he might kill Jesus.

The Valley of Hinnom, which never contains water, separates this hill from Zion. It comes from the W. and slopes precipitously. The soil is well cultivated at places, though plentifully sprinkled with small stones.

The name of the valley is properly *Gê Ben Hinnôm*, 'the valley of Ben Hinnom' (Josh. xv. 8), a name especially applied to the lower half of the valley (now *Wâdi er-Rebâbi*). It was in this valley that children were at one time sacrificed to Moloch (Jer. xii. 31; 2 Kings xxiii. 10). The spot was called *Tophet*, or place of fire. Even at a later period the valley was an object of detestation to the Jews, whence the word *Gehenna*, used in the New Testament, a contraction of Gehinnom, came to signify hell among both the Jews and the Mohammedans. The name 'valley of fire', at present applied to the lower part of the valley of the Kidron (*Wâdi en-Nâr*), may perhaps have some connection with these ancient idolatrous rites.

From Job's Well we turn to the W. and ascend the slope of the hill to the left, to the ancient *Necropolis*. A little beyond the point where the valleys unite we find tombs in the hill to the left. They are excavated in two slopes of rock, one above the other. The low entrances, many of which are tastefully ornamented, are in some cases approached by rock-hewn steps; they are said once to have been furnished with stone doors. The tombs contain a number of vaults for different families. Some of them were occupied by hermits from the early Christian period down to the middle ages, and

afterwards by poor families and cattle. — We here adopt Tobler's plan, which is, unfortunately, not altogether reliable: —

1. Group of chambers, blackened with smoke, once a hermitage.

2. Rock-chamber with four shaft-tombs.

3. Portal. The second chamber towards the S. was once a beautiful vaulted chapel. Farther S., a tomb-chamber.

4. Chamber (now filled up) with ten shaft-tombs.

5. Cavern farthest E., once a hermitage. That in the centre has a vault, and cells adjacent to it. Next to it, on the N., is a cavern with an illegible Greek inscription.

6. Tomb-chamber.

7. Chamber with three niches, and a cross over the entrance.

8. Chamber remarkably well hewn. A few steps descend to the portal adorned with mouldings and gable. The upper story contains a large anteroom with six finely enriched doors, and there are in all fourteen tomb-niches. The lower story is uninteresting.

9. Tomb-grottoes and chapel with paintings.

10. The so-called *Apostles' Cavern*, in which, according to a tradition of the 16th cent., the apostles concealed themselves when Christ was taken prisoner, and during the Crucifixion. Above the entrance is a frieze in ten sections. In the forecourt are two series of frescoes, one above the other, with monograms of the name of Jesus Christ, crosses, and other devices. The first chamber was a chapel, the walls and ceiling of which are painted. The large chamber at the back of the chapel was probably once a

hermitage; beyond it is another chamber with tombs, as there is on the E. side also.

11. This is a group of three different sets of chambers. Over the entrance is the inscription 'to the holy Zion' in Greek. The tombs were probably those of members of the 'church of Zion'.

12. We now ascend to the *Aceldama*, or **Building of the Field of Blood,** Arab. *El-Ferdûs* (paradise).

The Bible does not inform us where the 'field of blood' (Acts i. 19) lay, and it has since been shown in different parts of the environs of Jerusalem, churches and monasteries having been erected in connection with it. The present Aceldama has always been much revered by Christians, and is frequently visited by pilgrims, many of whom are buried here. The soil is believed to be very favourable to decomposition. According to the legend it is also called *Shurnên*, *i. e.* charnel-house (of the Crusaders), and in a map of the 13th cent. it is marked 'Carnelium'.

The structure is formed of a large half-open grotto, walled up in front and roofed over with masonry. Originally the only openings were in the roof, but a gap in the wall now permits the visitor to enter the interior. In the centre is a massive pillar and in the rocky sides are shaft-tombs. The floor is covered with a layer of bones about 6 ft. thick, above which is a covering layer of sand and rubbish. On the W. wall of the interior are crosses and Armenian inscriptions.

13a. Cavern, which the Greek Christians call *Ferdûs er-Rûm*, 'the paradise of the Greeks', or the 'cavern of the giant saint Onophrius'. Near it are some ruins.

13b, 13c. Uninteresting.

14. Two chambers with shaft and niche-tombs.

15. Unimportant.

16. A cavern with a lower story containing shaft-tombs. The white limestone of the central chamber is remarkable for its red veins.

17. A cavern with ancient Greek inscriptions.

18. A double-cave, with the inscription, 'Burial-place of the holy church of Zion for several persons from Rome,' in Greek.

19-21. Unimportant. Some with inscriptions.

22. Tomb with an inscription like No. 11, and provided with a cistern.

23. Cavern, to which ten steps in the rock ascend. Over the entrance to the chamber is the inscription, 'Tomb of Thekla the daughter of Marulf' in Greek.

From the W. end of the tombs we pass by the eye-hospital of the English knights of St. John, on a hill to our left, and come to the Bethlehem road (p. 117), where a road branches off to the S.W., past the large *Jewish Hospice* (Pl. f) founded by Sir Moses Montefiore. This road divides after a few min., the left branch leading to the *Railway Station*, the right branch to the pleasing houses of the **German Colony of the Temple.** This flourishing colony (some 400 souls) is named *Rephaim*, from the plain (p. 118). Here are the

offices of the Temple Society. — A road leads hence to the S.W., past the cemetery of the colony, and brings us in 12 min. to the Greek colony *Katamôn* (p. 118). — The **Lepers' Hospital** is situated a few minutes to the W. of the Temple colony. The institution is maintained by Moravian Brethren. The disease is hereditary though not at all infectious, and the seclusion of the patients is necessary to prevent them from marrying and thus perpetuating the evil. Hideously repulsive leprous beggars from the Turkish Leprosy Hospital (p. 96) are still met with on the Jaffa road, especially on the way to the Mount of Olives.

Leprosy was a disease of somewhat frequent occurrence among the Israelites. There are now about 40-50 lepers in Jerusalem. The Biblical regulations regarding leprosy are of a very rigorous character (Levit. xiii, xiv). Leprosy is the consequence of a kind of decomposition of the blood. Several months before the outbreak of the disease the patient feels languid and suffers from cold chills, shivering in the limbs, and attacks of fever. Reddish spots then make their appearance on the skin, and under them rise dark red lumps which are more or less movable. In the face particularly these lumps unite into groups resembling bunches of grapes. The mouth and lips swell, the eyes run, and the patient is frequently tormented by excessive itching over the whole body. The mucous membrane begins to be destroyed, and nodules form internally also. The organs of speaking, seeing, and hearing become affected. At length the swellings burst, turn into dreadful, festering sores, and heal up again, but only to break out at a different place. The fingers become bent, and some of the limbs begin to rot away. This kind of leprosy, with its accompanying swellings, differs from the smooth leprosy, which produces painful, flat, inflamed patches on the skin, followed by sores. Other maladies are generally superinduced by the leprosy, but the patient sometimes drags on his melancholy existence for twenty years or more. The patients in this hospital present a spectacle of human misery in one of its most frightful phases, and the visitor will not fail to sympathise with the benevolent efforts that are being made to alleviate their suffering to the utmost, and to prevent the farther spread of the scourge.

By proceeding directly to the N. from the Lepers' Hospital we reach the road to the Monastery of the Cross (p. 110), which passes the Mâmilla Pool (¼ hr). Returning by the Bethlehem road and proceeding along it for about 10 min., we cross the Valley of Hinnom, on the S. bank of the **Birket es-Sultân**, or *Sultan's Pool*.

This reservoir is probably to be referred to the ancient Jewish epoch. In the time of the Franks it was called *Germanus*, in memory of the Crusader who discovered Job's Well. It was remodelled at that period, and, in the middle of the 16th cent., was restored by Sultan Soliman, whence its present name. At a later period the spot was pointed out here where David first beheld Bathsheba.

The pool is 185 yds. long from N. to S., and 73 yds. in width; the N. wall has fallen to ruin. On the N. side it is 35 ft. in depth, and on the S. side 41 ft., including the rubbish. This imposing reservoir has been constructed by the erection of two substantial walls across the valley, the intervening space being excavated as far as the rocky sides of the valley, these last thus forming the two other sides. The dry floor of the lower part consists of rock; the upper part on the W. side is now used as a garden. A cattle-market is held here every Friday. In the middle of the wall

to the S. of the pond is an old well, formerly fed by a branch of the conduit from the Pools of Solomon. This conduit (p. 129) descends the valley from the N., and turns to the S. beyond it.

From this point the road skirts the town wall and brings us in 5 min. to the Jaffa Gate (p. 81).

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4. N. Side of the City. Tombs of the Kings. Tombs of the Judges, etc.

Carriage-road as far as the Tombs of the Kings. It is necessary to take a light when visiting the different caverns. — The key to the Cotton Grotto must be procured (through the landlord of the hotel) from the Serâi, whence a guide will also be sent (fee 6-9 pi., or more in proportion for a party).

We leave the town by the **Damascus Gate,** which with its battlements is a fine example of the architecture of the 16th century. According to the inscription it was built, or at least restored, by Solimân in the year 944 of the Hegira (beginning 10th June, 1537). On each side of the inside of the gate are very slender columns, above which is a pointed pediment with an inscription. From these columns (or perhaps from the small tapering columns on the battlements) the gate is called *Bâb el-ʿAmûd*, or 'gate of the columns'. The tower of the gate commands a celebrated view. In the 12th cent. the gate was called St. Stephen's Gate (p. 105). Excavations here have elicited the fact that the gate undoubtedly stands on the site of an ancient gate, as a reservoir and a fragment of wall (running from E. to W.) constructed of drafted blocks have been discovered here. Outside the gate we can still clearly see on our right (E.) ancient courses of drafted blocks; when the gateway was rebuilt the Turks had grooves cut in the blocks to make them look more modern. The Damascus Gate is built in an angular form. It consists, properly speaking, of two gate-towers, between which there are distinct traces of an ancient gateway, or, at least, of the upper part of the arch of the gateway. Under the gates there still exist subterranean chambers. That of the E. tower is 15 paces long and 9 paces wide, and is built of large blocks. The rushing of a subterranean water-course is said to have been frequently heard below the Damascus Gate, and it is not improbable that one may exist here.

The open space in front of the Damascus Gate is the point where four roads meet. On the left is the road skirting the wall from the Jaffa Gate, and descending on the right into the valley of the Kidron. Straight before us (N.) is the road to Nâbulus (p. 105); the road to the N.W. leads between Jewish colonies to the Jaffa road (p. 82).

We skirt the wall in an easterly direction. About 100 paces to the E. of the Damascus Gate, there is in the rock, 19 ft. below the wall, the entrance to the so called **Cotton Grotto,** discovered in 1852. This cavern is called the linen grotto *(maghâret el-kettân)* by Muslim authors, and it corresponds to the 'royal grottoes' of

Josephus (Bell. Jud. V. 4, 2). It is an extensive subterranean quarry, stretching 213 yards in a straight line below the level of the city, and sloping considerably down towards the S. On the sides are still seen niches for the lamps of the quarrymen. The rocky roof is supported by huge pillars. The blocks were separated from the rock by means of wooden wedges, which were driven in and wetted so as to cause them to swell; and traces of this mode of working the quarry, are still distinguishable. We possess no clue as to the period when the quarry was used. On one of the walls is a kind of cherub in the Assyrian style (a four-footed being with a human head).

There is a trickling spring on the right side, but the water is bad.

Exactly opposite the Cotton Grotto, and a little to the N. of the road, is the so-called **Grotto of Jeremiah** *(el-Edhemîyeh)*. This is now a Muslim sanctuary, and a wall is built across the entrance. The Muslim custodian often makes extortionate demands before he will open the door, but becomes reasonable when the traveller turns to go away (6 pi.). We first enter a small open court planted with fruit-trees, a view of which can also be obtained from the hill. Fragments of columns are scattered about here. Passing through a place of prayer we are conducted into a cavern towards the E., and then into a second, circular in shape, about 40 paces long and 35 wide, and supported by a pillar in the centre. To the S.W. we are shown the tomb of the Sultan Ibrâhîm, and beyond it a lofty rock-shelf, with a tomb, which since the 15th cent. has been called the tomb of Jeremiah. The prophet is said to have written his Lamentations here. These caverns were once inhabited by Muslim santons or monks. — In the S.E. angle of the court there is an entrance and a descent of 7 steps to a vault borne by a short, thick column, beyond which a passage like a door leads to the N. We find here a large and handsome cistern, with its roof supported by a massive pillar, and lighted from above. Steps lead down to the surface of the water. — The Cotton Grotto and the Grotto of Jeremiah were probably originally parts of the same quarry, and a ridge of rock may have once extended from this point to the town-wall, and been afterwards removed to increase the strength of the fortifications. — As already mentioned (p. 59) several English authorities (including the late General Gordon) regard the hill immediately above the Grotto of

Jeremiah as the true Golgotha, and one of the rock-tombs there as the Holy Sepulchre.

We return to the Damascus Gate and take the *Nâbulus Road* (p. 248). About 390 yds. from the gate is a high wall, on the right, enclosing the extensive possessions of the Dominicans. These include a church, a monastery, and the 'Ecole Biblique', a theological seminary, where public lectures on the archæology and history of Palestine are given at regular intervals. The ruins of two **Churches of St. Stephen** have been discovered here.

In 460 the Empress Eudoxia built a large church in honour of St. Stephen to the N. of the city, but this appears to have been destroyed when the Arabs besieged Jerusalem in 634-637. About the 8th cent. a humbler church and a monastery, dedicated to the same saint, was raised by the Greeks, also to the N. of the city. At that time and also later another church, to the S. of the Church of Zion, is mentioned as occupying the site of the saint's martyrdom. When the tradition was transferred to the N. church is unknown. The Crusaders found the latter in ruins in 1091, and though they restored it, they pulled it down again during the siege by Saladin in 1187.

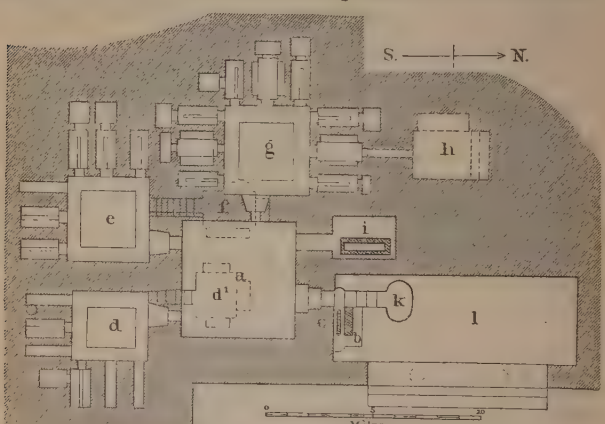
The remains of the larger church found here, to the E., are those of the basilica of Eudoxia. Mosaic pavements, the altar-slab, and fragments of columns were discovered, and the positions of the apse, the columns, and the aisles were quite distinct. Beneath is a spacious crypt. The church has been rebuilt on the old plan. Immediately to the W. of it lies the smaller church of the Crusaders (66 ft. long by 23 ft. wide), which was partly built with the ruins of the basilica. To the N. are four vaults, in a row from E. to W., 75 ft. long and 26 ft. broad.

We now proceed along the Nâbulus road till we come to a cross road (5 min.). A few paces to the E. of the cross-road are the so-called **Tombs of the Kings,** Arab. *Kubûr es-Salâțîn.* They belong to the French and are surrounded by a wall (fee to the custodian 5 p., more for a party). We enter from the W. side. A rock-hewn staircase of 24 steps, 9 yds wide, leads down into the tombs in an E. direction. We here observe channels cut in the rock for conducting water to the cisterns below; these cross the staircase at the 10th and 20th steps and lead down beside the wall to the right.

At the foot of the staircase we observe the beautiful cisterns, which have now been repaired; the smaller is on the right; straight before us is a much larger one, with a double-arched entrance in the wall of the rock. The roof is slightly vaulted and supported by a pillar. At the corners of each cistern are steps for drawing water. On the left is a round-arched passage which leads hence through a rocky wall, 4½ ft. thick, down three steps into an open court hewn in the rock, 30 yds. long and 27 yds. wide. We now at length perceive to the W. the richly hewn portal of the rock-tombs. The portal has lately been widened to 38 ft.; like that of St. James's grotto (p. 95), it was formerly borne by two columns, which relieved the open

space. Some of the mouldings of the portal are still in admirable preservation, consisting of a broad girdle of wreaths, fruit, and foliage.

In the vestibule (l) are fragments of columns, capitals, and fragments of sarcophagi. We cross over a round cistern (k) and descend a few steps; on our left is an angular passage (b) with a movable rolling stone (c) by which the entrance to the tomb could be closed.



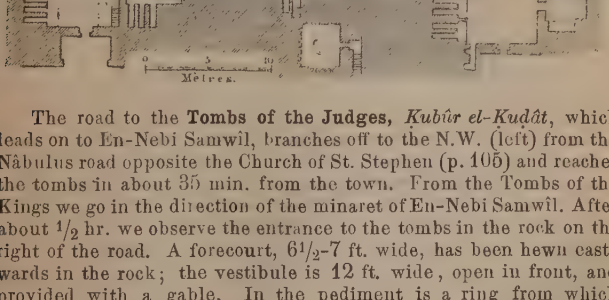
The chamber a is about $6^1/_2$ yds. square, and from it four entrances, two to the S., one to the W., and one to the N., lead to tomb-chambers. The S.E. chamber (d) contains rock-shelves on three sides, and shaft-tombs (p. cxi) on the E. and S. In the N.W. angle we descend by 4 steps into a lower chamber (d') with 3 shelf tombs. The second chamber (e) has a depression in the middle, three shaft-tombs on the S., and three on the W.; this chamber also has a subsidiary chamber (f). The chamber (g) to the W. of the vestibule contains two shaft-tombs on the right and on the left, in addition to the shelves in the walls. In the middle is a passage leading to a small chamber with 3 shelf-tombs. From this chamber in the N. wall a passage leads farther down to a larger apartment (h), in which is a vaulted niche-tomb on the left, and a double shelf at the back. The different chambers bear distinct traces of having once been closed by properly fitted stone doors. The chamber i to the right of the principal entrance once contained a richly decorated sarcophagus (now in the Louvre).

These catacombs are revered by the Jews, who from a very early period have called them the *Cavern of Zedekiah*, or the *Tomb of the rich Kalba Sabua*, a noble who lived at the time of the Roman siege. It is most probable however, that this is the Tomb of *Queen Helena of Adiabene*

which, according to Josephus (Ant. xx. 4, 3), was situated here. This queen, with her son Izates, became converted to Judaism and for some time resided at Jerusalem, where she had a palace. Helena and Izates were buried in a handsome tomb with three pyramids, situated three stadia from Jerusalem, which was so famous that Pausanias compares it with the tomb of Mausolus. Izates had twenty-four sons, and hence the extent of the tomb. A sarcophagus, found by De Saulcy, bore an Aramaic inscription (in which the name of *Queen Zaddo* occurs) in Syriac and Hebrew characters, a proof that this Jewish queen belonged to a Syrian royal family, *viz.* that of Adiabene. These vaults were understood to be tombs as early as the 14th cent., and they were sometimes referred by tradition to the early kings of Judah, whence they are still called 'tombs of the kings'.

To the N. of the Kings' Tombs (to the right of the Nâbulus road), lie the house of the sect of the *Overcomers* (p. 36) and the weli of *Shêkh Jerrâḥ*. Farther on, crossing over the flat bed of the upper valley of the Kidron (Arab. *Wâdi el-Jôz*, the valley of nuts), we pass a Jewish colony on the left, and on the right come to graves in the rock, among which the so-called grave of *Simon the Just* should be noticed. The Jews make pilgrimages to this spot. These is another Jewish colony to the N.

I. Tombs on level of ground. II. Basement. III. Upper series of tombs.



The road to the **Tombs of the Judges,** *Kubûr el-Kuḍât*, which leads on to En-Nebi Samwîl, branches off to the N.W. (left) from the Nâbulus road opposite the Church of St. Stephen (p. 105) and reaches the tombs in about 35 min. from the town. From the Tombs of the Kings we go in the direction of the minaret of En-Nebi Samwîl. After about $^1/_2$ hr. we observe the entrance to the tombs in the rock on the right of the road. A forecourt, $6^1/_2$-7 ft. wide, has been hewn eastwards in the rock; the vestibule is 12 ft. wide, open in front, and provided with a gable. In the pediment is a ring from which pointed leaves extend in the form of rays. There is also a pediment over the portal leading into the tomb-chamber. The portal was once capable of being closed from within. The S.E. and N.W. corners of the first tomb-chamber are imbedded in rubbish. On the left (N.) side of it are seven shaft-tombs, above which, at irregular distances, are three vaulted niche-tombs; and at the back of these there are two other shaft-tombs. In the W. wall is a niche. Adjoining this first chamber on the E. and S. (Pl. I) are two others on about the same level, and two on a lower level (Pl. II). On

each of three sides of the E. chamber are three shaft-tombs on a level with the ground (Pl. I), and 3 ft. above these (Pl. III) are four more of the same kind. The S. chamber has on each of three sides three shaft-tombs, and above these a long vaulted niche-tomb. From the first chamber a passage, with three shaft-tombs, descends to the N.E. chamber, which contains five shaft-tombs on the N., five on the S., and three on the E. side. The subterranean side chamber to the S.W. was originally a quarry. The myth that the 'Judges of Israel' are buried here is of modern origin. These chambers have also been styled 'tombs of the prophets' *Kubûr el-Anbiyâ*, and by others are assigned to members of the Jewish courts of justice. — There are other rock-tombs in the vicinity, but none of so great extent.

We return by the road from En-Nebi Samwîl to the Damascus Gate, or we turn by a hill of ashes into a path to the right, which takes us past St. Paul's (p. 82) to the Jaffa road.

II. JUDÆA, THE COUNTRY EAST OF THE JORDAN, SOUTHERN PALESTINE, AND THE PENINSULA OF SINAI.

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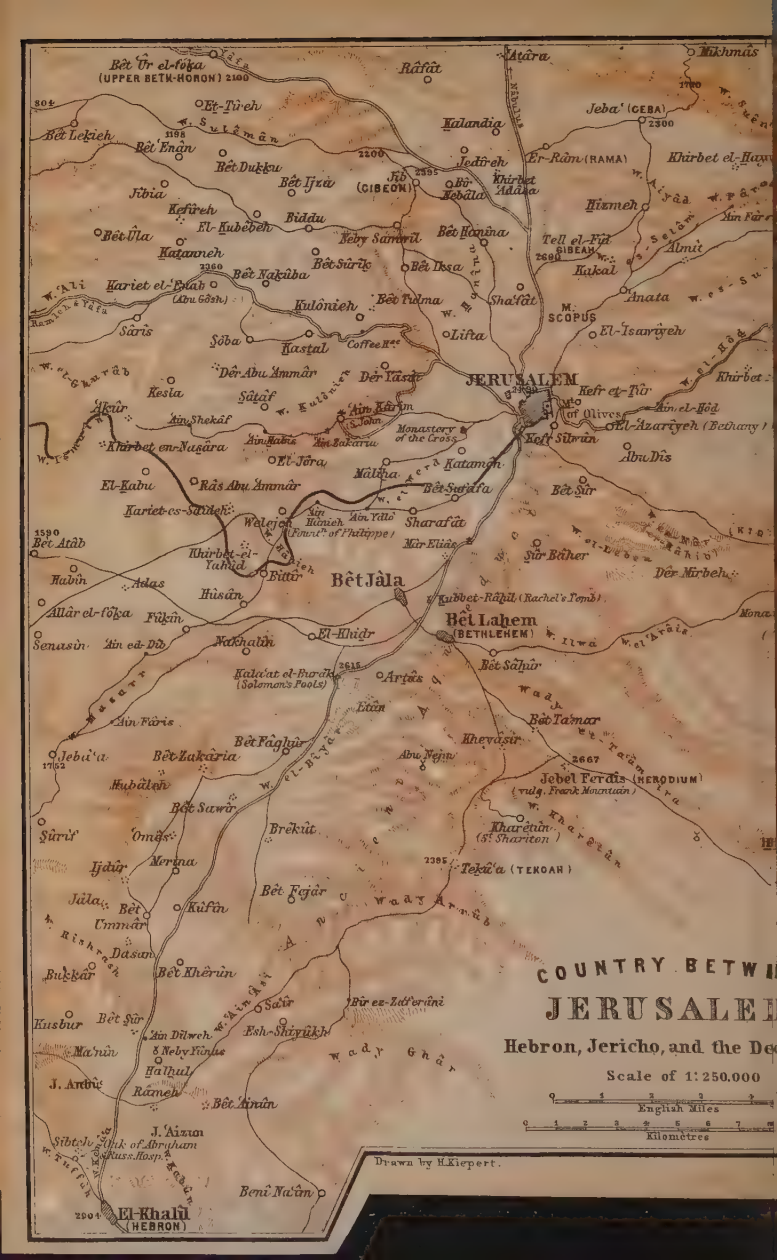
6. From Jerusalem to the Monastery of the Cross, Philip's Well, and Bittîr.

The road is not practicable for carriages. Horses and donkeys, see p. 20. From *Bittîr* the return may be made by railway.

From Jerusalem to the *Monastery of the Cross* 20 min.; thence to the *Well of Philip* 1¼ hr., and thence to *Bittîr* 25 minutes.

From the Jaffa Gate to the *Birket Mâmilla* see p. 81. We next leave the road to *ʿAin Yâlô* to the left, and the old road to *ʿAin Kârim* to the right (see the map, p. 84), and descend the valley to the (20 min.) Monastery of the Cross, Arab. *Dêr el-Muṣallabeh*.

Monastery of the Cross. — History. The foundation of the monastery is attributed to the Empress Helena; according to another tradition it was founded by Mirian (265-342), first Christian ruler of Georgia, one of the three kings depicted over the inner portal of the church. It is at any rate certain that it was founded before the introduction of El-Islâm. It was rebuilt in the middle of the 11th century. At the period of the crusades the monastery was the property of the Georgians, from whom,


Bêt Ûr el-fôka
(UPPER BETH-HORON) 2100
Râfût
Atâra
Mukhmâs
Et-Tûreh
Jeba' (GEBA)
2300
Kalandia
Bêt Lekieh
Bêt Enân
Bêt Dukku
Jedûreh
Er-Râm (RAMA)
Khirbet el-Haw
Fibia
Bêt Ijzâ
Nob
(SIBEON)
Bîr
Khirbet
'Adâsa
Hizmeh
Kefireh
El-Kubêbeh
Biddu
Bêt Ûrta
Kefr Samiâ
Bêt Hanîna
Tell el-Fûl
(GIBEAH)
Almit
Katanneh
Bêt Nakûba
Bêt Sûrik
Bêt Iksa
Kukal
Kariet el-'Enab
(Abu Gôsh)
Kulônieh
Bêt Tûlma
Shafât
Anata
M.
SCOPUS
Sâris
Lifta
El-Isawîyeh
Sôba
Kastal
Coffee H.se
Dêr Abu Ammâr
Dêr Yâsîn
JERUSALEM
Kefr el-Tûr
Khirbet
Kesla
Sâtâf
Ain Karim
St. John
Mount
of Olives
Ain el-Hôd
Akûr
Ain Shekâf
Monastery
of the Cross
El-'Azarîyeh (Bethany)
Khirbet en-Nusâra
Ain Habis
Ain Zakaria
Kefr Sûrun
Et-Jôra
Mâlha
Katamon
Abu Dîs
El-Kabu
Râs Abu Ammâr
Bêt Safafa
Bêt Sûr
Kariet-es-Sûdeh
Welejeh
Ain
Hanieh
Ain Yalo
(Fount of Philippe)
Sharafât
Mar Elias
Bêt Atâb
Khirbet el-
Yahûd
Bittîr
Bêt Jâla
Sûr Bâher
Der Mirbeh
Nabîn
Adas
Husân
Kubbet-Râhil (Rachel's Tomb)
Allâr el-fôka
Fukîn
Bêt Lahem
(BETHLEHEM)
Senusîn
'Ain ed-Dû
Nakhalin
El-Khidr
Bêt Sâhûr
Kala'at el-Burak
(Solomon's Pools)
Artâs
Ain Fâris
Etân
Bêt Ta'mar
Bêt Fâghûr
Khevasir
Jebu'a
Bêt Zakâria
Abu Nejm
2667
Jebel Ferdis (HERODIUM)
(vulg. Frank Mountain)
Kubâlan
Bêt Sawîr
Sûrif
'Omâs
Brekût
Khareitûn
(St. Chariton)
Ijdûr
Nerina
Teka'a (TEKOAH)
Jâla
Bêt
Ummâr
Bêt Fejâr
Kufîn
Dasûn
Bukkar
Bêt Kherûn
Kusbur
Bêt Sûr
Sa'ir
Bîr ez-Zaferâni
Esh-Shiyûkh
Ma'ûn
Nebi Yûnus
Halhul
J. Arbûn
Râmeh
Bêt 'Anûn
J. 'Aizun
Sibta
Tomb of Abraham
Russ. Hosp.
Bêni Na'ûm
El-Khalîl
(HEBRON)
COUNTRY BETWE
JERUSALE
Hebron, Jericho, and the De
Scale of 1:250.000
English Miles
Kilometres
Drawn by H. Kiepert.

Engraved & printed by Wagner & Debes, Leipzig.

however, it was taken by Beibars (1260-77) and fitted up as a mosque. The Georgians recovered it in 1305 and it was restored in 1644 by Leontatian, one of their kings. The monastery at a later date became, like the other Georgian monasteries, loaded with debt, and was indeed closed for a time and in danger of being sold to the Latins. It has suffered much from the hands of the Arabs, who plundered it and murdered the monks more than once, as evidenced by the traces of a great pool of blood in the nave. Hence, too, the high wall without windows and the iron-mounted wicket, which is characteristic of the older Oriental monasteries.

The monastery, which belongs to the Greek church, is of irregular quadrangular form, occupying the E. side of the bottom of the valley. The buildings embrace several large and irregular courts, and are fitted up partly in the European style. They also contain a large seminary for priests. The library is now incorporated with the Patriarchal Library at Jerusalem. The plan of the monastery CHURCH seems to corroborate the conjecture that it dates from the Byzantine period. It consists of a nave and aisles. The dome is borne by four large pillars, and is provided with small windows. The vaulting and arches are pointed. The paintings on the walls, some of them of a rude character, were retouched in 1643. The interesting mosaic pavement is of considerably higher antiquity. The principal shrine of the monastery is behind the high altar, where a round aperture, lined with marble, marks the spot where the tree from which Christ's cross was formed is said to have grown. This tradition gives the monastery its name, which is more properly the 'monastery of the place of the cross'. The tradition is probably very ancient, although not traceable farther back than the Crusades, and never entirely recognised by the Latins. Among later myths may be mentioned that of Adam being buried, and that of Lot having lived here.

FROM THE MONASTERY OF THE CROSS TO 'AIN KÂRIM, 1¼ hr. We retrace our steps for about 190 yds., and then take the road to the left. This intersects the valley of the Monastery of the Cross, and in 12 min. enters the *Wâdi Medineh*; it then crosses a hill in 13 min. to the *Wâdi el-Bedawiyeh*. On the right lies *Khirbet en-Nahleh*. In 10 min. more we reach the highroad from Jerusalem (p. 112).

The road from the Monastery of the Cross to Philip's Well descends the little valley of the monastery to its junction with the *Wâdi 'Ammâr*, which in turn leads un down to the (1½ hr.) *Wâdi el-Werd*, or 'Valley of Roses'. Through this last valley run the railway to Jaffa and the old caravan-route to Gaza. To the left lie *Bêt Ṣafâfâ* and the monastery of *Mâr Elyâs* (p. 118). We ride down the valley alongside the railway. In ¼ hr. we observe, to the right, *El-Mâliḥa*, and among the rocks above us, to the left, *Esh-Sherâfât*. Traces of the old road occur in the valley. We cross the railway, and 12 min. farther on we reach the village of *'Ain Yâlô*, anciently *Ajalon* (but not the famous place of that name, p. 19). By the spring are several remains of marble columns. To the N. of 'Ain Yâlô are some remarkable artificial hills *(rujûm)*. In 5 min more the *Wâdi Aḥmed* opens on the left, which brings us in ¼ hr. to —

Philip's Well *('Ain el-Ḥaniyeh)*. The spring bubbles forth from

beneath a niche in the wall, with Corinthian columns on each side. At the back is a small pointed window, now walled up. The building is a ruin; remains of columns and hewn stones still lie scattered about. The tradition that 'Ain el-Ḥanîyeh was the spring in which Philip baptised the eunuch of Ethiopia (Acts viii. 36), dates from 1483, before which the scene of that event was placed near Hebron (p. 134).

From Philip's Well to Bittîr the road (1/2 hr.) descends the *Wâdi el-Werd*. After 20 min. the village of *El-Welejeh*, with its vineyards and nursery gardens, lies on our right. A few min. beyond the spot where the Valley of Roses enters the *Wâdi Bittîr* lies the village of *Bittîr* (p. 14).

From Bittîr to Bethlehem, 1 3/4 hr. The direct road ascends the *Wâdi Bittîr*. In 1/2 hr. it reaches *Kal'at Ṣabâḥ el-Khêr*, where a cavern, probably once a hermitage, is hewn in a block of rock. After 20 min. we ascend to the E. from the bottom of the Wâdi Bittîr; in 1/2 hr. we reach *Bêt Jâlâ* (p. 128), and in 25 min. more Bethlehem.

From Bittîr to *'Ain Kârim* viâ *El-Welejeh*, 1 1/4 hr.

7. From Jerusalem to 'Ain Kârim.

4 M. Carriage (p. 20) there and back (1/2 day), 10-12 fr.

We follow the Jaffa road as far as the third watch-tower, see p. 18. Here our road diverges to the S.W. (left) and passing the tomb of *Shêkh Bedr* (on the left) follows the verge of the ridge almost in a straight line. From the top of the hill above 'Ain Kârim we command a view of the Mediterranean, the Mt. of Olives, and part of Jerusalem. The carriage-road leads in great windings down to 'Ain Kârim. During the descent, we have a beautiful view of the village; below us, the Franciscan monastery and church, with the village behind; a little to the right, on an eminence, is the large establishment of the Sisters of Zion: convent, girls' school, and girls' educational institution (founded by Father Ratisbonne). On the hill to the left (S. of the village) are the Russian buildings (chapel, hospice, and dwellings) and a Latin chapel; below in the valley, between this hill and the village is the beautiful St. Mary's Well.

'Ain Kârim. — History. 'Ain Kârim probably corresponds to the *Karem* of the Septuagint (Josh. xv. 60). A tradition, which arose in the time of the Crusaders, makes 'Ain Kârim the 'City of Juda' (Luke i. 39); but that place is probably the modern *Yuṭṭâ* near Hebron (p. 199).

'Ain Kârim (St. John) is much visited by Greek and Latin pilgrims. The village lies in a beautiful and fertile district. It contains about 2500 inhabitants, of whom 350 are Latins, 50 Greeks, and the rest Muslims. They are all tillers of the ground, and possess fruitful olive-groves and vineyards.

The castellated Latin *Monastery of St. John* belongs to the Franciscans. Travellers can be accommodated on bringing letters of recommendation from the secretary of the Salvator monastery in Jerusalem. The garden of the monastery, with its conspicuous cy-

presses, lies within the enclosure. The dome-covered *Church of St. John*, which is enclosed by the monastery on three sides, peers prettily above the walls. Tradition declares it to be the spot on which stood the house of Zacharias, John the Baptist's father.

After this church had long been used by the Arabs as a stable, the Marquis de Nointel, ambassador of Louis XIV., prevailed upon the sultan to restore it to the Franciscans; and these indefatigable monks succeeded in firmly establishing themselves here, rebuilding the monastery, and purging and restoring the church. The older part of the building is probably not earlier than the Crusaders' period, when the birth of John the Baptist was first localised here.

The church consists of nave and aisles; the elegant dome is borne by four pillars, and the pavement is still adorned with old mosaics. The high-altar is dedicated to Zacharias, the father of John the Baptist, and the S. chapel to the memory of the Virgin's visit to Elizabeth. Adjoining the organ is a picture representing St. John in the desert, copied from Murillo. On the left (N.) of the altar seven steps descend to a *Crypt*, the alleged birthplace of the Baptist, where five well-executed basreliefs in white marble, representing scenes from his life, are let into the black walls.

Following the carriage-road, in 4 min. from the Monastery we reach the *Spring* of 'Ain Kârim, which was associated in the 14th cent. with the supposed visit of the Virgin and called *St. Mary's Well*. Over the spring is a mosque with a minaret. — About 4 min. to the W. of the spring stands the chapel *Mâr Sakâryâ*, constructed in 1860 from ruined walls and vaults, marking the alleged site of the summer-dwelling of Zacharias, where the Virgin visited Elizabeth. Near the entrance is shown a piece of the stone which yielded when Elizabeth, during her flight before Herod, laid the infant John on it. Beside the chapel is a Greek monastery. On the hill-slopes are a church and numerous new houses, and on the top of the hill is a tower commanding a good view — all Russian property.

From 'Ain Kârim we proceed to the W., towards the *Wâdi Bêt Ḥanînâ* or *Wâdi Ḳalôniyeh* (p. 17). In 1 hr. we reach the spring **'Ain el-Ḥabs.** The *Grotto of St. John* (*el-ḥabs*, 'the prison'), to which steps hewn in the rock ascend, lies close to the spring. It belongs to the Latins. On the side next the valley there are two apertures in the wall of rock, leading to a kind of balcony, whence we survey the *Wâdi Ṣûṭâf* and the village of *Ṣûbâ*. The place is called by the Christians the *Wilderness of St. John*, although it is now well planted, and was cultivated in ancient times also, if we may judge from the traces of garden-terraces. The altar in the grotto is said to stand on the spot where the Baptist slept (Luke i. 80). From other passages, however (Luke iii. 3), it is obvious that by the 'wilderness of Judæa' the region near Jordan is meant; and, moreover, the tradition attaching to 'Ain el-Ḥabs does not date farther back than about the year 1500.

From 'Ain Kârim to Philip's Well. We ride through the Mohammedan burial-ground of the village and ascend the side of a narrow valley

towards the S.E. Halfway up we leave on our left the path which leads by *El-Mâliha* and *Bêt Safâfâ* and joins the Bethlehem road near *Tantûr* (p. 118), and keep to the right (S.E.) After ½ hr. we arrive at the top, which commands a splendid view. Continuing in the same direction we descend on the right side of a small dale, passing some tombs on our way. We then cross the dale and arrive in ½ hr. at the *Wâdi el-Werd*, near the spot where the *Wâdi Ahmed* runs into it from the other side. Thence we descend the valley to (¼ hr.) Philip's Well (p. 111).

8. From Jerusalem to En-Nebi Samwîl and El-Ḳubêbeh (Emmaus).

From the Damascus Gate or the Jaffa Gate to the Tombs of the Judges (about 35 min.), see p. 107. The road descends steeply into the valley (8 min.). Following the downward course of the valley, we arrive in 13 min. at the *Wâdi Bêt Ḥanînâ*, deriving its name from the village of *Bêt Ḥanînâ* (*Ananiah*, Neh. xi. 32), on the spur rising between the two valleys which unite here. We now cross the wide bed of the brook which is full of boulders, and ascend to the N.W. in the side-valley which opens exactly opposite. After 25 min. we reach a small plain; to the left, on the crest of the hill, is the ruin of *Khirbet el-Jôz*, or *Khirbet el-Burj*, dating from the Crusaders' period, and supposed in the middle ages to have been the château of Joseph of Arimathea. To the S.W. we see Bêt Iksâ, the Jaffa road, and, farther distant, 'Ain Kârim. The village of *En-Nebi Samwîl* is reached in 20 min. more. Before we enter it we see, on the right of the road, two reservoirs hewn in the rock and of high antiquity; the spring which supplies them is more to the N. The village possesses few houses, but its walls partly hewn in the rock, and the fine large blocks of building-stone outside the mosque on the N.E. side, show traces of great antiquity. — The summit is reached in 5 minutes.

En-Nebi Samwil ('Prophet Samuel'), 2935 ft. above the sea-level, is the highest mountain near Jerusalem.

We are here standing on what is most probably the venerable spot where rose the ancient fortress of *Mizpah*, the famous city of Benjamin. King Asa of Judah fortified it against Israel (1 Kings xv. 22). Tradition points out En-Nebi Samwîl as the birthplace, residence, and burial-place of the prophet Samuel, although without sufficient foundation. It is recorded, however, that the Emperor Justinian (d. 565) caused a well to be dug in the monastery of St. Samuel, which probably occupied this site. The Crusaders regarded the place as the ancient *Shiloh*, and built a church here over 'Samuel's Tomb'. They called the mountain *Mons Gaudii*, or Mountain of Joy, because it was their first halting-point that commanded a view of Jerusalem. In the 16th cent. a handsome and much-frequented pilgrimage-shrine stood here.

The transept and the N. apse of the Crusaders' church, which was erected here in 1157, are still extant. The present mosque, to which admission is easily obtained (entrance from a court), contains the traditional tomb of Samuel. The tomb is shown reluctantly, though revered by Jews, Christians and Muslims alike. The traveller loses nothing if he fails to see it, as the sarcophagus and the pall are certainly modern. He should not, however, fail to ascend the

minaret for the sake of the magnificent *View. To the right, to the N. of **El-Jîb**, rises the hill of Râmallâh (p. 248); in front of it, below, lies the village of Bîr Nebâlâ; to the E., Bêt Ḥanînâ, and farther E., the hill of Tell el-Fûl (p. 248). Beyond these, in the distance, rise the blue mountains beyond Jordan; to the S.E. are Jerusalem and the Mount of Olives; adjoining these, on the hill to the S., is Mâr Elyâs; above it rises the round summit of the Frank Mountain (p. 131), and farther distant is Bethlehem. The village of Bêt Iksâ lies quite near us to the S.; to the S.S.W. is Liftâ, and to the W.N.W., Biddu. Ramleh and Jaffa lie farther W.; the Mediterranean is also visible in clear weather.

From En-Nebi Samwîl to El-Ḳubêbeh. From the summit we descend to the S.W. and then turn directly to the W. We remain on the height and thus skirt the valleys which descend towards the S. (left). After 35 min. we reach the village of *Biddu*, surrounded by heaps of stones and destitute of trees. It was at Biddu that the Crusaders gained their first glimpse of Jerusalem (the road by *Bêt Nûbâ* and *Biddu* is a very old one; traces of the pavement are still visible). **El-Ḳubêbeh** is reached in 1/4 hr. more On the identification of the village with the *Emmaus* of the N.T., see p. 16. The village is prettily situated and contains numerous ruins. The Franciscan monastery offers a friendly welcome. Ruins of an old Crusaders' church (100 ft. long by 50 ft. broad), with a nave and aisles (the apses are distinctly visible), were found in the ground on which the monastery is built. The church is said to stand on the spot where Jesus broke bread with the two disciples (Luke xxiv. 30). Some antiquities (a sarcophagus) have also been dug up. In return for the hospitality of the monks, each visitor should give 1 or 2 francs for the poor. There is also a German Trappist monastery, with a new church.

From El-Ḳubêbeh to Jerusalem. a. Direct in 2 1/2 hrs. We return to *Biddu* (see above). Three roads meet here; we take the central one, which leads us along the valley past the spring *ʿAin Bêt Sûrîk* (above us, on the right, is the village of the same name). In 3/4 hr. we pass the ruins of *Khirbet el-Lôza* on our right; in 20 min. more the valley unites with the *Wâdi Bêt Ḥanînâ;* on the right are the ruins of *Bêt Ṭulmâ* (road on the right to *Ḳalôniyeh* in 20 min.). We cross the valley, ascend straight on to the S.E., and in 10 min. reach the Jaffa road. Thence to the Jaffa Gate 1 hr. (p. 18).

b. Viâ El-Jîb, 3 3/4 hrs. We return to *Biddu* (see above), pass through the village, and follow an old Roman road to the N.E. In 40 min. we reach **El-Jîb**, a small village on an isolated hill, the ancient *Gibeon* (Josh. ix. 3 f; 1 Kings iii. 4 f.). The houses are built among old ruins and there is a large building that seems to have been a castle. On the E. slope of the hill is a large reservoir with a spring, and a second farther down, perhaps the pool mentioned in 2 Sam. ii. 13. To the S. the view embraces En-Nebi Samwîl and Biddu; to the N.E., Jedîreh and Ḳalandia; to the right of these, the hill of Râmallâh; to the E., below us, Bîr Nebâla. From El-Jîb we proceed to the S.E., passing *Bîr Nebâla*, viâ (1 1/4 hr.) *Bêt Ḥanînâ* (p. 114) and 3/4 hr. *Shuʿfât*. In 7 min. more we join the Nâbulus road. Thence to the (40 min.) Damascus Gate, see p. 248.

9. From Jerusalem to ʿAnâtâ, ʿAin Fâra, Jebaʿ, and Makhmâs.

Leaving the Damascus Gate we turn to the right and follow the city-walls. From the N.E. corner we proceed by a road to the left, and crossing the upper valley of the Kidron reach the top of the Mount of Olives in 20 min. (p. 93). From the top we have a fine view towards the E. (the Dead Sea and valley of the Jordan). We avoid a road to the right, leading to the village of *El-ʿIsawîyeh*, perhaps the ancient *Nob* (Isaiah x. 32). The path next descends gradually to the N. to (28 min.) the village of —

ʿAnâtâ. — History. ʿAnâtâ corresponds to the ancient *Anathoth*, in the territory of Benjamin, the birthplace of Jeremiah (Jerem. i. 1; xi. 21-23). Tradition has erroneously placed Anathoth near *Abu Ghôsh* (p. 17). The district we are now surveying is mentioned in Isaiah's description of the approach of the Assyrians under Sennacherib (x. 28, 30). The village was repeopled after the captivity (Ezra ii. 23).

ʿAnâtâ seems to have been fortified in ancient times, and fragments of columns are built into the huts of the present village. A little to the right of the road, at the very entrance to the village, we observe the ruins of a large old building, probably a church, with a well-preserved mosaic pavement. The view from the top of the broad hill on which the village lies embraces towards the E. the mountains of ancient Benjamin, sloping down to the valley of Jordan, and part of the Dead Sea, and a number of villages on the hills to the W. and N.

From ʿAnâtâ to ʿAin Fâra. The road (guide necessary) leads us towards the N.E., and in 3/4 hr. skirts the *Wâdi Fâra* (magnificent view). After 20 min. more we descend precipitously into the valley a little below the **ʿAin Fâra**, a spring with abundant water. The vegetation in the bottom of the valley remains green and fresh even in summer; the brook in some places runs underground; numerous relics of aqueducts, bridges, and noble buildings are visible. High up on the steep rocky sides are ancient habitations of hermits (which may be reached from the S. side, but the ascent is difficult).

Following a small side-valley which issues a little below the spring, we ascend in a N.W. direction, and in 3/4 hr. reach the village of —

Jebaʿ. — History. *Jebaʿ* is the ancient *Geba* in the tribe of Benjamin (Is. x. 29), near *Gibeah of Benjamin* (1 Sam. xiv. 2), but not to be confounded with it. The latter is now *Tell el-Fûl* (p. 248) and is identical with 'Gibeah of Saul' (1 Sam. xv. 34) and 'Gibeah of God' (1 Sam. x. 26). But 'Gibeah of God' in 1 Sam. x. 5 seems to have been confounded with Geba (comp. 1 Sam. xiii. 3). Geba and Gibeah seem to have been confounded again in 1 Sam. xiii. 16 and 1 Sam. xiv. 16; Gebah, which commands the pass of Makhmâs, is obviously intended instead of Gibeah. In 2 Kings xxiii. 8 the kingdom of Judah is described as extending 'from Geba to Beersheba'.

The shrine of Jeba' is called *Nebi Ya'ḳûb* ('Prophet Jacob'). Here also we obtain an extensive view, especially towards the N., where the villages of *Burḳa*, *Dêr Dîwân*, and *Eṭ-Ṭayyibeh* are situated. The last, a Christian village, is perhaps *Ophrah* of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17). To the N.E. *Rammôn* is visible.

FROM JEBA' TO JERUSALEM the direct route leads viâ *'Anâtâ*. Going S., we descend after 25 min. into the *Wâdi Fâra*, near its head; in about 10 min. we ascend the hill again towards *El-Ḥizmeh*, enjoying a fine view from the summit. N. of the village lie the stone monuments of *Kubûr Beni Isrâ'îm* (?), to the W., numerous cisterns and caves. — In 20 min. we descend into the *Wâdi Selâm*, cross it, and ascend the steep slope towards the S., reaching *'Anâtâ* in 10 min. (see p. 116).

FROM JEBA' TO MAKHMÂS the route now descends to the N.E. into the *Wâdi es-Suwênît* (35 min.); another valley also opens here to the N. The village of **Makhmâs** (400 inhab.), on a hill 1/4 hr. to the N.E., contains no curiosities except a cavern with columbaria (p. 139). Farther down the *Wâdi es-Suwênît* contracts between lofty cliffs and forms a ravine, answering to the description of the 'passage of Michmash' in 1 Sam. xiv. 4, 5; the 'sharp rocks' there mentioned may also be identified.

FROM MAKHMÂS TO BÊTÎN. We ascend towards the N. to the table-land along the E. side of a narrow, but deep valley which runs into the *Wâdi es-Suwênît*. At the point where we obtain a view of the valley there are several rock-tombs on the W. slope, above which lie the ruins of *Makrûn*, the ancient *Migron* (Is. x. 28). After 35 min. the village of *Burḳa* lies opposite, to the W.N.W., and that of *Kudêra* farther to the N. After 1/4 hr., tombs and quarries. We next reach (1/4 hr.) the large village of **Dêr Dîwân**, loftily situated, and enclosed by mountains. To the N. the deep *Wâdi Matyâ* descends to the Jordan.

The city of *'Ai* lay near Dêr Dîwân, but where, is quite uncertain. 'Ai is described as having lain to the E. of Bethel (Gen. xii. 8). It was captured by Joshua (Josh. viii). Isaiah (x. 28) calls it Aiath, and after the captivity it was repeopled by Benjamites.

From Dêr Dîwân the road leads through a hollow to the (20 min.) top of *Tell el-Ḥajar*, and then traverses a beautiful, lofty plain. To the N.E. we see the hill of *Rimmon*, now *Rammôn* (Judges xx. 45-47). Farther on we pass the ruins of *Buwŷ Bêtîn*. On the opposite side of a fertile valley we perceive the village of *Bêtîn*, which we reach in 20 min. more (p. 249).

10. From Jerusalem to Bethlehem.

5 M. Good ROAD. The excursion may also be made on foot. — *Carriages* and *Riding Horses*, see p. 20. Price of a carriage about 10 fr. — Half a day will suffice for Bethlehem itself, but travellers who go on to Solomon's Pools require a whole day (comp. p. 127).

Immediately outside the Jaffa Gate the road descends to the left into the Valley of Hinnom (p. 99), skirting the Birket es-Sulṭân (5 min.) and the Montefiore institution. We leave the road to the railway-station and the Temple colony (p. 101) on our right. At the point where the valley turns towards the E., our route ascends to the S., passing the English eye-hospital (p. 35). A road to the railway-station diverges to the right immediately before the table-land is reached, and another, to the left, ascends the *Hill of Evil Counsel* (p. 99), a walk of a few minutes only. Its summit com-

mands a particularly good survey of the S. side of Jerusalem, with the village of *Silwân* and the Mt. of Olives to the N.E., and the villages of *Bêt Ṣafâfâ*, *Esh-Sherâfât*, and the monastery of *Mâr Elyâs* to the S. The ruins on the 'hill of evil counsel' are probably those of an Arabian village, though traditionally called the *Country House of Caiaphas*. Above is the *Weli Abu Tôr;* to the S. of it the tree on which Judas is said to have hanged himself is shown; all its branches extend horizontally towards the E.

The lofty and tolerably well cultivated plain extending hence towards the S., which our route traverses, is called *El-Bukeï'a*, and is probably identical with the valley of *Rephaim* (p. 101). To the left of the road is a large Convent of the Clarisses. — The plain sinks towards the W. to the *Wâdi el-Werd* (p. 111). On the right, at the entrance to this valley, we first observe the village of *Bêt Ṣafâfâ*, and then that of *Esh-Sherâfât*, at some distance. On the road are several dwelling-houses. The Greek settlement on an eminence to the right, at some distance, called *Ḳaṭamôn*, is said to have been the *House of Simeon* (Luke ii. 25). It consists of a small church and the summer-residence of the Patriarch, and affords a pretty view (road to the colony, p. 102). Farther on, to the left of the road, a cistern is pointed out as the traditional *Well of the Magi*, where they are said to have again seen the guiding star (Matth. ii. 9). Mary also is said to have rested here on her way to Bethlehem, whence its ancient name *Kathisma* (seat), preserved in the modern name *Bîr Kadîsmû*.

At the extremity of the plain we ascend a hill to the monastery of **Mâr Elyâs**, 3 M. from Jerusalem, very pleasantly situated on the saddle of the hill. On the left of the road lies a well from which the Holy Family is said once to have drunk. The view from the adjoining hill to the right is quite as fine as that from the terrace of the monastery. To the S. lies Bethlehem, to the N. Jerusalem, beyond which rises En-Nebi Samwîl, and the blue mountain-range to the E. of Jordan forms a beautiful background.

The monastery was erected at an unknown date by a bishop Elias, whose tomb was shown in the monastery church down to the 17th cent., and was rebuilt during the Frank régime (1160) after its destruction by the infidels. Shortly afterwards the tradition was invented that the place was connected with the prophet Elijah, and the events described in 1 Kings xix. 3 et seq. were even localised in a depression in the rock (to the right of the path, opposite the monastery-door), which was said to have been made by the prophet's foot.

Beyond the monastery the road leads to the right, skirting a valley which descends to the E. The soil here is cultivated. In front of us, beyond the valley towards the S.E., the round summit of the Frank Mountain (p. 131) comes in sight, and towards the S., Bethlehem. On the right (S.S.W.) lies the large village of *Bêt-Jâlâ* (p. 128), with its white buildings. After 13 min. we observe on a hill to the right the beautifully situated *Ṭanṭûr*, a settlement of the Roman Catholic Maltese Order, containing a hospital, house for

the brethren, and chapel. Here is shown the *Field of Peas*, so called from the legend that Christ once asked a man what he was sowing, to which the reply was 'stones'. The field thereupon produced peas of stone, some of which are still to be found on the spot. To the left is a fine view of the Dead Sea.

After 9 min. (4 M. from Jerusalem) we see on our right an insignificant building styled the **Tomb of Rachel** *(Ḳubbet Râḥîl)*. The dome of the tomb closely resembles those of the innumerable Muslim welis, and the whitewashed sarcophagus is modern. The entrance to the forecourt is on the N. side. The tomb is revered by Muslims, Christians, and Jews, and is much visited by pilgrims, especially of the last-named faith; Beduins bring their dead to be buried here. The walls are covered with the names of these devotees.

According to 1 Sam. x. 2f. and Jer. xxxi. 15, the tomb of Rachel was on the border of Benjamin, near Ramah (Er-Râm, p. 248). Traces of a conformable spot (based on old tradition) have been discovered about 1½ M. to the N.E. of *Ḳaṣṭal* (p. 17). In the time of Christ, however, the tomb was located near Bethlehem and the passage in Jeremiah was regarded as applying to Bethlehem. The rise of this view cannot be dated. It was already shared by the author of the erroneous gloss ('that is Bethlehem') in Gen. xxxv. 19 and xlviii. 7, placed after the name of *Ephrâth*, near which Rachel died; and also by the writer of Micah v. 2. Throughout the whole of the Christian period the tradition has always attached to the same spot, and for many centuries the supposed tomb was marked by a pyramid of stones, of which the number was said to have been twelve, corresponding with the number of the tribes of Israel. The monument appears to have been altered in the 15th cent., since which time it has been repeatedly restored.

Here the road divides; the branch straight on leads to Hebron (p. 132). We, however, turn to the left, and in 13 min. reach the first houses of Bethlehem on a hill opposite the town proper. At the point where the road bends to the right a narrow path straight on brings us in a minute or two to the so-called *David's Well*, consisting of three cisterns hewn in the rock. Since the 15th cent. tradition has associated this spot with the narrative in 2 Sam. xxiii. 14-17. Close beside the well a necropolis has been discovered with inscriptions in red pigment (mostly names of the deceased). In the vicinity is a fine mosaic pavement with a Greek inscription (Psalms cxviii. 19). The view of Bethlehem, situated beyond the *Wâdi el-Hrobbeh*, is very picturesque from this point. The eye is at once struck with the careful way in which the ground is cultivated in terraces. The vegetation here, partly owing to the greater industry of the inhabitants, is richer than in the immediate environs of Jerusalem.

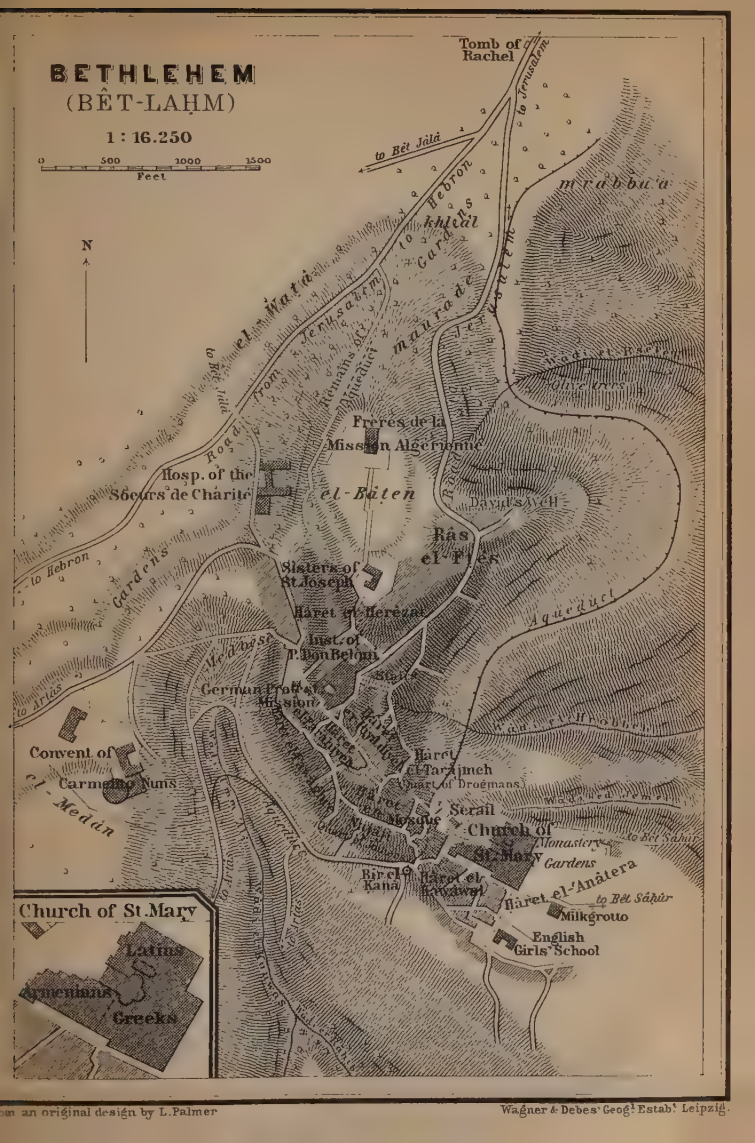
Bethlehem. — History. In the name of this town (Arab. *Bêt Laḥm*), which has existed for thousands of years, is perpetuated a very ancient popular tradition. In Hebrew the word means the 'place of bread', or, more generally, the 'place of food', and is probably derived from the fact that the region about Bethlehem has from very remote antiquity presented a marked contrast to the surrounding 'wilderness' (comp. p. 199). As to the epithet *Ephrat* or *Ephratah*, see above. Bethlehem is the scene of the beautiful idyl of the book of Ruth, but it was specially famous as the home of the family of David. Not only that monarch but also other celebrated members of the family, Joab, Asahel, and Abishai, once resided

here (2 Sam. ii. 12, 18, 32). It was not, however, until the Christian period, when it began to attract pilgrims, that Bethlehem became a place of any size. Constantine erected a magnificent basilica here in 330, and Justinian caused the walls to be rebuilt. So many monasteries and churches were soon erected, that it is spoken of as a flourishing place about the year 600, its church being at that period especially famous. On the approach of the Crusaders the Arabs destroyed Bethlehem, but the Franks soon rebuilt the little town and founded a castle near the monastery. In 1244 the place was devastated by the Kharezmians; in 1489 the fortifications and the monastery were destroyed. For a time the place lost much of its importance, but within the last three centuries it has gradually recovered. Quarrels between the Christians and the Muslims frequently caused bloodshed, and the inhabitants were even occasionally molested by the Beduins. The Muslims, who occupied a separate quarter at Bethlehem, were expelled by the Christians in 1831, and after an insurrection in 1834 their quarter was destroyed by order of Ibrâhîm Pasha. Since that period the town has been almost exclusively occupied by Christians. Comp. *Palmer*, Das jetzige Bethlehem: ZDPV, xviii. 89 f.

Bethlehem is situated 2550 ft. above the level of the sea, on two hills running from E. to W., and connected with each other by a short saddle. To the S. of the town is situated the *Wâdi er-Râhib*, and to the N. the *Wâdi el-Hrobbeh*. The slope of the hills towards the W. and E. is gentler than towards the N. and S. The situation of Bethlehem and its surrounding valleys is not unlike that of Jerusalem. — The wine of Bethlehem is preferred to that of Jerusalem. *Café* in the square in front of the church. — *Turkish Telegraph Office.*

The town is divided into eight quarters and numbers about 8000 inhabitants, about 260 of whom are Muslims and 50 Protestants. The Latins possess a large Franciscan monastery here with a hospice, boys' school, and a handsome new church (these buildings lie on the slope of the hill, at the back of the large church); they have also a school for girls and a convent belonging to the sisters of St. Joseph. In the S.W. quarter is the convent of the French Carmelite sisters, a building in the style of the Castle of S. Angelo at Rome, with a church and a seminary; on the hill of the N. suburb is the large boys' home and industrial school conducted by Father Belloni, with a church; to the N.W., near the Hebron road, is a hospital of the sisters of Charity; and on the highest point to the N. is a school of the 'frères de la mission algérienne'. The Greeks have a monastery of the Nativity, two churches (St. Helen and St. George), a school for boys, and another for girls. Adjacent is the Armenian monastery. The three monasteries together occupy a large building resembling a fortress, which forms a prominent object at the S.E. end of the town. There is also a school for girls and a seminary for female teachers of the British mission, and a German Protestant institution containing a school for boys and one for girls, with a handsome church.

The inhabitants, who have often given proofs of their intrepidity in their battles with their neighbours (see above), live chiefly by agriculture and breeding cattle, besides which they have for several


BETHLEHEM
(BÊT-LAḤM)
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Feet
N
Tomb of Rachel
to Jerusalem
to Bêt Jâlà
to Hebron
el-Mafâ
Road from Jerusalem
Remains of Aqueduct
Gardens
Khirbet
Gardens
mukâbu'a
Frères de la Mission Algérienne
Hosp. of the Sœurs de Charité
el-Butên
Sisters of St. Joseph
Râs el-Fîleh
Gardens
to Hebron
Aqueduct
Hâret el-Terezeh
Inst. of P. Don Belloni
Medrasa
German Prot. Mission
to Artas
Convent of Carmelite Nuns
el-Meddân
Hâret el-Tarajmeh
Quart. of Drogmans
Serail
Church of St. Mary
Monastery
Gardens
to Bêt Sâhûr
Bir el-Kanâ
Hâret el-Farawîyeh
Hâret el-'Anâtera
to Bêt Sâhûr
Milkgrotto
English Girls' School
Church of St. Mary
Latins
Armenians
Greeks

centuries been occupied in the manufacture of rosaries, crosses, and other fancy articles in wood, mother-of-pearl, coral, and stinkstone (lime mixed with bitumen) from the Dead Sea. The vases made of the last-named material, however, are very fragile. A visit to one of the workshops, when buying, will prove interesting. Bethlehem is also the market-town of the peasants and Beduins in the neighbourhood, many of the latter coming from the region of the Dead Sea.

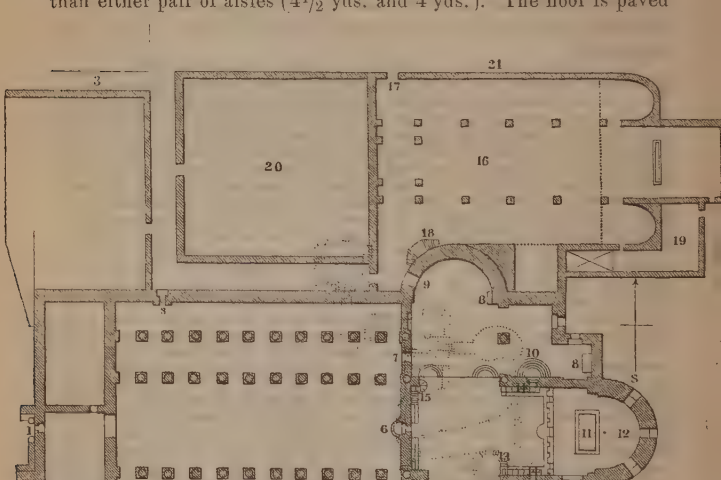
The large ***Church of St. Mary,** erected over the traditional birthplace of Christ, lies in the E. part of the town, above the Wâdi el-Hrobbeh, and is the joint property of the Greeks, Latins, and Armenians.

The tradition which localises the birth of Christ in a *Cavern* near Bethlehem extends back as far as the 2nd century (Justinus Martyr). As an insult to the Christians, Hadrian is said to have destroyed a church which stood on the sacred spot, and to have erected a temple of Adonis on its site, but this story is not authenticated. In 330 a handsome basilica was erected here by order of the Emperor Constantine. The assertion that the present church is the original structure is based on the simplicity of its style and the absence of characteristics of the buildings of the subsequent era of Justinian. Other authorities consider it beyond question that the Church of St. Mary underwent considerable restoration in the days of Justinian (527-565). In any case, we are about to visit a church of venerable antiquity, and one which is specially interesting as an example of the earliest Christian style of architecture. In the year 1010 the church is said to have miraculously escaped destruction by the Muslims under Hâkim, and the Franks found the church uninjured. Throughout the accounts of all the pilgrims of the middle ages there prevails so remarkable an unanimity regarding the situation and architecture of the church, that there can be little doubt that it has never been altered. On Christmas Day, 1101, Baldwin was crowned king here, and in 1110 Bethlehem was elevated to the rank of an episcopal see. The church soon afterwards underwent a thorough restoration, and the Byzantine emperor Manuel Comnenos (1143-1180) munificently caused the walls to be adorned with gilded mosaics. These were executed by an architect named Efrem, who introduced the effigy of the emperor at various places. The church was covered with lead. In 1482 the roof, which had become dilapidated, was repaired, Edward IV. of England giving the lead for the purpose, and Philip of Burgundy the pine-wood. The woodwork was executed by artificers of Venice. At that period the mosaics fell into disrepair, and the condition of the roof soon became the subject of new complaints. Towards the end of the 17th cent. the Turks stripped the roof of its lead, in order to make bullets. On the occasion of a restoration of the church in 1672 the Greeks managed to obtain possession of it. The Latins, who had long been excluded, were admitted to a share of the proprietorship of the church through the intervention of Napoleon III. in 1852.

In front of the principal Entrance on the W. side (Pl. 1) lies a large paved space, in which traces of the former atrium of the basilica have been discovered. This was a quadrangle surrounded by colonnades, in the centre of which were several cisterns for ablutions and baptisms. From the atrium three doors led into the vestibule of the church; but of these the central one only has been preserved, and it has long been reduced to very small dimensions from fear of the Muslims. The portal is of quadrangular form, and the simply decorated lintel is supported by two brackets. The windows on

each side are built up. The porch is as wide as the nave of the church, but is not higher than the aisles, so that its roof is greatly overtopped by the pointed gable of the church. The porch is dark, and is divided by walls into several chambers. One door only leads from it into the church, instead of three as formerly.

On entering the church we are struck by the grand simplicity of the structure, but the transept and apse are unfortunately concealed by a wall erected by the Greeks in 1842. The building consists of a nave and double aisles, the nave being wider (11½ yds.) than either pair of aisles (4½ yds. and 4 yds.). The floor is paved



1. *Principal Entrance.* 2. *Entrance to the Armenian Monastery.* 3. *Entrance to the Latin Monastery and Church.* 4. *Entrances to the Greek Monastery.* 5. *Font of the Greeks.* 6. *Entrances of the Greeks to the Choir.* 7. *Common Entrance of the Greeks and Armenians to the Choir.* 8. *Armenian Altars.* 9. *Entrance to the Latin Church.* 10. *Steps leading to the Grotto of the Nativity* (comp. Plan, p. 124). 11. *Greek Altar.* 12. *Greek Choir.* 13. *Throne of the Greek Patriarch.* 14. *Seats of the Greek Clergy.* 15. *Pulpit.* 16. *Latin Church of St. Catharine.* 17. *Entrance to the Latin Monastery.* 18. *Stairs to the Grottoes.* 19. *Latin Sacristy.* 20. *Schools of the Franciscans.* 21. *Latin Monastery.*

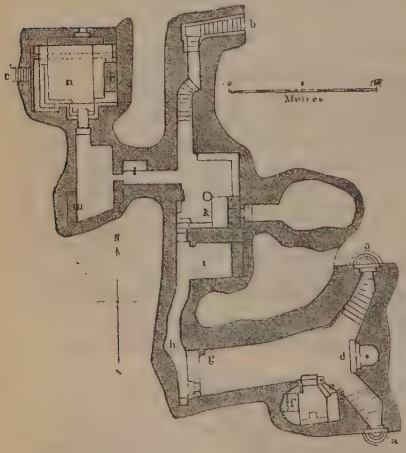
The dotted lines in the Plan indicate the situation of the grottoes under the church (comp. Plan, p. 124).

with large slabs of stone. Each pair of aisles is separated by two rows of eleven monolithic columns of reddish limestone, with white veins. The base of each column rests on a square slab. The capitals are Corinthian, but show a decline of the style; at the top of each is engraved a cross. The columns, including capitals and bases, are 19 ft. high. Above the columns are architraves. In the aisles these architraves bear the wooden beams of the roof. The aisles were not, as elsewhere, raised to the height of the nave by means of an upper gallery, but walls were erected to a height of about 32 ft. above the architraves of the inner row of columns for the support of the roof-beams of the nave. These form a pointed roof, dating from the end of the 17th cent., and once richly painted and gilded. The church is lighted only by the windows in the upper part of the wall, each window corresponding to a space between the columns. Unfortunately very little has been preserved of the mosaics of Comnenus (p. 121), coloured glass cubes set in a ground of gold. This fivefold series of mosaics represented the following subjects, beginning from below: (1) A series of half-figures representing the ancestors of Christ; (2) A number of the most important Councils, with groups of fantastic foliage between them; (3) A frieze of foliage with rows of beading; (4) Figures of angels between the windows; (5) A frieze similar to No. 3. On the S. (right) side there are now about seven busts only, which represent the immediate ancestors of Joseph; above these are arcades, containing altars concealed by curtains, on which books of the Gospels are placed. The inscription above contains an extract from the resolutions of the Council of Constantinople, and still higher are two crosses. Adjoining the arcades is placed a large, fantastic, artificial plant. On the N. (left) side, in the intervening spaces, are placed fantastic plants with vases or crosses; but for the arcades are substituted representations of sections of churches, containing altars with books of the Gospels. Two of these are still preserved, *viz.* the churches of Antioch and Sardike, and one-half of a third church. The drawing is very primitive, being without perspective. Here, too, are Greek inscriptions relating to the resolutions of Councils. The order in which the Councils were represented, with the relative inscriptions, is recorded in the writings of the earlier pilgrims. There are figures of six angels between the windows.

A passage from the N. or S. aisle next leads us into the Transept, which is of the same width as the nave. The four angles formed by the intersection of the transept with the nave are formed by four large piers, into which are built half-columns corresponding to the columns of the nave. The transepts terminate in semicircular apses. The nave is prolonged beyond the transept, but the aisles here are of unequal length, terminating in a straight wall, while the nave ends in an apse like those of the transept. This part of the church also was once embellished with mosaics, chiefly representing the

history of Christ. The S. apse of the transept contains a very quaint representation of the Entry into Jerusalem. Christ, accompanied by a disciple (the other figures having been destroyed), is riding on the ass. The people come from Jerusalem to meet him, and among them is observed a woman with a child sitting on her left shoulder. Children spread their garments in the way, and a man climbs a tree to cut branches. In the N. apse of the transept is a representation of the scene where Christ invites Thomas to examine his wounds. The apostles here are without the nimbus. In the background is seen a closed door, in front of which are arcades with foliaged capitals. The third fragment represents the Ascension, but the upper part is gone. Here again the apostles are without the nimbus; in their midst is the Virgin between two angels. The other small fragments are unimportant.

We now descend to the Crypt, situated under the great choir. It has three entrances, two from the choir (Pl. a); the third entrance (Pl. b) is from the church of St. Catharine and was constructed in 1479 by the Minorites. The two staircases (Pl. *a*, *a*) descend through doors direct into the **Chapel of the Nativity,** the most important part of the crypt, lighted by 32 lamps. It is $13^1/_2$ yds.



a. *Stairs to the Crypt*, descending from the Greek choir of the church of St. Mary (see Plan, p. 122). b. *Stairs to the Crypt*, from the Latin Church of St. Catharine. c. *Stairs now closed.* d. *Place of the Nativity.* e. *Manger of the Latins.* f. *Altar of the Adoration of the Magi.* g. *Spring of the Holy Family.* h. *Passage in the Rock.* i. *Scene of the Vision commanding the flight into Egypt.* k. *Chapel of the Innocents.* l. *Tomb of Eusebius.* m. *Tomb of St. Jerome.* n. *Chapel of St. Jerome.*

long (from E. to W.), 4 yds. wide, and 10 ft. high. The pavement is of marble, and the walls, which are of masonry, are lined with marble. Under the altar in the recess to the E., a silver star (Pl. d) is let into the pavement, with the inscription '*Hic de Virgine Maria Jesus Christus natus est*'. Around the recess burn 15

lamps, of which 6 belong to the Greeks, 5 to the Armenians, and 4 to the Latins. The recess still shows a few traces of mosaics. This sacred spot was richly decorated as early as the time of Constantine, and even with the Muslims was in high repute at a later period.

Opposite the recess of the Nativity are three steps (Pl. e) descending to the *Chapel of the Manger*. The manger, in which, according to tradition, Christ was once laid, is of marble, the bottom being white, and the front brown; a wax-doll represents the Infant. The finding of the 'genuine' manger, which was carried to Rome, is attributed to the Empress Helena. The form of the chapel and manger of Bethlehem have in the course of centuries undergone many changes. — In the same chapel, to the E., is the *Altar of the Adoration of the Magi* (Pl. f), belonging to the Latins. The picture is quite modern.

We now follow the subterranean passage towards the W. At its end, we observe a round hole (Pl. g) on the right, out of which water is said to have burst forth for the use of the Holy Family. In the 15th cent. the absurd tradition was invented that the star which had guided the Magi fell into this spring, in which none but virgins could see it. Passing through a door and turning to the right, we enter a narrow passage in the rock (Pl. h), probably hewn by the Franciscans in 1476-79, leading to the chapel (Pl. i; fitted up in 1621) where Joseph is said to have been commanded by the angel to flee into Egypt. Other Scriptural events were also associated by tradition with this spot. Five steps descend hence to the *Chapel of the Innocents* (Pl. k), where, according to a tradition of the 15th cent., Herod caused several children to be slain, who had been brought here for safety by their mothers. The rocky ceiling is borne by a thick column. Under the altar is an iron gate; generally closed, leading to a small natural grotto.

Proceeding in a straight direction, we reach a stair ascending to the church of St. Catharine, where we turn to the left and come to the altar and tomb of *Eusebius of Cremona* (Pl. l), of which there is no mention before 1556. A presbyter named Eusebius (not to be confounded with Eusebius, Bishop of Cremona in the 7th cent.) was a pupil of St. Jerome, but that he died in Bethlehem is very unlikely. Farther on is the *Tomb of St. Jerome* (Pl. m), hewn in the rock. The tomb of the saint has been shown for about three centuries on the W. side; opposite, on the E., the tombs of his pupil *Paula* and her daughter *Eustochium* (formerly on the S. side of the church) have been shown since 1566.

St. Jerome was born about 340-342. While journeying in the East he had a vision at Antioch, commanding him to renounce the study of heathen writers. He then became an ascetic, went to Constantinople, and afterwards to Rome, where he interpreted the Bible to a band of Christian women. Paula, a Roman lady, and her daughter, accompanied him thence on a pilgrimage to the holy places, after which he retired to a cell near Bethlehem, where he presided over a kind of monastery, Paula becoming head of a nunnery. He died in 420. At a very early period, it began to be

related that he desired to be buried near the *Place of the Nativity*. St. Jerome is chiefly famous as a scholar. As a dogmatist he anxiously strove to support the orthodox doctrine of the church. He learned Hebrew from the Jews, and translated the Bible into Latin (the Vulgate). Interesting letters written by him are also still extant.

A little farther to the N. is the large *Chapel of St. Jerome* (Pl. n). in which he is said to have dwelt and to have written his works. It was originally hewn out of the rock, but is now lined with walls. A window looks towards the cloisters. A painting here represents St. Jerome with a Bible in his hand. The chapel is mentioned for the first time in 1449, and the tomb of the saint was also once shown here.

Retracing our steps, we ascend the stairs (Pl. b) leading to the *Church of St. Catharine*. Here Christ is said to have appeared to St. Catharine of Alexandria and to have predicted her martyrdom. The church is probably identical with a chapel of St. Nicholas mentioned in the 14th century. It is handsomely fitted up and in 1861 was entirely re-erected and enlarged by the Franciscans, principally at the expense of the Emperor of Austria. On the N. and W. is the *Monastery of the Franciscans*, which overlooks the *Wâdi' el-Hrobbeh*, looking like a fortress with its massive walls. Within its precincts are several fine orchards. — S. of the basilica are the *Armenian* and the *Greek Monastery*. The Emperor of Russia has built for the Greeks a pretty tower, from which we have the most beautiful view of Bethlehem and its environs, particularly towards the S. and E., into the *Wâdi er-Râhib*, and towards Tekoah and the Frank Mountain.

To the S. of the basilica a street leads from the forecourt between houses, the *Greek Monastery* and its dependencies, back to the open air. The chain of hills still continues for some distance before we reach the descent into the valley. After 5 min. we come to the *Milk Grotto*, or *Women's Cavern*, to which 16 steps descend from a large, open, and vaulted entrance. The rocky cavern is about 51/2 yds. long, 3 yds. wide, and 8 ft. high. The tradition from which it derives its name, and of which there are various versions, is that the Holy Family once sought shelter or concealment here, and that a drop of the Virgin's milk fell on the floor of the grotto. For many centuries both Christians and Muslims have entertained a superstitious belief that the rock of this cavern has the property of increasing the milk of women and even of animals, and to this day round cakes mixed with dust from the rock are sold to pilgrims.

In order to visit the so-called Field of the Shepherds, we may continue to follow the road which led us to the Milk Grotto towards the E., but as the descent is very steep, it is advisable to send round our horses by the easier route on the N. to await us. About 7 min. after leaving the Milk Grotto, proceeding towards the

E., we observe to the right of the road a small ruin, which, according to a mediæval tradition, occupies the site of the *House of Joseph*, in which he had his dream (Matt. i. 20). A little beyond it we reach the foot of the hill, and in 4 min. more the village of **Bêt Sâḥûr,** sometimes called *Bêt Sâḥûr en-Naṣârâ* (*i.e.* 'of the Christians'), to distinguish it from the village of that name mentioned at p. 99. The first mention of it is by pilgrims in the 16th cent.; perhaps it is the *Ashur* of 1 Chron. ii. 24. It has about 600 inhabitants, mostly orthodox Greeks with a few Latins and Muslims. There are several grottoes with flint tools and cisterns here. The highest cistern, situated in the middle of the village, is famous as the scene of a traditional miracle: the inhabitants having refused to draw water for the Virgin, the water rose in the well of its own accord. The dwelling of the shepherds is now placed here (Luke ii. 8). The key of the Grotto of the Shepherds must be obtained at the Greek monastery here *(Dêr er-Rûm)*.

We then ride on towards the E. to a small, well-cultivated plain, called by tradition the *Field of Boaz* (Ruth ii. 3 f.). After 10 min. (N.E.) we reach the **Field of the Shepherds,** in the middle of which is the *Grotto of the Shepherds*. A tradition extending back to the year 670, and perhaps to the time of the Roman Paula (p. 125), makes the angels to have appeared to the shepherds here. For centuries a church and a monastery stood on the spot, but there is no mention of a grotto until the Crusaders' time. The subterranean chapel, to which 21 steps descend, belongs to the Greeks. It contains some paintings, shafts of columns, and a few traces of a mediæval mosaic pavement. Around lie some ruins which perhaps belong to the mediæval church of '*Gloria in Excelsis*'. An attempt has been made to identify the site of this church with a spot about half-a-mile to the N., but if that were its true locality the *Tower of Edar* (Gen. xxxv. 21), or '*Tower of Flocks*', would also have to be transferred thither. This tower is mentioned by Paula as having stood in the Field of the Shepherds. In the middle ages its site was pointed out in the direction of Tekoah, but since the 16th cent. has been again fixed here. — In returning to Bethlehem, we leave the road to the village of Bêt Sâḥûr to the left. The ascent to Bethlehem from the N.E. is more gradual than from the E., and this is the direct route to the Franciscan monastery.

From Bethlehem to the *Pools of Solomon*, see below; to *Engedi*, see p. 199.

11. From Jerusalem (Bethlehem) to the Pools of Solomon, Khareiṭûn, and the Frank Mountain.

Carriage Road as far as the Pools of Solomon. *Carriages* and *Saddle Horses*, see p. 20. — A guide is necessary to Khareiṭûn and the Frank Mountain; provisions and lights should also be taken. — From Jerusalem to the *Pools of Solomon* 2¼ hrs., *Khareiṭûn* 2 hrs., the *Frank Mountain* 1 hr., *Bethlehem* 1½ hr., *Jerusalem* 1¼ hr.

By starting early from Jerusalem the traveller may on the same day visit Khareitûn and the Frank Mountain. If Tekoah be also included in the excursion one day and a half will be required, the night being spent at Bethlehem or Artâs, whence an early start should be made, or else the Pools must be visited in connection with some other tour (see below). If the traveller only wishes to see the Pools, he can do this best when visiting Bethlehem (p. 119) or Hebron (p. 134).

To the *Tomb of Rachel* (1¼ hr.) see pp. 117-119. Here we take the Hebron road, to the right (p. 132). After a few steps the road leads to the right to **Bêt Jâlâ**, which perhaps corresponds with *Giloh* (Joshua xv. 51; 2 Sam. xv. 12). It is situated on the opposite slope of the valley, and possesses beautiful olive plantations. The village, which is large and tolerably clean, is inhabited by Christians only (about 4000), most of whom are Greeks (with a large church); about 160 Protestants (pretty little church, served from Bethlehem, and school); 700-800 Latins (seminary of the Latin patriarchate and school). — For some distance along the road, we see from time to time on our left the siphon pipes of the old aqueduct (see p. 129). After about 50 min., at the point where the road bends to the left, we observe on the right the Greek monastery *Dêr el-Khadr*, with an insane-asylum, close to the village of *El-Khadr*. A few minutes farther on is *Kal'at el-Burak*, or 'castle by the pools', a large square building with corner-towers, resembling a large khân, and dating in its present form from the 17th century. It was erected for protection against the Beduins. Within the court are a number of cylindrical beehives made of clay. — About 110 yds. to the W. of this, in the midst of the fields on the hill-side, is a small door, within which stairs descend to the so-called *Sealed Spring* (light necessary; key at the castle). We enter a vaulted chamber, and to the right of it a smaller chamber, at the end of which a spring bubbles forth. The different streams unite in a basin of beautifully clear water, which is conducted by a channel to a fountain-tower above the first pond, part of it, however, flowing into the old conduit which passes the pools. The Arabs call the spring *'Ain Sâlih*, while the Christians for the last three centuries have supposed it to be identical with the 'Sealed Fountain' of Solomon's Song (iv. 12). There is a second fountain a little to the S. of the castle; this fountain unites with the water of 'Ain Sâlih at the fountain-tower.

The so-called ***Pools of Solomon** *(El-Burak)*, three in number, are situated in a small valley at the back of the castle. They were repaired in 1865. As the valley descends abruptly towards the E., the reservoirs had to be constructed in steps, as an embankment of great size would have been necessary to confine the water in a single large reservoir. The three ponds do not lie exactly above each other. The second is 53 yds. distant from the highest, and 52 yds. from the lowest, and is about 19 ft. below the former and the same height above the other. At the lower (E.) end of each pond a wall is built across the valley, as is the case with the Sultan's Pool (p. 102).

The *Highest Pool* is 127 yds. long, 76 yds. wide at the top and 79 yds. below, and is at the lower (E.) end 25 ft. deep. It is partly hewn in the rock, and partly enclosed by masonry, buttresses being used for the support of the walls. A staircase descends in the S.W. corner. The *Central Pool* is 141 yds. long, 53 yds. wide at the top and 83 yds. below, and is 38 ft. deep. It is almost entirely hewn in the rock, and stairs descend in the N.W. and N.E. corners. In the N.E. corner is the mouth of a conduit from *'Ain Ṣâliḥ* (p. 128). The E. wall of the reservoir is very thick, and is strengthened by a second wall with a buttress in the form of steps. The *Lowest Pool*, the finest of the three, is 194 yds. long, 49 yds. wide at the top and 69 yds. below, and is at places 48 ft. deep. It is partly hewn in the rock, and partly lined with masonry. Stairs descend in the S.E. and N.E. corners. The inner walls are supported by numerous buttresses. On the S. side there is a conduit for the reception of rain-water. The lower wall (E.) is built of large blocks in the form of steps, and is penetrated by an open passage leading to a chamber. Similar chambers, but inaccessible, exist in the lower masonry of the other pools. In the chamber of the lowest pool rises the third spring, *'Ain Farûjeh*, which flows through a channel into the Jerusalem aqueduct. A little to the E. of it, another spring, *'Ain 'Atân*, issues from a little valley to the S., runs into a stone cistern on the N. side of the valley of the pools, and there unites with the Jerusalem aqueduct.

These springs, however, did not suffice for the water supply of ancient Jerusalem. Two other large conduits met at the pools and allowed their water to flow into them. One of these conduits runs above the first pool and was carried through the valley of *'Atân* by a tunnel. Farther on, it runs along the W. slope of the *Wâdi Dêr el-Benât* (the 'Nunnery'), then for ¾ hr. along the bottom of the *Wâdi el-Biyâr* (Valley of Springs), in a channel cut in the rock and with openings in the top, and finally flows into the spring *Bîr ed-Derej* (Spring of the Steps). The other conduit, which is much longer, is a rectangular channel, 9 in. wide. It begins in the *Wâdi el-'Arrûb* (p. 133), crosses the plateau of *Teḳû'a*, and is carried along the slopes of the hills in remarkable windings. It finally flows into the middle pool, the upper side of which it encircles. — From the pools the water was carried to the city in two different conduits. The higher of these conveyed the water from *'Ain Ṣâliḥ* (the Castle Spring), and the aqueduct of the *Wâdi el-Biyâr* along the N. slope of the valley of Burak. It was partly hewn in the rock, partly constructed of masonry. The conduit descends near Rachel's Tomb and then rises again: here the water ran in stone siphon pipes. The conduit then continues in the direction of the hill of *Tantûr* and the Valley of Hinnom. The lower conduit, still in a state of complete preservation, conveyed water to the city from all the pools and springs in great windings 7 hrs. long. It begins below the lowest pool, runs E. along the slope of the valley and W. above *Artâs*. One arm of the conduit was connected, no doubt under Herod's government, with the Artâs spring, and conducted to the Frank Mountain. The main arm passed Bethlehem and Rachel's Tomb on the S. By the bridge over the Valley of Hinnom the upper and lower conduits met, and ran along the southern slope of the western hill of Jerusalem towards the temple. The upper conduit is the more artificial construction, and is no doubt the older; but it is difficult to say to what period these gigantic works should be assigned. The name 'Solomon's Pools' is based solely upon Eccles. ii. 6, and, notwithstanding the state-

ment of Josephus, we have no evidence that the gardens of Solomon were situated in the *Wâdi Arṭâs* (= hortus, garden?). Josephus speaks of a conduit which Pilate began to build, taking the necessary funds from the Temple treasury, a proceeding which gave rise to an insurrection. The length of this conduit is stated by Josephus to have been 200, or in another passage, 400 stadia, and the latter figure (about 20 hrs.) would suit the conduit from the *Wâdi el-ʿArrûb*. It is probable, however, that Pilate simply repaired existing conduits. The question who built the pools and conduits, must therefore be considered an open one. It has lately been maintained, however, that these conduits are exactly similar to those which the Arabs constructed in Spain.

Descending the *Wâdi Arṭâs* towards the E., and skirting the pools, we find openings in the conduit whence water can be drawn. The surrounding mountains are barren, but the bottom of the valley is not entirely destitute of vegetation. After 10 min., we observe on the opposite side of the valley, to our right, a conical hill with ruins and rock tombs, probably the site of the ancient *Etam* (1 Chr. iv. 3), the name of which is still preserved in *ʿAin ʿAtân* (p. 129). In 7 min. more, we perceive to the right below us the village of **Arṭâs**, chiefly inhabited by Muslims. The houses are miserably bad. A European colony has existed here since 1849; and an Alsatian (Baldensperger), who cultivates vegetables and keeps bees, also lives here. Accommodation may, in case of need, be found in his house.

From Arṭâs to Bethlehem. The road continues to follow the conduit. After 8 min. a view of the town is obtained in front; in 15 min. more the foot of the hill is reached, and the ascent is made in 10 minutes.

From Arṭâs to Khareiṭûn. The road descends the valley. The irrigation soon ceases, and the gardens disappear. After 20 min., a small lateral valley descends from Bethlehem on the left, while the main valley curves to the S.E. Our route frequently crosses the dry and stony bed of the brook. After 1/4 hr., we observe the ruins of mills on the rock to the right. After 1/2 hr., we leave the *Wâdi Arṭâs*, and ascend a lateral valley to the right (S.W.). After about 10 min. this valley makes a sharp bend to the left (S.); another lateral valley descends from the right (N.W.).

Proceeding further up the valley to the S. we come in about 3/4 hr. to *Khirbet Teḳûʿa*, the ancient **Tekoah**, on the summit of a long hill, 2790 ft. above the level of the sea. At the foot is a spring. The place was fortified by Rehoboam, and was celebrated as the birthplace of the prophet Amos, who was originally a herdsman (Amos i. 1). The ruins are a shapeless mass; the remains of a church (there was a monastery here in the middle ages) may still be recognised, and an octagonal font is to be seen. There is a good view to the E.; through the clefts between the mountains, glimpses of the Dead Sea may be obtained.

At this bend we leave the valley and ascend the steep hillside to the E. At the top we again see Bethlehem, and enjoy a fine view of the hills to the E. of Jordan. In 20 min. we descend to the spring of *Khareiṭûn*, named *Bîr el-ʿAinêziyeh;* by the rock opposite lies the ancient ruined 'laura', or monkish settlement of **Khareiṭûn**, and before us opens a deep gorge. The whole scene is very imposing. A group of natives is generally congregated by the spring. We now descend on foot by a path to the right (1 min.). The opening

to the traditional **Cave of Adullam** is partly blocked by fallen rocks, and on the left yawns a deep abyss.

Since the 12th cent. tradition has identified this cavern, now called *El-Maʿṣâ*, with the fastness of *Adullâm* in which David sought refuge (1 Sam. xxii. 1; 2 Sam. xxiii. 13). According to the Book of Joshua (xv. 35; xii. 15), however, the stronghold of Adullam must have lain much farther to the S. (p. 147), and this agrees also with the statement of Eusebius. The name *Magḥâret Khareitûn* is derived from St. Chariton, who founded a so-called Laura, or colony of monks, near Tekoah, and retired to this cavern, where he died in 410. The cave was occupied by other hermits also at a later date.

The cavern itself is a natural labyrinthine grotto formed by the erosion of water, 182 yds. long, and, as the explorer may easily lose his way, he should be provided with a cord of sufficient length, or better with a guide. The temperature in the interior is somewhat high. The cavern consists of a continuous series of galleries and side-passages, which are sometimes so low as to be passable by creeping only, but sometimes expand into large chambers. In many places the ground sounds hollow, as there are several stories of passages, one above another. A short rock-passage leads us into a spacious chamber, about 38 yds. long, from which several side-passages diverge. In a straight direction we traverse a long passage to a second cavern, into which we must clamber down a steep descent of 10 ft.; another very narrow opening then leads to a third chamber. The innermost passages contain niches cut in the rock, and the fragments of urns and sarcophagi found here indicate that the place was once used for interments. The inscriptions found in the inmost recesses are illegible.

From the *Wâdi Arṭâs*, and a little above the point at which we left it, a road ascends to the N.E. to the (1 hr.) —

Frank Mountain. — History. The attempted identification with *Beth Haccerem* (Jer. vi. 1) fails of proof. Josephus says (Ant. xv. 9, 4 etc.) that Herod founded the castle of *Herodium* near Tekoah and about 60 stadia from Jerusalem. This distance and the farther description of the castle seem to fit the present ruins. Josephus states that the hill was thrown up artificially, a statement which is correct, if the top only of the hill be taken into account. He also informs us that Herod was buried here. Herodium was the seat of a toparchy. After the overthrow of Jerusalem it surrendered without a blow to the legate, Lucilius Bassus. The tradition that the Crusaders held out for a long time here against the Muslims, dates only from the end of the 15th century.

The hill (2490 ft. above the sea-level) is now called by the Arabs *Jebel el-Fureidîs* ('paradise', *i.e.* orchard), by the Europeans the '*Frank Mountain*'. At the foot of the hill, on the W. side, are some ruins called *Ṣtabl* (stable) by the natives, and a large quadrangular reservoir, called *Birket Bint es-Sulṭân* (pool of the sultan's daughter), 81 yds. long and 49 broad, but now dry. In the middle of it rises a square structure, resembling an island. Remains of the conduit from the Arṭâs spring are also visible. On the N., we see traces of the great flight of 200 steps mentioned by Josephus. The summit of the hill, which rises in an abrupt (35°) conical form to

a height of about 330 ft., may be reached in 10 minutes. The platform is not level, but depressed like a crater. The castle which once stood here has disappeared with the exception of the enclosing wall, of which the chief traces are the remains of four round towers. The E. tower contains a vaulted chamber with a mosaic pavement. The large, regular, and finely hewn blocks of stone which lie on the plateau at the top and on the slopes of the hill are excellent specimens of the masonry used in the buildings of Herod.

The *View is beautiful. It embraces to the E. the desert region extending down to the neighbourhood of the Dead Sea, with a profusion of wild cliffs, between which a great part of the blue sheet of water is visible. To the S. the view is intercepted by hills. To the S.W. are the ruins of Tekoah and the village of Khareiṭûn. To the W.S.W. is the weli of Abu Neǰêm, and to the N.W. Bethlehem; to the right of it Bêt Sâḥûr, and in the foreground Bêt Ta'mar; on a hill rises Mâr Elyâs. To the N. are En-Nebi Samwîl and the village of Abu Dîs. Farther off stretches the chain of hills to the N. of Jerusalem.

The road to Bethlehem runs to the N.W., along the *Wâdi ed-Dîya'*. After 1/4 hr. we leave *Bêt Ta'âmir* (with traces of ancient buildings) on a hill to our right. After 25 min. we descend. Bethlehem now lies before us, but we are still in an uncultivated region. When we have descended the valley for 1/2 hr. more cultivation begins, and in 17 min. more we reach Bethlehem.

12. From Jerusalem to Hebron.

Good Road. Time required: for carriages 4 1/2 hrs., for riders 6 hrs. *Carriages* and *Riding Horses*, see p. 20. Price for a carriage 20 fr., or if a night be spent out 30 fr. — A halt is usually made at *El-Arrûb*, about halfway. — If two days are taken, this trip affords the best opportunity of a visit to Solomon's Pools at the same time (comp. p. 128). Dragoman unnecessary.

From Jerusalem to the *Pools of Solomon* (2 1/4 hrs.), see p. 128. Our route ascends gradually past the highest pool to the hill towards the S.W. (1/4 hr.). Turning back, we see the small village of *El-Khaḍr*, to the left (p. 128), and soon afterwards the ruins of *Dêr el-Benât* on the right; to the left, far below, is the deep *Wâdi el-Fuḥêmish*, or *Wâdi el-Biyâr*, along which the old road runs. The new road runs in great windings along the slopes of the hills round the ravines of the lateral valleys of the Wadi el-Biyâr. On the right is *Khirbet Bêt Sakâryâ*, where Judas Maccabeus was defeated by Antiochus Eupator (1 Macc. vi. 32), on the left *Khirbet Bêt Faghûr*. After 40 min. we cross the *Wâdi el-Biyâr* near its head and come to a small plateau. On our right is *Khirbet Bêt Ṣâwîr*. In 10 min. more we descend into the broad *Wâdi el-'Arrûb*, and in 1/4 hr. we reach the bridge, near which is a café. This is about half-way and a halting place for carriages. Right and left of the road are the copious springs of the Wâdi el-'Arrûb; exactly on the right (W.) of the bridge a

handsome well-room. A portion of the water is brought by a subterranean conduit from the isolated hill 5 min. to the W. On this hill there are extensive ruins. The water was formerly collected in a large reservoir, known as *Birket el-ʿArrûb* (10 min. below the bridge), and conveyed thence to the Pools of Solomon and Jerusalem (see p. 129). The reservoir (80 yds. long by 53½ yds. broad) is fairly well preserved and lined with masonry like Solomon's Pools. It is now empty and has been converted into a garden. The springs now water the fruitful gardens of the Wâdi el-ʿArrûb.

From the bridge the road ascends to the W. and brings us in 10 min. to a rather large but not very deep reservoir partly hewn in the rock. It contains no water in summer. In ancient times the water from it was conducted to the above-mentioned reservoir in the Wâdi el-ʿArrûb. Close by is a pretty plantation of olives. A few yards from the road on the S. side of the hill are handsome rock tombs and a number of small caverns, some of which were also used as burial places. To the W. we see the village of *Bêt Ummar* (perhaps *Maʿarath*, Josh. xv. 59), and near it are the ruins of *Khirbet Jedûr* (*Gedor*, Josh. xv. 58). — The road now crosses a valley and passes in great windings round the head of a second. The slopes are almost entirely bare, only a few low shrubs growing here and there.

After ¾ hr., we reach the spring of *ʿAin ed-Dirweh*, the enclosure of which is built of fine, regular blocks. Above it are a Moḥammedan house and praying place. In the time of Eusebius the spring in which Philip baptised the eunuch was pointed out here (comp. p. 112). The traces of an ancient Christian church were formerly visible.

A little way to the S. there are tomb-chambers in the artificially hewn and levelled stratum of rock, and there are others on the hill to the W. of the road. At the top of the hill are ruins called *Bêt Sûr*, which answer to the ancient *Beth-Zur* (Josh. xv. 58; Nehem. iii. 16). At the period of the Maccabees Beth-Zur was a place of great importance. A little farther on (5 min.) a ruined tower rises on the right; the rather large Moḥammedan village of *Halhûl* (Josh. xv. 58) becomes visible on a hill to the left. The mosque of *Nebi Yûnus* outside the village is built, according to Moḥammedan tradition, over the grave of the prophet Jonah. Some of the later Jewish writers mention a tradition that the prophet Gad was buried here (2 Sam. xxiv. 11). There are rock-tombs in the neighbourhood. Several other spots, however, claim to be the burial-place of Jonah (p. 317).

After 35 min. we perceive about 200 yds. to the left of the road a large building called ***Ḥarâm Râmet el-Khalîl**, the shrine of Abraham. The S. and W. walls only are preserved (71 yds. and 53½ yds. long respectively), and two or three courses of stone are still visible. The blocks are of great length (10-16 ft.), and are

jointed without mortar. In the N.W. angle of the interior there is a cistern. What purpose the building served, and whether it was ever completed, cannot now be ascertained. Jewish tradition places here the *Grove of Mamre*, and the valley is still called the *Valley of Terebinths* (pp. 18, 146). About 60 paces farther to the E. are the ruins of a large church, probably the basilica which Constantine erected by the terebinth of Mamre. Near it are two oil-presses in the rock. A large cistern 5 min. farther S. is shown as the bath of Sarah.

Returning to the road we come, a few paces farther on, to a footpath on the right, which leads past the ruins of the village of *Khirbet en-Naṣârâ* (ruin of the Christians), or *Rujûm Sebzîn*, and proceeds (30 min.) direct to the Russian hospice, the tower of which is visible from afar. Following the road we gradually descend the hill and in about $^1/_2$ hr. reach the small town of *El-Khalîl* (Hebron).

Hebron.

Accommodation. Russian Hospice, near Abraham's oak (p. 137; good lodging but without board; during the season a letter of recommendation from the superintendent of the Russian Buildings at Jerusalem is necessary). In case of necessity male travellers can obtain accommodation in some Jewish houses. The price should be fixed beforehand. — Travellers are earnestly warned against that arrant beggar, the son of the deceased old shêkh *Hamza*. — The Muslims of Hebron are notorious for their fanaticism, and the traveller should therefore avoid coming into collision with them. The children shout a well-known Arabic curse after the 'Franks', of which of course no notice should be taken. — Guide through the town advisable; fee 6 to 12 pi., for a party proportionately more.

History. *Hebron* is a town of hoar antiquity. Mediæval tradition localised the creation of Adam here; and at a very early period, owing to a misinterpretation of Joshua xiv. 15, where Arba is spoken of as the greatest *man* among the Anakim (giants), *Adam's* death was placed here. The ancient name of Hebron was *Kirjath Arba* ('city of four'). In Numbers xiii. 22 it is claimed that Hebron was founded seven years before Zoan, *i.e.* Tanis, the chief town of Lower Egypt. Abraham is also stated to have pitched his tent under the oaks of Mamre, the Amorite (Gen. xiii. 18). When Sarah died (Gen. xxiii.) Abraham purchased from Ephron the Hittite the double cavern of *Machpelah* as a family burial-place; and Isaac and Jacob were also said to be buried here. Hebron was destroyed by Joshua (Josh. x. 37) and became the chief city of the tribe of Caleb (ch. xiv.) David spent a long time in the region of Hebron. After Saul's death David ruled over Judah from Hebron for $7^1/_2$ years. It was at the gates of Hebron that Abner was slain by Joab, and David caused the murderers of Ishbosheth, the son of Saul, to be hanged by the pool of Hebron. Hebron afterwards became the headquarters of the rebellious Absalom, but after that period it is rarely mentioned. It was fortified by Rehoboam, and repeopled after the captivity. Judas Maccabæus had to recapture it from the Edomites, and Josephus reckons it as a town of Idumæa. Hebron was next destroyed by the Romans. During the Muslim period Hebron still maintained its importance, partly by its commerce, and partly as a sacred place owing to its connection with Abraham, who was represented by Mohammed as a great prophet. The Arabs call him *Khalîl Allâh*, or the 'friend of God' (James ii. 23), and their name for Hebron is therefore 'the town of the friend of God', or briefly *El-Khalîl*. The Crusaders also called Hebron the *Castellum*, or *Praesidium ad Sanctum Abraham*. Godfrey de Bouillon invested the knight Gerard of Avesnes with the place as a feudal fief. In

1167 it became the seat of a Latin bishop, but in 1187 it fell into the hands of Saladin. Since that period it has been occupied by the Muslims.

Ancient Hebron lay to the W., opposite the modern town, on the olive-covered hill *Rumeideh*, N.W. of the Quarantine. On this hill are ruins of old cyclopean walls and modern buildings called *Dêr el-Arba'în*, 'the monastery of the forty' (martyrs); within the ruins is the tomb of Jesse (Isai), David's father. At the E. foot of the hill is the deep spring of Sarah, *'Ain Jedîdeh*. Modern Hebron lies in the narrow part of a valley descending from the N.W. (3040 ft. above the sea-level). The environs are extremely fertile and beautifully green in spring. The vine thrives here admirably, and it has therefore been supposed that the valley of *Eshcol* ('valley of grapes', Numbers xiii. 23, 24) was situated in the neighbourhood, possibly in the *Wâdi Bêt Iskâhil*, to the N.W. (p. 137). Almond and apricot trees also occur.

The present town is divided into seven quarters. 1. In the N.W., the *Ḥâret esh-Shêkh*, deriving its name from the beautiful *Mosque* (begun in 668, or A.D. 1269-70) *of the Shêkh 'Ali Bakka*, a pious man who died in 670 (A.D. 1271-2), and whose minaret forms the handsomest modern architectural feature in the town. Above this quarter is the aqueduct of the *Ḳashkala* spring, near which there are ancient grottoes and rock-tombs. From the spring a path well worn in the limestone of the mountain leads to the top of the hill *Hobâl er-Riyâḥ*. 2. *Ḥâret Bâb ez-Zâwiyeh*, adjoining the first quarter on the W. To the S. of the second quarter is (3) *Ḥâret el-Ḳazzâzîn* (of the glass-blowers), and to the E. (4) *Ḥâret el-'Akkâbi* (water-skin makers). Farther S. is (5) *Ḥaret el-Ḥarâm* adjoined by (6) *Ḥâret el-Mushâreka*. To the S.E. lies (7) *Ḥâret el-Ḳiṭân*, or quarter of the cotton-workers. The houses are generally spacious and built of stone, many of them having cupolas as at Jerusalem. The population numbers 18-19,000, including 1500 Jews (with three synagogues). A few English ladies and an English physician cooperate with the German Protestant Mission, which has a church and school at Hebron. But the work is carried on under considerable difficulty.

Hebron is the seat of a Ḳâimmaḳâm and has a Turkish *Post Office*. The merchants of Hebron carry on a brisk trade with the Beduins, and often travel about the country with their wares, going as far as Eṭ-Ṭafileh in Moab (p. 210), where they have large warehouses for the trade with the nomadic Beduins farther to the S. The chief branches of industry are the manufacture of water-skins from goats' hides, and glass-making. The glass-houses are not uninteresting. Glass was manufactured here as early as the middle ages, and the principal articles made are lamps and coloured glass rings used by the women as ornaments. The wine of Hebron is made by the Jews.

In the bed of the valley to the S.W. of the Ḥâret el-Ḥarâm

are situated two large reservoirs: the upper one, called *Birket el-Ḳazzâzîn*, is 28 yds. in length, 18 yds. in width, and 27½ ft. in depth; the lower basin constructed of hewn stones, square in form, each side being 44 yds. long, is called *Birket es-Sulṭân*. These pools are unquestionably ancient, and it was perhaps near one of them that David hanged the murderers of Ishbosheth (p. 134). Tradition has settled the point in favour of the larger pool. — In the town the tombs of Abner and Ishbosheth are shown (the former within the castle) but are not worth visiting. — The large building on the hill of *Kubb el-Jânib*, to the S., is the *Quarantine*.

The ***Ḥarâm**, apparently once fortified, encloses, according to tradition, the cave of *Machpelah*. The enclosing wall is built of very large blocks, all drafted and hewn smooth. The drafting, however, is not so deep as that of the stones of the Ḥarâm at Jerusalem. The wall is strengthened externally by square buttresses, sixteen on each side and eight at each end. These are without capitals, but a kind of cornice runs round the whole building. Above this old wall, which dates from the Herodian period and is 39 ft. high, the Muslims erected a modern wall and at the four corners minarets, of which two still exist at the N.W. and S.E. corners. The Muslims have also erected a second and modern enclosing wall on the N.E. and S. sides. Two flights of steps on the N. and S., between this wall and the old one, lead to the court in the interior, which is 14½ ft. yds. above the street level. There are two entrances to the Ḥarâm. 'Unbelievers' may ascend to the seventh step of that on the E. side. Beside the fifth step is a large stone with a hole in it which the Jews believe to extend down to the tomb. On Friday the Jews lament here as they do at the Place of Wailing in Jerusalem (p. 56). — From the elevation on the N. of the Ḥarâm a sight of the court and the buildings within the walls may be obtained. The interior is inaccessible, but good photographs of it may be purchased.

Few Europeans have ever been admitted to the mosque, and then only by a special firman of the sultan. The last Christian visitor was the Prince of Wales in 1881. — The S. part of the Ḥarâm is occupied by a *Church* (now a *Mosque*), 23 yds. long from to N. to S., and 30½ yds. wide from E. to W. The interior is divided by 4 columns into a nave and aisles running N. and S. The capitals of these columns appear to be partly Byzantine, partly mediæval. In the middle of the S. wall is a *Miḥrâb*, or prayer-niche, to the right (W.) of which is a handsome pulpit. Two openings in the floor of the church lead direct to the *Cavern* beneath. The cavern is said to be double, each half having a separate opening. A third opening in the floor of the church affords a view of a subterranean chamber, which seems to form a kind of antechamber to the cavern. At any rate, a door leading to the tombs is visible in the S. wall. The walls of the church are incrusted to a height of nearly 6 feet with marble, above which runs a band with an Arabic inscription. A church was probably erected here in the time of Justinian, but few relics of it are now extant. The present mosque was built by the Crusaders between 1167 and 1187, and has been restored by the Arabs. — Above ground are six *Cenotaphs*, which are said by the Mohammedans to stand exactly over the spots where Abraham, Isaac, and Jacob, with their wives

HEBRON (EL-KHALÎL).
From F. de Saulcy.
1:15000
0 50 100 200 300 400 500
Yards.
Vineyards
Wady el Khalil
HÂRET ES-SHEKH
Mosque
Olive
Plantation
Hâret Bab ez-Zawiyeh
Olives
Plantation
HÂRET EL-HARÂM
HARÂM
Jews' Houses
Mohammedan
Cemetery
Birket el-Kerâzeh
Birket es-Sultân
Hospital
Plantation
HÂRET EL-M'SHAREKA
Olives
Plantation
Wady el Khalil

Drawn by R. Kiepert. Engraved & printed by Wagner & Debes, Leipzig.

Sarah, Rebecca, and Leah were buried. The cenotaphs of Isaac and Rebecca are inside the church, those of Abraham and Sarah in octagonal chapels in the open court N. of the church, those of Jacob and Leah in chambers in the N. of the Ḥarâm. They are of stone and are hung with green cloth embroidered with gold and silver. A number of apartments have been built against the N. and W. walls of the Ḥarâm. — Outside the Ḥarâm, at the N.W. angle between the Ḥarâm and the castle, is a two-story building, containing two cenotaphs of Joseph. A footprint of the Prophet is still shown in a stone here. — The oldest Arabian buildings date from 1331, under the Mameluke Sultan Moḥammed Ibn Kilâwûn; Joseph's tomb dates from 1393. — Comp. ZDPV xvii. 115 f., 228 f.

The building is surrounded with the dwellings of dervishes, saints, and the guards of the mosque, who derive their maintenance from six villages in the plain of Sharon and Philistia. Adjoining the Ḥarâm on the S. side is a 'castle', now used as barracks and half in ruins.

In order to visit the traditional **Oak of Mamre** (1/2 hr.), we quit the town, leave the road to Jerusalem on the right, and ride towards the N.W., on a paved road between vineyard-walls. The garden with the oak belongs to the Russians, who have here built a hospice for pilgrims (p. 134). Behind the hospice stands a tower, which travellers should not fail to visit (key in the hospice), as a magnificent *View as far as the sea may be obtained from the top. The oak which is shown here as the *Oak of Abraham* was highly revered as far back as the 16th cent., and is unquestionably of great age. For the earlier (Jewish) tradition see p. 134. The trunk of the oak is about 32 ft. in circumference at the bottom. This fine tree is unfortunately gradually dying.

In the country to the W. of Jordan, the oak (*el-ballût*, Quercus ilex pseudococcifera) does not, as beyond Jordan, develop into a large tree, but, as the young shoots are eaten off by the goats, it usually takes the form of bushes only. A few gigantic trees have been allowed to grow up unmolested, owing probably to superstitious veneration.

13. From Hebron to Bêt Jibrîn and Gaza.

For this tour a guide is desirable.

1. From Hebron to Bêt Jibrîn (4 hrs.).

We follow the Jerusalem road to the point where the route to Abraham's Oak diverges (1/2 hr., see p. 133). Here we turn to the left (W.) and descend the *Wâdi el-Ḳûf*. A little to the left lies *Khirbet en-Nasârâ;* and on a hill to the right is *Bêt Iskâhil*, perhaps the *Eshcol* of Numbers xiii. 24 f. (comp. p. 135). In 1 hr. we reach the spring of *'Ain el-Ḳûf*. The valley now expands and turning to the W. receives the name of *Wâdi el-Merj*. On the (1/2 hr.) hill to left lies *Terḳûmyâ (Tricomias)*, with a few antiquities. In 1 1/2 hr. the road skirts the base of another hill on the left upon which is *Dêr Nakhkhâs*. In 1/2 hr. we enter Bêt Jibrîn from the N. E.

From Jerusalem to Bêt Jibrîn, 8 3/4 hrs. To (2 1/4 hrs.) the Pools of Solomon, see p. 128. Before reaching the pools we diverge by a road to

the right (W.), which leads viâ (¼ hr.) *El-Khaḍr* (p. 128). In 35 min. we see *Ḥûsân* at some distance to the right; to the left opens the *Wâdi Fûkîn*. After ½ hr. the road to *Bêt ʿAṭâb* diverges to the right, while our route proceeds to the S.W. *ʿAllâr el-Baṣl* and *Bêt ʿAṭâb* (p. 147) are visible on the right. ¾ hr. Hill with extensive ruins (on the left) ½ hr. *ʿAin et-Tannûr*, at the bottom of a valley with lemon-groves; 10 min. Ruins (to the left). We are now following an old Roman road. After 40 min. a road diverges to the right to *Bêt Nettîf* (p. 147); we, however, descend to the left. The valley expands and cultivation begins. 20 min. Roman milestone (prostrate); ½ hr. cross the dry bed of the *Wâdi es-Sant;* to the left a 'Weli' on a hill. In ¼ hr. a road diverges to the left (which we do not follow); to the right *Zakaryâ* (p. 147) is visible. In ½ hr. our route enters the *Wâdi Zakaryâ* (left) and leads to the S. across a well-cultivated plain, with frequent traces of the Roman road. The chalky formation, with its numerous caves, begins here. Beyond an ancient well, with reservoirs and olive-groves, we reach (½ hr.) *Bêt Jibrîn*.

Bêt Jibrîn. — History. *Bêt Jibrîn* is the ancient *Baitogabra* (Ptolemy; Tab. Peutinger), which is perhaps identical with the *Betaris* or *Begabris* of Josephus (Bell. Jud. x. 8, 1). The town received various privileges coupled with the name *Eleutheropolis* from the Roman emperor Septimius Severus in 202, on the occasion of his journey in the East. The name *Lucia Septimia Severiana* also occurs on its coins. It was the seat of a Christian bishop and an important point in S. Palestine as early as the 4th century. The names of some of its bishops have been handed down to us. The Crusaders found the place in ruins. Under Foulques of Anjou, in 1134, a citadel was erected here, and its defence committed to the knights of St. John. The Franks called the place *Gibelin*. In 1244 it was finally taken by Beibars. The fortress was restored in 1551.

Bêt Jibrîn ('House of Gabriel') lies between three hills, the *Tell Burnat* on the W., the *Tell Sandeḥanneh* on the S.E., and the *Tell Sedeideh* on the N.W., the summits of which were probably once fortified. The village now contains about 900 inhab. (Muslims). It occupies about one-third of the site of the ancient town. Ruins of old buildings are incorporated with most of the houses. Numerous coins, some of them bearing the name of Eleutheropolis, are offered here for sale. A portion of the ancient wall, perhaps built by the Crusaders in 1134, still exists on the N. side. To the N.W. and E. were forts. That on the E. side has been converted into a Muslim cemetery; fragments of columns, a fine large portal, and a reservoir still exist. The N.W. fort (small fee) stood on an eminence, and the ancient substructions are still easily distinguished from the later work. Over the door is an inscription dating from the year 958 of the Hegira (1551). The fortress was flanked with a tower at each corner. The interior contains a handsome cistern and many vaulted chambers now used as dwellings and stables. On the S. side runs a gallery from E. to W., which was originally the aisle of a church. On the left and right are five pillars, formerly enriched with columns in white marble. Six of these, with Corinthian capitals, are still in their places. The arcades are pointed. Outside the enclosing wall are two similar columns.

The chief objects of interest are the **Rock Caverns** *('örâk or ʿarâk)*, which are found chiefly near Bêt Jibrîn and also throughout a wide radius round the town (comp. p. 146). St. Jerome informs

us that the *Hôrîm*, or dwellers in mountains and caves, once lived in this district, and that the Idumæans lived in caverns throughout the country from here to Petra, in order to escape from the intensity of the heat. There is little doubt that these caverns are very ancient. Their number and similarity lead to the inference that they were used as dwellings. It has even been supposed that some of them were once used as churches, for several have apses turned towards the E. and crosses engraved on their walls. Those caverns which contain the crosses generally have Muslim inscriptions also. The stone, a kind of grey chalk, is so soft that it can be cut with a knife, yet the regularity and art with which the chambers have been excavated are none the less admirable. The caverns consist of round, vaulted chambers, 20-50 ft. (in some cases even 100 ft.) in diameter, supported by detached pillars. They are 30-40 ft. in height. Each cavern is lighted from above by a well-like opening. In N. Syria there are tomb-chambers of similar form, but smaller. Many of these caverns are now used as shelters for cattle.

The following walk is the most interesting here. We descend from the fortress to the S. E., pass the tombs, and ascend a small water-course. In 5 min. we observe caverns below us. To judge from the niches hewn in them (five at the back, three on each side), they must once have been used as sepulchres. The niches are 2 ft. above the ground, and high above them are hewn numerous triangles (possibly for lamps). Some of the round openings above have been widened in the course of ages. After the falling in of the chambers there have also been formed open spaces in front of them, within which the pillars of the groups of chambers are still preserved. — Farther to the S. is a second group of more lofty grottoes, in which numerous wild pigeons have taken up their abode. One of them contains a well, and at several places the ground sounds hollow. The walls are green with moisture and very smooth. Rudely engraved crosses, and inscriptions dating from the early period of Islamism (in Cufic characters), are sometimes observed. The marks of tools are clearly visible on the walls. Fragments frequently split off owing to the penetrating moisture. Proceeding from one cavern to another we ascend the valley as far as a ruined church, which in a straight line is only 1 M. from the village. It is still called by the natives *Mâr Hannâ*, or *Sandehanneh*. The substructions of this church date from the Byzantine period, but the ground-plan was altered by the Crusaders. The principal apse is well-preserved. The window-arches are round. The stones are carefully hewn, and the walls are massive. On each side of the entrance are pilasters, and under the N. aisle is a crypt with vaults. Opposite the church is the cavern *Maghâret Sandehanneh*, comprizing several chambers, the largest of which is 10) ft. in diameter. Not far off, to the W., is the passage of *Es-Sûk*, over 33 yds. long. — From the last-mentioned cavern a bridle-path leads to the N.E., leaving Dêr Nakhkhâs (p. 137) on the left, direct to the road to Hebron.

About 20 min. straight to the S. of Bêt Jibrîn lies *Merâsh* (*Maresah*, Josh. xv. 44), a shapeless mass of ruins. The whole chain of hills of Mâr Hannâ is honeycombed with caverns, especially on the S. and W. sides. The walls of some of the caverns are full of small niches or columbaria, ranged regularly along them; but what their use was is not clear, as they are too high from the ground to have been used for keeping stores or implements. They were perhaps employed as receptacles for skulls or cinerary urns. — On this hill there are also a number of handsome old cisterns, in some of which winding stairs are still preserved. Some of the caverns also contain such stairs.

2. From Bêt Jibrîn to Gaza (about 9 hrs.).

We ascend the W. range of hills by the central path. The top of the hill (1/4 hr.) commands a last view of the village. After 35 min. we observe in the fields to the right the weli of the *Shêkh 'Amr*, and in the distance *Tell es-Ṣâfiyeh* (p. 146). We now leave the mountains of Judah behind us and gradually descend their last spurs to the plain, in a W. direction. On the left, after 1/2 hr., rises *Tell el-Mansûra*, with some ruins, and 1/2 hr. farther we reach some caverns which have fallen in, known as *'Arâk el-Munshîyeh*. The hills *(tell)* we see in the plain are probably artificial constructions. — Our route next crosses the plain towards the S.W. On the right (1/2 hr.) lies *'Ajlân*, the ancient *Eglon* (Josh. x. 34, 35), one of the cities of Judah in the plain. In the Septuagint Eglon is confounded with Adullam, and Eusebius places them both 12 M. to the E. of Bêt Jibrîn (see p. 131). In about 1 3/4 hr. from *'Arâk el-Munshîyeh* we reach —

Tell el-Ḥasi. — History. Tell el-Ḥasi is the ancient *Lachish*, an important frontier-fortress in the direction of Egypt (2 Kings xviii. 14 f.). It was besieged by Sennacherib (2 Kings xix. 8) and, according to Egyptian inscriptions, captured by him. According to Jeremiah (xxxiv. 7), Lachish was one of the last cities taken from the Jews by Nebuchadnezzar. — The extensive and highly interesting excavations, which the Palestine Exploration Fund has undertaken here in the last few years, have brought to light many fragments of town-walls and fortifications of different periods (some very ancient), numerous clay vessels, etc.

From Tell el-Ḥasi our route continues to descend the *Wâdi el-Ḥasi*. After about 1 hr. the ruins of *Umm Latis*, formerly erroneously identified with Lachish (see above), lie to the right (N.) of the road, from which, however, they are not visible. In about 40 min. more we reach *Burêr*, where the first palms occur. To the right, after 40 min., we perceive the village of *Simsim* in an olive grove. We soon cross the *Wâdi el-Ḥasi*. After 1/4 hr., on the left the village of *Nejd*, and on the right, in the distance, the dunes near the sea. The road next passes (25 min.) *Dimreh* on the right, and (3/4 hr.) *Bêt Ḥanûn*. In 35 min. more it reaches the top of a hill, on which are ruins. After 40 min. we reach orchards with palms, and in 10 min. more the town of —

Gaza. — **Accommodation:** Hotel Gaza (proprietors *J. Blaich & Co.*); also at the Latin Hospice *(Mr. Gatt)*, or at the Greek Monastery (introduction from Jerusalem desirable). The best place for pitching tents here is near the Serâi. — *Turkish Post Office*; international *Telegraph*.

History. *a.* The **Philistines.** In the country of *Peleshet*, *i.e.* the low plain between Carmel and the frontier of Egypt, we find in historical times a nation which, judging from its language, belonged to the Semitic race (p. lv). These *'Pelishtîm'*, or Philistines, however, were uncircumcised, to which the translators of the Septuagint perhaps refer when they designate the Philistines ἀλλόφυλοι, 'people of another race'. The Bible (Amos ix. 7 etc.) connects them with *Caphtor*, which has been supposed to be Crete. The Philistines must early have established a constitution; Jewish history, at any rate, shows us a perpetual league of their five chief towns, Gaza, Ashdod, Ascalon, Gath, and Ekron. According to all accounts the Philistines far surpassed the Hebrews in culture; and in

war-chariots and cavalry they were superior to the Israelites (1 Sam. xiii. 5). The heavy-armed soldiers wore a round copper helmet, a coat of mail, and brazen greaves, and carried a javelin and a long lance, while each had a weapon and shield-bearer, like the Greeks in the Homeric poems. The light-armed were archers. The Philistines possessed fortified encampments; they built lofty walls round their towns; and they kept the territory they had conquered in subjection by means of garrisons. They carried on a vigorous and extensive commerce, especially inland; and their wars with the Israelites were partly caused by their efforts to retain the command of the great caravan route between their country and Damascus. — Their chief god was Dagon (Marnas), who, as well as the goddess Derketo (Atergatis) had the form of a fish. Baʿalzebûb, the fly-god of Ekron, was famed for his oracles. — In the last decades of the period of the Judges the Philistines contested the hegemony of Palestine with the Israelites, and in fact, ruled over Israel for a long time. The tribe of Dan, in particular, situated almost in the middle of the territory of the Philistines, had much to suffer from them. In what way this guerilla war was carried on, we may learn from the lively and vigorous narrative of the hero Samson (Judges xiii et seq.). The first kings of Israel, Saul and David, effected their final deliverance from the foreign yoke, though several of the succeeding kings had to wage war with the Philistines. In the course of the great war between Egypt and Assyria the Philistian plain became strategically important, and its occupation therefore formed a constant source of strife between these nations to the great disquiet of the Philistines. Some of the Philistines, too, were probably exiled at this period. After the Jewish captivity the kingdom of the Philistines had disappeared, and a few of their towns only retained some importance. After the time of Alexander their power was entirely gone. In the wars between the Syrian and Egyptian diadochi Philistia again became the scene of fierce conflicts. During the Maccabæan period the Philistian-Hellenic coast towns gave fresh proofs of their hereditary enmity against the Jews, but the Maccabæans succeeded in permanently subjugating the Philistian plain. Once more, however, the inhabitants of that district exhibited their inveterate hatred of the Jews by co-operating in the destruction of Jerusalem with the other enemies of the ill-fated city.

b. **Ghazzeh** (Gaza) was the most southern of the five allied Philistine cities (p. 140), and it was here that Samson performed some of his remarkable exploits (Judges xvi.). The Israelites held possession of the town only during the most flourishing period of their empire (1 Kings iv. 24). The town was large, and probably chiefly of importance as a commercial place. Its port was *Majumas*, which was raised by Constantine the Great to the dignity of an independent town under the name of *Constantia*. Herodotus calls the town *Kadytis*. Alexander the Great took it after a vigorous defence. In B. C. 96 it was again taken and destroyed by Alexander Jannæus, as the citizens had allied themselves with the enemies of the Jews. Under Gabinius New Gaza was built some distance to the S. of the former town. It was presented by the Emperor Augustus to Herod, after whose death it reverted to the Roman province of Syria. Under the Romans Gaza peacefully developed its resources. Christianity, however, was not introduced until a late period, although Philemon was traditionally the first bishop of Gaza. Down to the time of Constantine the town was one of the chief strongholds of paganism, adhering to its god Marnas, whose statues and temples stood till the year 400, when they were destroyed by an edict of the emperor. On the site of the principal temple a large cruciform church was afterwards erected by Eudoxia, wife of the Emperor Arcadius. In 634 the town was taken by the Arabs under ʿOmar, and it was regarded as an important place by the Muslims, because Hâshim, Muhammed's grandfather, who had once traded with the place, had died and been buried there. The Crusaders found Gaza in ruins. In 1149 Baldwin II. erected a fortress here and committed its defence to the Templars. In 1170 Saladin plundered the town, though unable to reduce the fortress; in 1187, however, the whole place fell into his hands, and it was only for a short period that Richard Cœur de Lion established a footing there. In

1244 the Christians and Muslims were defeated by the Kharezmians near Gaza. Since that period Gaza has been a place of no importance. In 1799 it was taken by Napoleon.

Gaza has grown considerably within the last few years, and now contains 35,000 inhab., including 700 Greeks (who possess a church), 50 Latins, and 100 Jews. The English and the Roman Catholic missions have stations there. — Gaza is the seat of a Ḳâimmaḳâm and has a small garrison. At Gaza 1 mejîdi = 46 piastres, and, in the same proportion, all other coins are worth twice as much as at Jerusalem (comp. the table before the title-page).

The town is of semi-Egyptian character; the veil of the Muslim women, for example, closely resembles the Egyptian. From time immemorial Gaza has formed a connecting link between Egypt and Syria, and to this day, although the caravan traffic is almost extinct, its market is not unimportant for the Beduins, being in particular abundantly stocked with dates, figs, olives, lentils, and other provisions. The bazaar, too, has an Egyptian appearance. Gaza is moreover an important depot for barley; its olive-harvest is considerable; and it contains numerous potteries and a steam mill in German possession. — An unusually large proportion of the inhabitants suffer from ophthalmia, a fact which is generally attributed to the want of light and ventilation in the miserable houses, and to the filthiness of the narrow streets, which are never flushed. The town-wells are 100-160 ft. deep, but the water is slightly saline, except in a few wells to the N. As the town lies on a hill about 100 ft. high, in the midst of orchards, it is difficult to say exactly where it begins. Owing to the abundance of water contained by the soil the vegetation is very rich. At the present day the town has neither walls nor gates. The ancient town was a good deal larger than the modern one, and to the S. and E. elevations of the ground are visible, marking the course of the town wall. The newer houses are generally built of ancient materials, and old fragments of marble may frequently be detected in the walls.

One of the chief buildings is the *Serâi*, on the E. side of the town, the residence of the Ḳâimmaḳâm, but greatly dilapidated. It dates from the beginning of the 13th cent. and has finely jointed masonry. Cages for prisoners are seen as we enter the court of the Serâi. Not far from the Serâi rises the large mosque *Jâmiʿ el-Kebîr*. Permission to visit this must be obtained from the Ḳâimmaḳâm, who appoints a soldier (fee 1/4 mej.; more for a party) to accompany the visitor. Visitors must remove their shoes. The court of the mosque is paved with marble slabs; around it are several schools, and on the W. side there is a kind of pulpit. The mosque itself was originally a Christian church, consisting of nave and lower aisles, built in the 12th cent. out of ancient materials and dedicated to St. John; crosses may still been on the pillars. The Muslims erected an additional aisle on the S. side, and, in order to make room for a minaret, built up the apses. Over the three

square pilasters and two half-pillars which bound the nave rise pointed arcades. The columns opposite the nave consist of shafts and consoles; above them is another row of columns with beautiful Corinthian capitals. On one of the columns (N.E.) is a bas-relief representing the seven-branched candlestick, with a Greek and Hebrew inscription. The church is lighted by small grated windows in the pointed style. The W. portal is a fine specimen of Italian Gothic.

To the S.W. of this mosque is situated a handsome caravanserai, called the *Khân ez-Zêt* (oil khân). Proceeding to the S. W. through the *Ḥâret ez-Zêtûn* quarter we come to a mosque partly built with finely hewn stones, situated on the road which is traversed by caravans to and from Egypt.

Tradition points out, on the S.W. side of the town, the place whence Samson carried off the gates of the Philistines. Passing across tombs towards the W. and walking round the town, we come to the weli of *Shêkh Sha'bân* and to a mosque of some antiquity in which *Hâshim*, Moḥammed's grandfather, is buried. This building has been restored during the present century, but partly with the old materials. We return by the cemeteries to the E. side of the town. The sandy roads are shaded by beautiful acacias and cactus-hedges. To the E. of the Serâi is a small modern building, which is said to contain the *Tomb of Samson*.

A ride of 1/4 hr. to the S. E. of Gaza brings us to the *Jebel el-Muntâr* (273 ft.), which is covered with tombs. (Muntâr, 'watch-tower', is popularly believed to have been a Muslim saint.) The view hence repays the ascent: to the S., beyond the cultivated land, lies the sandy desert; to the E., beyond the plain, rise the hill-ranges of Judæa; to the W., beyond the broad, yellow sandhills, stretches the sea; but the most picturesque object of all is the town itself, peeping forth from its beautiful green mantle.

From Gaza to El-'Arîsh, 13 hrs. From Gaza in 1 hr. 5 min. to *Tell el-'Ajûl* near the *Wâdi Ghazzeh*, which rises near Hebron and passes near Beersheba. About 1 hr. S.E. of Tell el-'Ajûl near *Tell Jem'a* are the ruins of *Umm Jerâr* (probably the *Gerar* of Gen. xx. 1; xxvi. 1). After 1 1/4 hr. *Dêr el-Belâh* (the ancient *Dârûm;* the mosque *Jâmi' el-Khidr* stands on the site of an old chapel). We next reach (1 hr. 37 min.) *Khân Yûnus*, with a fine mosque of the time of sultan Barḳûḳ. A little to the S. of Khân Yûnus is the Egyptian frontier. In 1 hr. 17 min. we reach *Tell Rifah*, or *Raphia;* then (2 1/4 hrs.) *Shêkh Zuwêd*, (2 3/4 hrs.) *Khirbet el-Borj*, and (2 1/2 hrs.) the broad valley of *El-'Arîsh*, the 'River of Egypt' of the Bible (Numb. xxxiv. 5; Isaiah xxvii. 12). In 20 min. more we reach the fortress and the quarantine. El-'Arîsh occupies the site of the ancient *Rhinocolura*. By the cistern in the court there is a miniature Egyptian temple (a monolith of granite), with hieroglyphics on two sides, now used as a trough. — The town is said to have been originally founded by an Ethiopian-Egyptian king as a place of banishment, and under the name of *Laris* it was an episcopal see in the first centuries of our era. Baldwin I. of Jerusalem died here in 1118. The *Hajar Berdawîl*, or 'Stone of Baldwin', is still pointed out. On 18th Febr., 1799, Napoleon took El-'Arîsh. On 24th Jan., 1800, the Treaty of El-'Arîsh, in pursuance of which the French evacuated Egypt, was concluded here.

From Gaza to Beersheba, see p. 199.

14. From Gaza to Jerusalem viâ Ascalon.

1. From Gaza to Ascalon (about 3 hrs.).

a. By the Coast, $3^1/_2$ hrs. This is the longer but the more picturesque route. We proceed to the N.W. to ($^1/_4$ hr.) the weli of *Shêkh Riḍwân*, and in 5 min. more we reach the coast, which we then skirt all the way to (3 hrs.) *Ascalon*.

b. By the Inland Route, about 3 hrs. Retracing our steps from Gaza towards the N. for 1 hr. by the route already described (p. 140), we turn to the left, following the telegraph wires. The olive-groves cease (20 min.); to the right *Bêt Hanûn* (p. 140) becomes visible; to the left are barren sand-hills. The land is well cultivated. We cross (25 min.) the *Wâdi es-Ṣâfiyeh* (p. 146), and then the *Wâdi el-Jisr* (the lower part of the *Wâdi Simsim*, p. 140). On the right lies *Dêr Esnêd* (20 min.). On the same side we next see ($^1/_2$ hr.) *Herbiyeh*, and then (22 min.) *Bêt Jirji*, beyond which we reach ($^1/_4$ hr.) *Barbâra*. We now diverge to the left from the main road, and reach (35 min.) *Na'lya* and viâ *El-Jôra* (whence a guide should be obtained) arrive at (35 min.) *Ascalon*.

Ascalon (**'Asḳalân**). — History. *Ascalon* was one of the five principal towns of the Philistines, and the chief seat of the worship of the goddess Derketo, in whose honour fish, which were sacred to her, were carefully fed in tanks, and never eaten. The town belonged to the Tyrians in the Persian period, to the Ptolemies in the 3rd cent. B.C., and to the Seleucidæ from the reign of Antiochus III. onwards. In 104 B.C. it succeeded in making itself independent, and reckons its own chronology from that date. It enjoyed its greatest prosperity in the Roman period, as a kind of free republic under Roman protection. Herod the Great was born at Ascalon, and he caused the town to be embellished, although it was not within his dominions. He erected baths and fountains, and surrounded them with colonnades and beautiful gardens. The citizens, like those of Gaza, were bitter opponents of Christianity down to a late period. On the arrival of the Crusaders Ascalon was in possession of the Fatimites of Egypt. On 12th Aug., 1099, the Franks gained a brilliant victory under the walls of the town, but the jealousies of their leaders prevented them from following it up by taking the fortress. The Muslim garrison accordingly continued to harass the Crusaders; and it was only after a siege of five months by sea and land, that the Franks at length compelled the place to capitulate. Another great victory was gained near Ascalon in 1177, when Baldwin IV. defeated Saladin, but after the battle of Ḥattîn Ascalon was recaptured by the Muslims. Before the Third Crusade Saladin caused Ascalon to be partially dismantled. In 1192 Richard Cœur de Lion began to rebuild the fortress, but was obstructed by the jealousy of the other princes, and in a subsequent truce with the Muslims it was agreed that the place should remain unfortified. In 1270 Beibars caused the fortifications to be demolished, and since then Ascalon has been a ruin. At the beginning of the present century the powerful Jezzâr Pasha (p. 269) caused many ancient stones and columns to be removed from Ascalon to his residence at Acre, where he employed them for building-purposes.

Ascalon is correctly described by William of Tyre, the historian of the Crusades, as lying within a semicircle of ramparts, the chord of which was formed by the sea on the W., and in a kind of hollow sloping towards the sea. This semicircle with its walls is partly natural and partly artificial, and affords an interesting survey of the ancient site. Near the S.W. corner lay the small and bad harbour of Ascalon. In the construction of its moles numerous columns of grey granite had been employed. Of the bastions which defended it a few remains still exist. On the side towards the

sea stood a gate, the site of which is still known to the inhabitants of El-Jôra (see below) and is called by them *Bâb el-Baḥr* (sea-gate). The W. wall is continued along the low cliffs on the coast. Large fragments of it have occasionally fallen, but the durability of the cement used in its construction is still very remarkable. — In the S. part of the wall of Ascalon another gate, called that of Gaza, is still distinguishable, and there are also remains of towers; but quantities of sand have been blown over this side of the town. — The ramparts on the E. side were the most strongly fortified, the walls there being very massive and upwards of $6^1/_2$ ft. thick; fragments of columns built into them are sometimes seen projecting. On the hill, near the *Weli Moḥammed*, which is shaded by sycamores, are seen the still tolerably preserved towers which defended the principal gate, that of Jerusalem; but the remains are deeply buried in sand. — The N. side of the ramparts is not easily visited, as they are concealed by luxuriant orchards, both outside and inside the walls. Among these orchards are found fragments of columns, statues, remains of Christian churches, and, most important of all, 40 cisterns of excellent water. With regard to the date and character of these remains, there are doubts as numerous as the ruins themselves. The orchards, enclosed by prickly cactus-hedges or thorn-bushes, belong to the inhabitants of *El-Jôra*, a village with 300 inhab., situated to the N.E. of the ancient Ascalon. The fertile soil is almost 10 feet deep. Sycamores abound, and vines, olives, many fruit-trees, and an excellent kind of onion, also thrive in this favoured district. This last was called by the Romans Ascalonia, whence the French échalotte and our shalot are derived.

From Ascalon to Jaffa, 7 hrs. 40 min. The route from El-Jôra leads first along the road to Mejdel (p. 146), then diverges (about halfway) to the left (N.), bringing us in 50 min. direct to *Ḥamâmeh*, and thence in 1 hr. 20 min. to *Esdûd*. — The detour viâ *Mejdel* (p. 146) is well worth the extra time ($^3/_4$ hr.) required.

Esdûd (Accommodation at Herr Schmidt's). — *Ashdod* (Greek *Azotos*) appears to have been the most important city of the Philistian Pentapolis (p. 140). It was an ancient city, and its position on the main route between Egypt and Syria lent it importance for both countries. About the year 711 it was captured by the Assyrians, and a century later it was taken from them by Psammetichus after a siege of twenty-nine years. The Maccabæans added Ashdod to the possessions of the Jews (1 Macc. x. 84), but Pompey restored its independence. Subsequently it formed part of the kingdom of Herod. St. Philip preached the gospel here (Acts viii. 40), and bishops of Azotus are mentioned at a later period. The town once possessed a seaport, 3 M. distant, of which no trace now exists except the ruins of a fort. The modern village of Esdûd (with 2-3000 inhab. and a German steam-mill) stands on the slope of a hill, commanded by a still higher eminence on which the acropolis probably stood. At the entrance to the village, on the S. side, lies the ruin of a large mediæval khân, with galleries, courts, and various chambers. Ancient masonry and fragments of columns are also detected in the houses and mosques.

After 5 min. the road from *Esdûd* brings us to the *Wâdi Esdûd*, in $1^1/_4$ hr. to the dilapidated khân of *Sûk Kheir*, and in another $1^1/_4$ hr. to —

Yebna. — Yebna is the ancient *Jabneh*, or *Jabneel* (Josh. xv. 11), the Greek name of which was *Jamnia*. Jabneh possessed a seaport of the

same name, the ruins of which lie at the mouth of the *Nahr Rûbîn*, 3 M. to the N.W. This seaport is said to have been burned by Judas Maccabæus (2 Macc. xii. 8), but the Jews did not obtain permanent possession of the town until the time of Alexander Jannæus. Pompey restored its independence; Gabinius rebuilt the town which had fallen into decay; and Augustus presented it to Herod. At that time it was a populous town and, as a seaport, more important than Joppa. Even before the destruction of Jerusalem Jamnia became the seat of the Jewish Sanhedrin; a famous rabbinical school flourished here, and the town was afterwards intellectually the centre of the conspiracy against Trajan, A.D. 117. In the time of the Crusaders it was supposed that the ancient Philistine town of *Gath* was situated here, but nothing is really known as to its site. *'Aḳir* (p. 13) lies 1¼ hr. to the E. of Yebna. On the hill near *Ibelîn*, as they called Yebna, the Crusaders erected a large fortress for the purpose of keeping in check the hostile garrison of Ascalon, but its site is not now traceable. — The modern village is of considerable size. It is situated on the *Wâdi Ṣarâr* (possibly the valley of *Sorek*, Judges xvi. 4) and contains two ancient mosques, one of which *(El-Kenîseh)* was no doubt once a church of the Crusaders and has a handsome portal.

Jaffa lies 3½ hrs. to the N. of Yebna, and *Ramleh* 2¼ hrs. to the N.E. *From Ashdod to Ramleh* direct, 5 hrs.; the route passes close to *'Aḳir* (on the right; p. 13).

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2. From Ascalon to Jerusalem (15½ hrs.).

From *El-Jôra* (p. 145) the road leads to the N.E. to (¾ hr.) **Mejdel** (possibly *Migdal-Gad*, Joshua xv. 37). Mejdel has 5-6000 inhab., a considerable weaving-industry, and an important market. About ¾ M. to the N. is a German steam-mill. The mosque is partly built with ancient materials, and has an elegant minaret. — After 7 min. we turn to the E. from the main road. In 10 min. we come to the end of the olive plantations, cross the (40 min.) *Wâdi Makkûs*, and (10 min.) leave *Jôlis* on the right (S.). We then reach (55 min.) the village of *Es-Sawâfîr*, and then (5 min.) another of the same name. A third Sawâfîr lies farther N., and one of them perhaps answers to the *Saphir* mentioned by Micah (i. 11). We next reach (½ hr.) the well-watered *Wâdi eṣ-Ṣâfiyeh*. The *Tell eṣ-Ṣâfiyeh* soon appears like a gleaming white line in the distance. The road passes (1 hr.) a water-course, and then (¾ hr.) returns to the Wâdi eṣ-Ṣâfiyeh, but does not cross it. The plain here is always marshy after rain. In 20 min. we reach the foot of the —

Tell eṣ-Ṣâfiyeh. — History. *Tell eṣ-Ṣâfiyeh* is supposed by some to be the ancient *Mizpeh* or *Mizpah* of Judah (Josh. xv. 38), and by others *Libnah* ('the white'; Josh. x. 29); but the latter conjecture is the less probable. In 1138 King Fulke of Anjou built a castle here, which was intended to complete the girdle of fortifications around Ascalon, and was named *Blanca Guarda*, or *Specula Alba*, from the conspicuous white chalk rocks. In 1191 the castle was taken by Saladin and destroyed. Some of the gallant expeditions of Richard Cœur de Lion extended thus far.

Tell eṣ-Ṣâfiyeh commands the outlet of the great *Wâdi es-Sant* (valley of mimosas; probably the valley of *Elah* or *Terebinth Valley*, 1. Sam. xvii. 2; comp. pp. 18, 134). Ascending the hill from the W. we observe a cavern (probably an old quarry), and then traverse the miserable modern village. Farther on we see the tomb of a saint built of ancient materials. On the hill (10 min.) a few substruc-

tions only of well-hewn stones now exist. The view towards the W. embraces the green plain between Gaza and Ramleh as far as the sea, and towards the E. the mountains of Judah.

Here we re-enter a region of rock-caverns like those with which we became acquainted at Bêt Jibrîn (p. 138). Some of these are at *Dêr el-Butûm*, 20 min. S.E. of Tell eṣ-Ṣâfiyeh, others at *Dêr ed-Dubbân*, 1/4 hr. farther, others again at *Khirbet Dakar*, 1/2 hr. to the W. of Dêr ed-Dubbân.

1 hr. beyond Tell eṣ-Ṣâfiyeh we leave the village of *ʿAjûr* on the hill to the right, and soon obtain a fine view of the *Wâdi es-Sant*. After 1/4 hr. we observe to the left (N.) *Zakaryâ*, on a hill which is sometimes supposed to have been the site of *Gath* of the Philistines. We descend into the broad and well-cultivated floor of the valley. After 1 hr. we pass a small valley and the well *Bîr es-Sâfsâf* on the right. On the hill to the left is **Bêt Nettîf** (hardly to be identified with the ancient *Netophah*, Ezra ii. 22). We now either ride round the base of the eminence on which this village stands, or (after 12 min.) cross the water-course and ascend to the village (1/2 hr.). The slope is beautifully green, and there are several remarkably fine oaks. The village contains about 1000 inhabitants. The view from the top is extensive. Below the village the *Wâdi es-Ṣûr*, coming from the S., unites with the *Wâdi el-Mesarr*, descending from the N.E. To the S. lies *Ḍahr el-Juwêʿid*, and a little towards the W. the extensive ruins of *Shuwêkeh*, with ancient caverns (*Socoh*, or *Shochoh*, Joshua xv. 35; 1 Sam. xvii. 1). To the W. lies *Dêr ʿAṣfûr*, to the N.W. *Khirbet esh-Shmêli*, *Tibna* (*Timnath*, Judges xiv. 5), and *ʿAin Shems* (*Beth Shemesh*, 1 Sam. vi. 19-20; 1 Kings iv. 9). To the N. *Zânûʿa* (*Zanoah*, 1 Chron. iv. 18) and *Ṣarʿa* (p. 14); a little towards the E. the small village of *Khirbet Jerash*, to the E. *Nidhyad*, and in the distance *Bêt ʿAṭâb* (supposed to be the rock *Etham*, Judges xv. 8; a cave still exists there). The site of *Adullam* (Gen. xxxviii. 1; Joshua xii. 15; 1. Sam. xxii. 1) has been supposed to be identical with a spot 1 hr. to the S. of *Shuwêkeh*, near the hill *Shêkh Madkûr* (comp. p. 131).

From Bêt Nettîf we descend in 25 min. to the outlet of the Wâdi el-Mesarr, and in 1/4 hr. we pass the ruin of a khân. We diverge to the left into the *Wâdi el-Leḥâm*, a small side-valley. In 1 hr. we reach the crest of the hill (fine view). We next pass (20 min.) the ruin of *Khirbet el-Khân*. On the left, beyond the *Wâdi et-Tannûr*, lies the village of *Bêt ʿAṭâb* and to the N.E. *ʿAlûr el-Fôkâ* is visible. We now follow the top of the hills and enjoy a magnificent view; but the woods become thinner, and we gradually enter a stony wilderness. After 1 hr. 10 min. we reach the watershed and keep to the left (N.E.); the road to the right (S.E.) leads past *El-Khaḍr* (p. 128) to Bethlehem. About 1/2 hr. farther we begin to descend into the valley, passing to the left of the village of *El-Ḳabu*, and then (55 min.) turn to the right into the large main valley, the *Wâdi Bittîr*. Riding up the valley we reach the village of *Bittîr* (p. 14) in 25 minutes. Thence to *Jerusalem*, see p. 14.

15. From Jerusalem to Jericho, the Ford of Jordan, the Dead Sea, and back to Jerusalem viâ Mâr Sâbâ.

Riders from Jerusalem to *Jericho* take 6 hrs., the *Jordan*, 1½ hr., the *Dead Sea*, 1 hr. 20 min., *Mâr Sâbâ*, 5 hrs., *Jerusalem*, 3 hrs. (or to *Bethlehem*, about 2¾ hrs.). — Carriage Road from Jerusalem to *Jericho* (carr. in 5 hrs.). Driving is practicable also to the Jordan and the Dead Sea, except in wet weather when the final stage becomes too soft. In this case, donkeys may be hired at Jericho. A *Carriage* for the whole trip costs 50-60 fr. — A small Steamer, belonging to the government, has recently been placed on the Dead Sea. — A visit to *Mâr Sâbâ* is possible for riders only (horse or donkey). Those who prefer to drive to Jericho should therefore combine the visit to Mâr Sâbâ with that to Bethlehem (p. 161). — For this excursion the traveller must be provided with a guide from *Abu Dîs* (p. 149; inquire at the hotels). The right of escorting travellers is in the hands of the shêkh of this village. It is customary to pay the shêkh 1 mejîdi per day and to give the guide himself, if well-conducted, ½-1 mej. at the end of the journey. A letter of introduction for *Mâr Sâbâ* should be procured with the aid of the hotel-keeper, or consul, from the great Greek monastery at Jerusalem, as otherwise the traveller will not be admitted. — A Dragoman may be dispensed with on this tour by male travellers, as there is good accommodation at Jericho. The dragomans often make exorbitant demands, but one may generally be hired at a rate of 60 fr. for each of a party of several persons (on horseback) for the three days, unless tents are to be taken. — The circuit may be made in either direction. Owing to the heat of the climate in the valley of the Jordan, the excursion should be made as early in spring, or as late in autumn as possible. Travellers should not forget to take drinking water with them when visiting the Dead Sea.

1. From Jerusalem to Jericho (6 hrs.).

To *Gethsemane*, see p. 85. The road gradually ascends opposite the city to the top of the *Baṭn el-Hawâ*, which commands a fine view of Jerusalem, and then bends to the E. Near this point the spot is shown (but only since the 15th cent.) where Judas is said to have hanged himself. The road skirts the S. slope of the Mount of Olives, passing the new slaughter-house. Here is shown the site of the fig-tree (Matt. xxi. 19) which was cursed by Christ. In 40 min. after leaving Jerusalem we reach —

Bethany. — The Arabic name is *El-ʿAzarîyeh*, from Lazarus, or Lazarium, the Arabs having taken the L for an article. Bethany was a favourite resort of Jesus, who had friends here (John xi). At a very early period churches and monasteries were erected here, and spots of traditionary interest pointed out to pilgrims. The Roman lady Paula visited a church on the site of Lazarus' grave. In 1138 Milicent, wife of Fulke, fourth king of Jerusalem (p. 86), founded a nunnery by the church of St. Lazarus, and in 1159 the building came into the possession of the Hospitallers.

El-ʿAzarîyeh lies on a well-cultivated spur to the S.E. of the Mt. of Olives, to whose somewhat barren slopes it presents a pleasant contrast. It consists of about forty hovels, containing Muslim inhabitants only. The water here is good, and there are numerous fig, olive, almond, and carob trees. The most conspicuous object is a ruined *Tower*, the so-called 'Castle of Lazarus', which, judging from its large drafted stones, must be older than the time of the

Crusaders. About twenty paces to the N.E. of this is the *Tomb of Lazarus* (*Ḳabr el-ʿAzar;* a light is necessary). The door looks towards the N., and to the E. of the tomb rises a mosque with a white dome; for the Muslims also regard Lazarus as a saint, and have taken possession of his tomb. As they prevented pilgrims from visiting the place, the Christians in the 16th cent. caused a stair leading to it to be constructed from without. We descend by 24 steps into a small antechamber, which is said once to have been a chapel, and is a Muslim as well as Christian place of prayer. Proceeding to the E. we descend three high steps to the so-called tomb-chamber of Lazarus. On the E. side is an entrance now walled up. The poor-looking chamber is lined with masonry, and its whole appearance is unlike that of a Jewish tomb. The tomb of Lazarus was formerly shown in the church above, and this vault was probably called the penance-chapel of Mary Magdalen. The Latins sometimes celebrate mass here.

About 43 yards to the S. of the tomb of Lazarus tradition points out the site of the house of Mary and Martha. The site has been shown in many different places, and at one time the sisters were said to have had two separate houses, the authority for this statement being a strained interpretation of Luke x. 38, 39. The same vacillation characterises the tradition as to the house of Simon the leper (Matth. xxvi. 6); and indeed nothing certain is known regarding the places visited by Christ.

Beyond Bethany our route ascends a hill. On the left, 7 min. from the village, is the so-called *Stone of Rest*, about 3 ft. long, which pilgrims kiss. It marks the spot where Martha met Jesus (John xi. 20). A little to the S. of this stone, on the right of the road, the Greeks have erected a chapel (and convent) on ancient foundation walls. The chapel encloses the stone which they believe to be the genuine one. The Arabic name of the place is *El-Juneineh*, or 'little garden'. To the S. the village of *Abu Dîs* is visible. After 7 min. more, we descend into the *Wâdi el-Ḥôḍ*, or valley of the watering-place, so named from the *Ḥôḍ el-ʿAzarîyeh*, which we reach in 1/4 hr., the only well between this and the valley of the Jordan. The small basin contains leeches, and the water is not very good.

A handsome building once enclosed the spring, and there was a khân here, both probably built in the 16th century. Since the 15th cent. the well has been called the *Apostles' Spring*, as it was assumed that the apostles must have drunk of its water on their journey. Its identification with the 'sun-spring' of *En-Shemesh* (Joshua xv. 7) is doubtful.

The route now descends the *Wâdi el-Ḥôḍ*, a somewhat barren valley. After 25 min. we leave to the right the small *Wâdi el-Jemel* ('camel valley'); after 52 min. we reach *Wâdi es-Sidr* (for the 'sidr' tree, see p. 152). After 12 min. a small valley called *Sâʿb el-Meshaḳ* lies on the left. In 23 min. more we reach the *Khân Ḥadrûr*, which has been newly erected and lies about halfway to Jericho. Good water and, in the season, refreshments may be obtained here. This

district is quite deserted, and tradition localises the parable of the Good Samaritan here (St. Luke x. 30-37). Above the khân is the 'hill of blood', *Tel'at ed-Dam*, with ruins of a mediæval castle. The name, which is probably due to the red colour of the rock, has led to the supposition that the spot is the 'going up to *Adummim*' (Joshua xv. 7; xviii. 17). After 20 min. more a path to the right leads to the *Khân el-Aḥmar*, which was probably once a castle for the protection of the road. The valley to the right is the *Wâdi er-Rummâneh* ('valley of pomegranates'). In 20 min. we obtain a view of a plain to the right. This part of the road is called *ʿAḳabet el-Jerâd* ('ascent of the locusts'), and the mountains here form a large amphitheatre. After ½ hr. we obtain a view to the left into the deep *Wâdi el-Ḳelt*, the lower portion of the *Wâdi Fâra*, p. 116. It winds down to the Jordan through deep ravines, and contains water during the greater part of the year. It has been supposed to be identical with the valley of *Achor* (Joshua xv. 7) and again with the brook *Cherith* (1 Kings xvii. 3, 5). The brook is carried along the S. slope of the hill by a long conduit. The view gradually develops itself, and, at length, we perceive the Dead Sea with its dark-blue waters. After another hour we again have the Wâdi el-Ḳelt below us, and in 20 min. more we obtain a complete view of the vast plain of Jordan. The two ruined houses, called *Bêt Jeber* (the upper and the lower), perhaps occupy the site of the ancient castles of *Thrax* and *Tauros* which once defended the pass. On the right, farther on (10 min.), is the ruin of *Khirbet el-Kakûn* at the foot of the hill.

From this point a footpath on the left (not practicable for horses) descends the *Wâdi el-Ḳelt* to (20 min.) the Greek monastery *Dêr Wâdi el-Ḳelt*, used as a kind of penitentiary for Greek priests. The remarkable building is curiously built in a cavern in the left side of the valley. The substructures date from the ancient monastery of *Khoziba* (ZDPV. iii. 12 f.), founded in 535, but the upper portion is modern. Travellers who make this interesting digression may either retrace their steps to the road, or follow the path (for steady heads only) down the left bank, rejoining the horses in the plain of Jordan near the *Tell Abu ʿAlâik* (see below).

On the right of the road, to the E. of El-Kakûn, we perceive the ancient *Birket Mûsâ*, or Pool of Moses, with walls composed of small unhewn stones. It is 188 yds. long and 157 yds. wide, and belonged to the ancient system of conduits which once irrigated this district and rendered it a paradise. This is perhaps the remains of a pool constructed by Herod near his palace at Jericho; for this, it appears, is the site of the *Jericho* of the New Testament. The hill rising like an artificial mound from the plain is *Tell Abu ʿAlâik* ('hill of the bloodsuckers'). After 25 min. the road leads beneath a handsome aqueduct with ten pointed arches, where the *Wâdi el-Ḳelt* is crossed. Travellers with tents here turn direct to the N., without entering the modern Jericho *(Erîḥa)*, and pass the artificial *Tell es-Sâmerât*, to the *Sultan's Spring* (p. 152), to which other travellers also should make an excursion. The vegetation has by this time become very luxuriant. In 7 min. we reach the village.

Jericho. — **Accommodation.** JORDAN HOTEL (Cook's; tenant, *Ungar*); HOTEL DES ETRANGERS, with an attractive garden, pens. 10*s*. — RUSSIAN HOSPICE, or in a Russian PRIVATE HOUSE (good and clean; price 3 fr. for each person without board, which travellers must provide for themselves).

History. The ancient Jericho lay by the springs at the foot of the hill of Karantel, that is to the W. of modern Jericho, and to the N. of the Jericho of the Roman period. The Israelitish town (Josh. v, vi) at first belonged to the tribe of Benjamin, afterwards to the kingdom of Israel. The town was of considerable size and enclosed by walls, and the vegetation was very rich. It is sometimes called the 'city of palms', and down to the 7th cent. of our era date-palms were common, though they have now almost entirely disappeared. Around the town lay a large and flourishing oasis of corn and hemp fields. In spite of many conquests Jericho continued to flourish. It was specially noted for its balsam gardens. The balsam plant has now disappeared entirely, although the plants of South Arabia and India would still flourish in this warm climate. Here, too, flourished the Henna (*Lawsonia inermis*), which yields a red dye. In the time of Christ shady sycamores stood by the wayside (Luke xix. 4). Antony presented the district of Jericho to Cleopatra, who sold it to Herod; and that monarch embellished it with palaces and constituted it his winter residence, as being the most beautiful spot for the purpose in his dominions. He died here, but directed that he should be interred in the Herodium (p. 131). — It was at Jericho that the Jewish pilgrims from Persea (E. of Jordan) and Galilee used to assemble on their way to the Temple; and Christ also began his last journey to Jerusalem from this point (Luke xix. 1). — As early as the 4th cent. the councils of the church were attended by bishops of Jericho. The emperor Justinian caused a 'church of the mother of God' at Jericho to be restored, and a hospice for pilgrims to be erected. About the year 810 a monastery of St. Stephen existed at Jericho. *New Jericho*, on the site of the present village, sprang up in the time of the Crusaders, who built a castle and a church of the Holy Trinity here. The place was afterwards inhabited by Muslims and gradually decayed. In 1840 it was plundered by the soldiers of Ibrâhîm Pasha, and in 1871 almost entirely destroyed by fire.

Jericho (Erîha), the seat of a Mudîr, consists of a group of squalid hovels inhabited by about 300 souls. Like the other inhabitants of the Jordan valley, those of Jericho appear to be a degenerate race, as the hot and unhealthy climate has an enervating effect. The villagers usually crowd round travellers with offers to execute a 'fantasîa', or dance accompanied by singing, both of which are tiresome. The performers clap their own or each other's hands, and improvise verses in a monotonous tone. The traveller should be on his guard against thieves. — The entire valley of the Jordan between the Sea of Tiberias and the Dead Sea has recently been declared to belong to the civil list of the sultan of Turkey. Jericho is now one of the three seats of administration; a Serâi (government-building) and a few shops have been built. — The Russians have built a small church in Jericho; interesting relics, the remains of a large building (perhaps a church) with piers and mosaic pavement, have been discovered in the priest's garden. The only other curiosity in the village is a building on the S.E. side, resembling a tower. It probably dates from the Frank period, when it was erected for the protection of the crops against the incursions of the Beduins. The view from the battlements is interesting. Since the 15th cent. this building has been said to occupy the site of the *House of Zacchaeus*

(Luke xix. 1-10). In the 4th cent. the sycamore into which Zacchæus climbed was shown.

The gardens contain large vines which in summer yield an abundant supply of grapes. Everywhere the ground is overgrown with thorny underwood, sometimes taking the form of trees, such as the *Zizyphus Lotus* and *Z. spina Christi* (the *nebk* and *sidr* of the Arabs), the fruit of which ('jujubes', Arab. *dôm*) is well flavoured when ripe. The formidable thorns of these rhamnaceæ, from which Christ's crown of thorns is said to have been composed, are used by the Beduins in the construction of their almost unapproachable fences. Among the other plants occurring here are the *Acacia Farnesiana*, celebrated for its gum and the delicious fragrance of its flowers, and the *Zakkûm* tree (*Balanites Ægyptiaca*), also called the pseudo balsam tree, or balm of Gilead, with small leaves like the box, and fruit resembling small unripe walnuts, from which the Arabs prepare 'pseudo-balsam', or 'Zacchæus oil', quantities of which are sold to pilgrims. The 'rose of Jericho' (*Anastatica hierochuntica*) does not occur here (comp. p. 201). Near Jericho are also found the gorgeous scarlet *Loranthus*, the *Acacia vera*, or true gum Arabic plant, and the *Solanum sanctum* (Arab. *ḥadak*), a very woody shrub, 3-4½ ft. high, with broad leaves, woolly on the under side. The fruit looks like an apple, being first yellow, and afterwards red, and containing black seeds. It is sometimes called the apple of Sodom, and has been erroneously connected with the wine of Sodom mentioned in Gen. xix. 32. All these are products of a sub-tropical climate (p. xlvii), for we are now about 825 ft. below the level of the Mediterranean.

A pleasant occupation for the evening is a walk to the (25 min.) **'Ain es-Sulṭân** ('Sultan's Spring'), by which Jericho was once supplied with water. The water of the copious spring (temp. 80° Fahr.) is collected in a newly constructed pond, in which numerous small fishes dart about, while many strange birds enliven the neighbouring thickets. Close by is a mill; and a new conduit conveys water to the Russian hospice. The earliest pilgrims found a tradition already existing here that this was the water which Elisha healed with salt (2 Kings ii. 19-22), whence it is called *Elisha's Spring* by the Christians. Remains of a paved Roman road have been found in the vicinity. Above the spring the site of the *House of Rahab* (Joshua ii.) was formerly shown, as it was instinctively felt that the ancient town must have stood on this spot. The tumulus near the spring is artificial.

Taking the road to the W. we reach the ruins of buildings called *Ṭawâḥîn es-Sukkar* (sugar-mills), in reminiscence of the culture of the sugar-cane which flourished here down to the period of the Crusaders, and might still be profitably carried on. Three such mills may be counted, and numerous relics of aqueducts are visible. Going N.W. from the third mill (20 min. from *'Ain es-Sulṭân*) for ½ hr., we reach the *'Ain en-Nawâ'imeh* and *'Ain Dûk*, the springs of the well-watered *Wâdi en-Nawâ'imeh*. Near the springs are remains of a fine aqueduct. Here probably lay the ancient castle of *Docus* (1 Macc. xvi. 15), where Simon Maccabæus was assassinated by his son-in-law.

A footpath takes us from the third mill in about 25 min. to the hermits' caverns on the **Jebel Karanṭel**, used as a place of punishment for Greek priests. The grotto in which Jesus is said to have spent the 40 days of his fast (Matt. iv. 1) is used as a chapel.

Among the cliffs higher up (40 min.) there are the ruins of a 'Chapel of the Temptation' as well as several rows of hermitages, some of which have even been adorned with frescoes. These, however, are only accessible to practised climbers. The weird seclusion of the spot attracted anchorites at a very early period. Thus St. Chariton (p. 131) is said once to have dwelt here, and the hermitages were enlarged by Elpidius. The name *Quarantana* (Arab. *Karanṭel*) was first applied to the hill in the time of the Crusaders (1112), when the monastery on the Quarantana was dependent on Jerusalem.

The summit of the hill, which can be reached more easily from the W. side (in 1½ hr.; guide necessary), commands a noble prospect. To the E., beyond the broad valley of Jordan, rises the wooded Nebi Ôsha' (p. 163), to the S. of which is the *Jebel et-Tînîyeh*. To the N. towers the Ṣarṭabeh. In the valley below (N.) are two beautiful pastures. On the S. side the Karanṭel is separated from the hill Nḳêb el-Khêl by the deep *Wâdi Dînân*. On the top of the hill are traces of fortifications, which probably formed part of the girdle of castles by which the Franks endeavoured to defend the E. frontier of their possessions.

From Jericho to Beisân.

15 hrs. — This excursion, for which an escort is indispensable, can, on account of the heat, be made early in the season (March) only. — The Jordan valley contains a number of artificial hills (tell), in the interior of some of which bricks have been found. We cross (55 min.) the *Wâdi Nawâ'imeh* (p. 152); on the left the rock *'Ushsh el-Ghurâb* (ravens' nest, perhaps *Oreb*, Judges vii. 25) with a little valley *Meṣâ'adet 'Isâ* ('ascent of Jesus') which previously to the 12th cent. was said to be the mountain of the temptation. Then (50 min.) the *Wâdi el-'Aujeh*, the (35 min.) *Wâdi el-Abyaḍ*, the (¾ hr.) *Wâdi Reshash*, and the (1 hr.) *Wâdi Fasâil*, or *Mudahdireh*. At the foot of the mountains lie the ruins of *Fasâil*, the ancient *Phasaelis*, a town which Herod the Great named after Phasaelus, his younger brother, and presented to his sister Salome, by whom it was bequeathed to Julia Livia, wife of the Emperor Augustus. Palms were once extensively cultivated here. A much-frequented high-road ascended the valley of the Jordan viâ Phasaelis to Cæsarea Philippi (p. 299).

The next valley is (40 min.) the *Wâdi el-Aḥmar*, or *el-Abyaḍ*. The valley of the Jordan is now narrowed by several mountains which advance into the plain. The second peak to the left is the lofty **Karn Ṣarṭabeh**, 1243 feet above the sea-level, 2227 feet above the Jordan valley, the great landmark of the valley of Jordan. According to the Talmud the Ṣarṭabeh belonged to a chain of mountains on which the time of new moon was proclaimed by beacon fires, chiefly for the purpose of announcing the commencement of the great harvest and thanksgiving festival. In ascending it from the S. we find an old zigzag path and remains of a conduit. The ruins which cover the top consist of large, drafted, rough-dressed blocks and probably belonged to the *Alexandreion*, a castle built by Alexander Jannæus and refortified by Herod.

To the N. of the Ṣarṭabeh the character of the scenery changes. The valley of the Jordan becomes better watered and more fertile. On the left extends the beautiful plain of the *Wâdi Fâr'a* (p. 257). In this wâdi lies *Karâwa* (the *Koreae* of Josephus), and farther up are the ruins of *El-Baṣaliyeh*, probably the ancient *Archelais*, erected by Herod Archelaus, the son of Herod the Great. The best sugar-canes known in mediæval times were cultivated near Karâwa.

We next reach (2 hrs. 10 min.) the caverns of *Makhrûḍ*, the (1 hr. 20 min.) *Wâdi Abu Sedra*, and the (¾ hr.) *Wâdi Buḳ'a*. Farther to the N. the *Nahr ez-Zerḳâ* (p. 164), descending from the E., empties itself into the Jordan. The road crosses the (55 min.) *Wâdi Tubâs*, the (½ hr.) *Wâdi Jemel*, the (40 min.) *Wâdi Fiyyâḍ*, a branch of the *Wâdi el-Mâliḥ*, and then several other branches of the same large valley, and reaches (50 min.) *'Ain Fer'ân*, by the ruins of *Sâkût*. The route passes the *Tell Hûma* on the right and leads to the (1 hr.) *'Ain el-Beiḍâ*, a copious spring.

The brook *El-Khazneh* is crossed (35 min.) near the ruins of *Berdela*, the (20 min.) spring of *Mâkhûs* and the (1 hr.) *Tell Mu'jera* (p. 258) are passed, and we at length reach (1 hr.) *Beisân* (p. 258). Where the brook *Jâlûd* flows into the Jordan, there is a ford *'Abâra*, which has been supposed to be the *Bethabara* (house of the ford) of John i. 28 (p. 156).

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2. From Jericho to the Ford of Jordan ($1^1/_2$ hr.).

The plain of Jericho presents several points of interest; but those who intend making the journey from Jericho to the ford of Jordan, the Dead Sea, and *Mâr Sâbâ* in a single day will have little time for digressions.

The direct carriage-road to the famous *Ford of Jordan* leads to the E.S.E. among low bushes. Immediately beyond the tower at Jericho we cross the Wâdi el-Ḳelt, and in 20 min. we reach the *Tell Umm Gheifer*, with ruins and cisterns. In 25 min. more the road forks, the right branch leading direct to the (40 min.) Dead Sea. Following the left branch, we reach (10 min.) the ruins of *Kaṣr Hajleh*, corresponding to the ancient *Beth Hogla*, which lay on the frontier between Judah and Benjamin (Josh. xv. 6). Here is a large monastery of St. Gerasimos (also called by the natives *Dêr Mâr Yuḥannâ Ḥajleh*), recently built on the ruins of an old monastery. Traces of frescoes of the 12th and 13th cent. and some beautiful ancient mosaics are preserved. About 10 min. to the E.N.E. of the monastery lies the lukewarm *'Ain Ḥajleh*, with the convent-garden. In 33 min. from this point we arrive at the ancient bathing-place of the pilgrims to the Jordan, now once more used.

By making a slight digression to the N. from the road we reach (25 min. from Jericho) the *Khirbet el-Eṭleh*, beside a large square pool (according to some, the ancient Gilgal), and (20 min.) the *Tell Jeljûl*, an ancient cromlech to the N. of the Wâdi el-Ḳelt, probably the ancient **Gilgal**, to the E. of Jericho.

In *Gilgal* (Joshua iv. 19, 20) the Israelites erected twelve stones in commemoration of their passage of the Jordan. In 723 Willibald found a wooden church here. On the other hand, it is questionable whether the Gilgal of 1 Sam. vii. 16; xi. 14, 15, was situated here (instead of rather to the N.W. of Jericho). In the time of the Crusaders a church stood here enclosing the 'twelve stones', and the spot was then known as Gilgal, but the alleged preservation of the twelve stones throws some doubt on the identity of the two places.

Quitting the bathing-place and proceeding to the N., we cross the (5 min.) *Wâdi el-Kelt* and reach (14 min.) *Kaṣr el-Yehûd* ('castle of the Jews'), also named *Dêr Mâr Yuḥannâ* ('Monastery of St. John'), about $^1/_4$ hr. to the W. of the influx of the Wâdi el-Ḳelt into the Jordan. We have here the remains of a monastery of St. John which was in existence as early as the time of Justinian, and, according to tradition, was erected by the Empress Helena over the grotto where John the Baptist dwelt. It was restored im the 12th cent.; a number of vaults, frescoes, and mosaics are still visible. A Greek monastery now occupies the site. — The road goes on, in the same direction, to (48 min.) *Khirbet el-Eṭleh* and (25 min.) Jericho.

From Ḳaṣr el-Yehûd we reach the Jordan in 8 min., and, ascending the stream, we arrive at the Ford of Jordan in 10 min. more. The baptism of Christ has been located here also. On the E. bank are a few small ruins, in the midst of which is a small pool. One of the ruined houses is pointed out as the dwelling of John the Baptist.

A small steamboat belonging to the monastery at Ḳaṣr el-Yehûd now affords a new method of reaching the Dead Sea from the ford of Jordan. It may be hired for excursions on the Dead Sea for 60-100 fr. per day.

The **Jordan**, usually called by the Arabs simply *Esh-Sherî'a*, the watering-place, is the principal river of Palestine (comp. p. xlv). Before reaching the Dead Sea, its waters form the lakes of Ḥûleh and Tiberias. In a straight direction the distance from the sources to the mouth is not above 137 miles; but the course of the stream is so meandering that while the Dead Sea is in a direct line only 65 miles distant from the Lake of Tiberias, the length of the river is three times that distance. Whether the Jordan derives its Hebrew name of *Yardên* from its rapid fall is uncertain. Its fall is certainly very considerable: from the Ḥâṣbâni spring (p. 299) to the Ḥûleh it descends 1700 ft., thence to the Lake of Tiberias 690 ft., and from that lake to the Dead Sea 610 ft., *i.e.* 3000 ft. in all, of which 1706 ft. only are above the level of the Mediterranean. For the causes of this fall, see p. 157. The Arabs call the valley of the Jordan *El-Ghôr*, *i.e.* the depression or hollow, while the Hebrews gave the name of *'Araba*, or desert, to that part of the valley between the Lake of Tiberias and the Dead Sea. Most of the N. part of the valley is fertile, and from the Ḳarn Ṣarṭabeh, on the route between Nâbulus and Es-Salt, a number of green oases, interrupted by barren tracts, extend southwards. Numerous brooks fall into the Jordan on both sides of the valley, and some of them are perennial, such as the Yarmûk and the Nahr ez-Zerḳâ, both on the E. side. The character of the districts on both sides is essentially different. The E. region is better watered, until it reaches the desert lying still farther to the E., and politically it has always been distinct from the country W. of Jordan, as the deep valley formed a natural barrier. Most of the paths descending into the Jordan valley are wild and rugged. The width of the valley varies very much, being greatest between Jericho and Nimrîn, where it takes about 3 hrs. to cross. In this vast valley the river has worn for itself two channels. Into the older channel, which takes $^1/_2$ hr. to cross, we descend over a deeply furrowed and barren terrace of clayey soil, about 50 ft. in height. The present channel, which is the more recent one, lies deeper but is completely filled in April by the river which is then on an average 100 feet wide. In fact, during the seasons of rain and melting snow, the river sometimes overflows its present low-lying banks. The thicket *(ez-zôr)* which conceals the water from view was once infested by lions (Jerem. xlix. 19). The Jordan contains numerous fish, which migrate to different parts of the river

according to the season. The water is clear where it emerges from the Lake of Tiberias, but soon assumes a tawny colour from the clay which it stirs up in its rapid course. The water is not unwholesome for drinking, but is unrefreshing from its high temperature. The depth of the water varies greatly with the seasons. In autumn there are numerous fords. One of the most famous is that near the mouth of the *Wâdi el-Kelt*. It is called *Makhâḍet Ḥajleh* from the ruin of the same name and is the bathing place of the pilgrims. Farther S. is another ford *El-Ḥenu*. There is little or no trace in the Bible of the existence of bridges over the Jordan, the river being always crossed at fords (1 Sam. xiii. 7; 2 Sam. x. 17); but David and Barzillai were conveyed across it in a ferry-boat (2 Sam. xix. 18, 31). The miraculous division of the waters by the cloak of Elijah is also localised at this ford by tradition (2 Kings ii. 8). St. Christopher is said to have carried the infant Christ across the river somewhere in this neighbourhood.

Pilgrims are chiefly attracted to the Jordan by its association with John the Baptist and the baptism of Christ (Mark i. 5-11). The two monasteries of St. John (p. 154) afford a proof that the baptism of Christ was at a very early period believed to have been performed here. We have, however, no clue to the possible site of *Bethabara* (John i. 28). Baptism in Jordan was as early as the time of Constantine deemed a special privilege. In the 6th cent. Antoninus found a great concourse of pilgrims here. He records that both banks were paved with marble; that a wooden cross rose in the middle of the stream; and that, after the water had been blessed by the priest, the pilgrims entered it, each wearing a linen garment, which was carefully preserved in order afterwards to be used as a winding-sheet. In the middle ages, too, baptisms took place in the Jordan, but the place for bathing and baptism was higher up, near the monastery. Since the 16th cent. the time of baptism was changed from the Epiphany to the pleasanter season of Easter. Disorderly scenes frequently took place here. From an early period the pilgrims were conducted, or rather hurried into the water by Beduin guides (sometimes accompanied by the pasha), and quarrels among the Christians were not uncommon. Down to the present time the Greeks attach great importance to the bath in Jordan as the termination of a pilgrimage. The great caravan starts for the Jordan immediately after the ceremonies of Easter, and the encampment lighted with pine torches on the bank of the river presents a quaint and interesting spectacle. The priests wade into the water breast-deep, and dip in the stream the men, women, and children as they approach in their white garments. Some of the pilgrims fill jars from the river to be used for baptisms at home. At other seasons also crowds of pilgrims are often encountered here. The finest survey of the scene is obtained from a spot a few paces above the bathing-place. The pilgrims are seen drying their linen, and enthusiastically drinking and bathing,

while in the background rise the mountains to the W. of the Dead Sea, the spur of Râs el-Feshkha being especially prominent. — Caution is recommended to those who cannot swim, as the stream is very rapid and deepens towards the E. bank. The banks are fringed with ṭarfa trees and willows, and tall poplars *(populus eufratica)*.

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3. From the Ford of Jordan to the Dead Sea (1 hr.).

A supply of drinking-water from Jericho should not be forgotten.

a. By Land. The route from the bathing-place is practicable for carriages (p. 148) and leads for some distance through the bushes on the bank of the river, and then strikes across the open country. The clay-soil, coated with strata of salt and gypsum, is absolutely barren. After 1 hr. we reach the bank of the Dead Sea.

b. By Boat. The voyage in the boat belonging to the government (3/4 mej. each person; bargain necessary) from the bathing-place to the **Mouth of the Jordan** takes 1 1/2 hr. The river falls into the Dead Sea in two arms, the latter part of its course being nearly level, so that the salt-water mixes with that of the river up to a considerable distance from the mouth. Near its mouth also the immediate banks of the river are wooded, but the upper part of them consists of clayey and barren walls of earth of grotesque forms. Lumps of salt and nodules of sulphur are frequently found in the clay. At the N.E. corner of the Dead Sea is the influx of the *Wâdi-es Suwêmeh* (which may perhaps be connected with the name *Beth-jesimoth*, Numbers xxxiii. 49).

The Dead Sea. — History. The Dead Sea was called by the Hebrews the *Salt Sea*, and by the prophets the *Eastern Sea* also. The Greeks and Romans named it the *Sea of Asphalt* and the *Dead Sea*. The Arabs give it the same name, but more commonly call it *Bahr Lût*, or Lake of Lot, Mohammed having introduced the story of Lot into the Korân. The earlier accounts of the Dead Sea were somewhat exaggerated, and our first accurate information about it is due to the expedition which the United States of America sent to explore it in 1848 (see Report of the Expedition of the United States to the Jordan and Dead Sea, by W. F. Lynch). Further explorations have been made by De Saulcy, the Duc de Luynes, and the Palestine Survey Expedition. (Comp. also. Blankenhorn, Entstehung und Geschichte des Toten Meeres, in ZDVP. xix. 1 f.) — The subsidence that formed the whole Jordan-'Araba depression dates from the transition between the tertiary and quaternary periods. The valley was never covered by the sea; the Dead Sea could never have been connected with the Red Sea as was at one time supposed, because the watershed between them, at the S. end of the 'Araba, rises to the height of 820 ft. above the Mediterranean. This inland lake was, on the other hand, the collecting reservoir for the enormously copious rainfall of the first ice age, during which the water-level was about 1400 ft. higher than at present, or about 100 ft. above the level of the Mediterranean. Lacustrine deposits, with traces of freshwater fauna, were discovered at this height by Hull.

The *Dead Sea* is 47 M. in length (about the same as the Lake of Geneva), and its greatest breadth to the S. of *Wâdi Môjib* is 9 1/2 M.; the breadth of the strait opposite the peninsula is 2 3/4 M.; towards the N., near *Râs Mersed*, the sea narrows to 7 1/2 M., and at *Râs el-Feshkha*, to 6 M. On the E. and W. sides it is flanked by precipitous mountains, with often little or no space between them and the water. The shallow S. bay of the sea, which, however,

is not visible from the N. end, is bounded by a low peninsula (Arab. *El-Lisân*, 'tongue'; Josh. xv. 2). At the S.W. end of the lake rises a hill of salt (p. 203).

The mean depth of the Dead Sea is 1080 ft., that of the S. bay nowhere more than 11 ft.; the greatest depth between *'Ain Terâbeh* (W.) and the mouth of the *Zerkâ Ma'în* (E.) is 1310 ft.

Level of Dead Sea below level of Mediterranean	1292 ft.
Greatest depth of Dead Sea	1310 ft.
Total depth of the depression below the level of the Mediterranean	2603 ft.
Height of Jerusalem above Mediterranean . . .	2494 ft.
Height of Jerusalem above Dead Sea	3786 ft.

The level of the Dead Sea varies 12-20 ft. with the seasons, as will be seen by the pieces of wood encrusted with salt which lie on its banks. It has recently been maintained that the N. bank has considerably receded within the historic period.

It has been calculated that 6½ million tons of water fall into the Dead Sea daily, the whole of which prodigious quantity must be carried off by evaporation. In consequence of this extraordinary evaporation the water that remains behind is impregnated to an unusual extent with mineral substances. The water contains 24 to 26 per cent of solid substances, 7 per cent of which is chloride of sodium (common salt). The chloride of magnesium which also is largely held in solution is the ingredient which gives the water its nauseous, bitter taste, while the chloride of calcium makes it feel smooth and oily to the touch. There are also many other ingredients in small quantities. The water boils at 221° Fahr. The specific gravity of the water is not everywhere the same; it varies from 1.021 to 1.256, the average being 1.166. It is lightest at the mouth of the Jordan, and for some distance opposite to it, and heaviest, *i.e.* most charged with mineral ingredients, in the deepest parts of the sea. The human body floats without exertion on the surface, and can only be submerged with difficulty; but swimming is unpleasant, as the feet have too great a tendency to rise to the surface. Irritation of the skin is often experienced by persons who bathe in the Dead Sea, but this is probably caused chiefly by exposure to the fierce rays of the sun. After the bath, however, the skin retains an oily sensation. The water appears to have been used at one time for sanatory purposes. — The salt of the Dead Sea has from the earliest times been collected and brought to the Jerusalem market, and is considered particularly strong. Asphalt is said to lie in large masses at the bottom of the lake, but it seldom comes to the surface except when loosened by storms or earthquakes. Others, however, think that the asphalt proceeds from a kind of breccia (a conglomerate of calcareous stones with resinous binding matter) which lies on the W. bank of the lake, and finds its way thence to the bottom; and that, when the small stones are washed out, the bituminous matter rises to the surface. The asphalt of the Dead Sea was highly prized in ancient times.

It is now well ascertained that the Dead Sea contains no living being of any kind, with the exception of a few microbes (bacilli of tetanus, etc.) discovered by Lortet in the mud of the N. bank (comp. ZDPV. xvii. 142). Neither shells nor coral exist in it, and sea-fish put into its waters speedily die. The assertion, however, that no living thing exists on its banks, and that no bird can fly across it, is quite unfounded. The poverty of the fauna must be admitted, but is to be ascribed to the want of fresh water and the consequent absence of vegetation, and not to any supposed poisonous property of the air. Where a supply of fresh water exists, the soil bears a luxuriant vegetation (see p. 140). The banks of the lake were once inhabited (chiefly by hermits), as ruins found on them indicate. The lake was navigated in the time of Josephus, in the middle ages, and even later, but for a long period after that not a boat was to be seen upon it.

In clear weather the scenery presented by the mountains and water is beautiful. The promontory on the right is *Râs el-Feshkha*. Farther to the S. is *Râs Mersed*, beyond which lies Engedi. To the left, at some distance, is seen the ravine of the *Zerḳâ Ma'in* (p. 177). The mountains of the Dead Sea, however, are rarely seen with great distinctness, as a slight haze usually veils the surface of the water; but when seen from a distance, and especially from a height, the atmosphere seems perfectly clear, and the water is of a deep blue colour. When seen from the immediate neighbourhood the colour of the water is greenish, and it has a somewhat oily appearance.

From Jericho to *Engedi*, see p. 200.

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4. From the Dead Sea to Mâr Sâbâ (5 hrs.).

The road follows the bank of the sea. After 18 min. we leave the *'Ain el-Jehayyir* to the left; it contains pretty little fish *(Cyprinodon Sophiae)*, but its brackish water should not be drunk except in case of necessity. We then leave the sea and ascend the *Wâdi ed-Dabr*, deeply eroded by its brook, and partly overgrown with underwood, where game is said to abound (partridges, wild pigeons, hares, etc.). After 35 min. we enjoy a fine view of the Jordan valley and the Dead Sea. The route then leads to the left, skirting a deep ravine, and affording several other points of view. To the right we soon perceive the pass of *Nekb Wâdi Mûsâ*, and in 35 min. we enter the *Wâdi el-Ḳenêtera*. Along the way-side are numerous heaps of stone *(shawâhid)*, in token that *En-Nebi Mûsâ* is now visible.

En-Nebi Mûsâ ('tomb of Moses'), of which we have no notice earlier than the 13th cent., is a Muslim pilgrim-shrine. Annually, in April, the spot is visited by a great Muslim pilgrimage, accompanied by a number of half-naked fanatical dervishes, who parade the streets of Jerusalem the whole of the previous morning, shouting their 'la ilâha ill-Allâh!'

We continue our ride through the valley. After 40 min. the *Jebel el-Ḳaṃûn* rises on our right, and we reach the table-land of *El-Buḳê'a*, which ascends towards the S.S.W. This plain is covered with willows in spring, and is frequented by Beduins of the tribe of Ḥtêm. The view hence of the Dead Sea, far below the mountain spurs, is grand and beautiful. In the *Wâdi Buḳê'a*, below us to the left, Beduin encampments may frequently be seen. After 42 min. we cross the *Wâdi Kherabîyeh*, which like all these valleys descends towards the E. In $^1/_2$ hr. we reach the rain-reservoir of *Umm el-Fûs*. After 20 min. another heap of stones on the way-side. After 35 min. more we lose sight of the Dead Sea, and descend by a bad path into the *Wâdi en-Nâr*, or Kidron valley, the floor of which is reached in 28 minutes. We are now surrounded by a barren wilderness. The path then ascends by means of steps, and in 20 min. reaches the top of the hill near a watch-tower, where our goal, the monastery of *Mâr Sâbâ*, now lies before us. Adjoining the gate rises a second tower, called the 'Tower of Eudoxia', where a watchman is posted who scans the mountains and valleys far and wide.

Mâr Sâbâ. — **Accommodation** will be found by gentlemen in the monastery itself; ladies must pass the night in a tower outside the monastery walls. Visitors must knock loudly at the small barred door for the purpose of presenting their letter of introduction and obtaining admission. No one is admitted after sunset, even when duly provided with letters. — In the interior we descend by about 50 steps to a second door, whence a second staircase leads to a paved court, from which lastly a third leads to the guest-chamber. The divans here are generally infested with vermin. The accommodation is rather poor, but bread and wine are to be had, and there are kitchens for the use of travellers who bring their dragoman and cook. For a night's lodging 3 fr. each is paid, besides 9 to 12 pi. to the servant, and 3-6 pi. to the porter. — The best place for pitching tents is opposite the monastery.

History. In the 5th cent. a Laura, or settlement of monks, was founded here by St. Euthymius. His favourite pupil Sabas was born in Cappadocia about 439, and when hardly eight years of age entered a monastery. Ten years later he went to Jerusalem, and then settled in this wilderness with Euthymius, who soon afterwards withdrew to a Laura on mount *Mert*. As the reputation of Sabas for sanctity became known, he was joined by a number of anchorites, with whom he lived according to the rule of St. Basilius. In 484 he was ordained priest by Sallustius, the Bishop of Jerusalem, and raised to the rank of abbot of the order of Sabaites named after him. He died in 531 or 532, after having greatly distinguished himself in theological controversies against the monophysites. In 614 the monastery was plundered by the Persian hordes of Chosroes, and in subsequent centuries its wealth repeatedly attracted marauders (796 and 842), in consequence of which it became necessary to fortify it. It was again pillaged in 1832 and 1834. In 1840 it was enlarged and restored by the Russians. The monastery is now used as a kind of penal settlement for Greek priests.

Those who happen to pass a moonlight night in the monastery will carry away the most distinct idea of its singularly desolate situation. On such a night the visitor should take a walk on the terrace and look down into the valley. The rock falls away so perpendicularly that huge buttresses have had to be constructed in order to afford the very moderate space occupied by the monastery. The barren heights beyond the valley contain a number of old hermitages now occupied by jackals. The bottom of the ravine lies about 590 ft. below the monastery, and at about the same level as the Mediterranean.

The monastery consists of a number of terraces adjoining and above one another. Every available spot has been converted by the monks into a miniature garden. Figs ripen here much earlier than at Jerusalem, as the sun beats powerfully on the rocks. In the centre of the paved court stands a dome-covered structure, decorated in the interior with greater richness than taste, containing the empty tomb of St. Sabas. This sanctuary is the chief attraction for pilgrims, although the remains of the saint have been removed to Venice. To the N. W. of this detached chapel is the church of St. Nicholas, consisting chiefly of a grotto in the rock, which was perhaps once a hermitage. Behind a grating here are shown the skulls of the martyrs slain by the troops of Chosroes. The monastery church, of basilica form, on the E. side, is uninteresting. The tomb of Johannes Damascenus is also shown here. He wrote in the 8th cent., and though not a

man of pre-eminent talent, is regarded as one of the last distinguished theologians of the early Greek church. — Behind the church lie the chambers of the pilgrims and the cells of the monks. The latter, in accordance with the rule of their order, lead an ascetic life, eating little else than vegetables, and fasting frequently. Their principal occupation is feeding wild birds of the country (pigeons, *Columba Schimpri*, and pretty little black birds, *Amydrus Tristrami*). The monastery is supported by donations and by the rents of a few landed estates. There are now about 50 monks here, and they have the care of a few lunatics. One of the little gardens contains a palm tree which is said to have been planted by St. Sabas. Its dates have no stones (it is a special variety). — The chief memorial of the saint is his grotto, on the S. side of the monastery. A passage in the rock leads to a cavern, adjoining which is a smaller chamber called the lion's grotto. One day, as the legend runs, the saint on entering his cave found it occupied by a lion, whereupon he began fearlessly to repeat his prayers and then fell asleep. The lion dragged him out of the cave twice, but the saint assigned him a corner of the cavern, after which they lived peaceably together.

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5. From Mâr Sâbâ to Jerusalem (3 hrs.).

The route descends into the Kidron valley (20 min.) and then ascends it on the left side. The limestone rock contains numerous layers of flint. Encampments of Beduins are occasionally passed. Beyond (7 min.) a Beduin burial-place (tomb of the *Shêkh Muzeiyif*) the route turns to the left. On the left (S.), after 7 min. more, we observe the *Bîr esh-Shems* ('sun spring'). In 40 min. we leave the Kidron valley, which here makes a circuit towards the S. (the path through the valley is good, but takes longer), and enter a lateral valley, which leads to the N.W. After 30 min. we reach the watershed, whence a striking view of Jerusalem is obtained; nearer us lies *Bêt Sâḥûr el-'Atîḳa* (p. 99), to the S.E. we see the Frank Mountain, and to the S.W. the village of *Ṣûr Bâhir*. Descending to the W., we regain (50 min.) the Kidron valley, the Greek monastery *Dêr es-Sîk* lying on the hill on the left; on the right the *Wâdi Kattûn* descends from the Mt. of Olives. In $^1/_4$ hr. we reach Job's Well (p. 98), and in $^1/_4$ hr. more the Jaffa Gate.

From Mâr Sâbâ to Bethlehem, 2 hrs. 50 min. A tolerable path ascends to the N. from the upper tower of the monastery, affording several fine retrospects of the Dead Sea and the wild mountain-scenery. After 25 min. the monastery-tower disappears. In spring all these heights are covered with good pastures. Far below, in the *Wâdi en-Nâr*, are seen the huts of the natives who live under the protection of the monastery. After 10 min. the Mt. of Olives comes in sight on the right. (A path with finer views diverges here to the N. and leads past the ruined monastery *Dêr Ibn 'Obêd*, or *Mâr Theodosius*, *Dêr Dôsî*, to Bethlehem.) In 20 min. we gain the top of the hill, whence we have a fine view, the Frank Mountain being also visible towards the S. After 4 min. we descend into the *Wâdi el-'Ardâs* (10 min.). After 30 min. we have a view of Bethlehem, and on the right rises Mâr Elyâs. In 40 min. we reach the first fields and

orchards of Bethlehem. The monastery of Mâr Sâbâ also possesses land here. Most of the gardens are provided with watch-towers (Isaiah v. 2). We leave the village of *Bêt Sâḥûr* to the left and, passing the Latin monastery, reach (25 min.) Bethlehem.

16. From Jericho to Es-Salṭ and Jerash.

An Escort (1 or 2 khaiyâl) is obtained by applying to the dragoman of the consulate at Jerusalem. Charge, about 4 fr. per day for each man.

History. **Gilead**, in the wider sense of the name, embraces the region inhabited by the Israelites to the E. of the Jordan from the Yarmûk (N.) to the Arnon (S.). This hilly region was divided into two halves by the brook Jabbok *(Zerḳâ)*. At the present day the name Gilead is applied to the mountains S. of the lower Zerḳâ *(Jebel Jil'âd)*. — Gilead was a pastoral region and supported numerous flocks. The W. slopes, particularly towards the N.W., are wooded. The land is fertilised by a copious supply of water and heavy dew-fall. The E. neighbours of the Israelites were the *Ammonites*, with whom they carried on perpetual war. Jephthah compelled them to withdraw into their own territory (Judg. xi), Saul fought against them (1 Sam. xi), and David captured *Rabbah* or *Rabbath Ammon* (p. 170), their chief city (2 Sam. xii. 29). The Ammonites do not disappear from history till the 2nd cent. B.C. — The Gileadites afterwards belonged to the northern kingdom, and they suffered severely in the campaign of King Hazael of Damascus (2 Kings x. 32, 33). After the return from the captivity a number of Jews settled in Gilead in the midst of a heathen population. Alexander Jannæus frequently waged war on behalf of Gilead. Under Herod and his successor Antipas the Roman influence began to gain ground, and the numerous Roman ruins prove that Roman culture afterwards took deep root in Gilead. — The Beduins, who thoroughly appreciate the rich pastures of Gilead, occupy the whole of this region, to the almost entire extinction of agriculture.

1. From Jericho to Es-Salṭ (7½ hrs.).

The Jordan bridge near the *Wâdi en-Nawâ'imeh* is reached in 1½ hr. (toll for man and horse, 3 piastres). Beyond the river we go direct to the E.N.E. between tamarisks and acacias. After 30 min. we leave the basin of the Jordan, either turning more to the N. and reaching the *Wâdi Meidân* (tomb-caverns) in 1 hr. 10 min., and thence up the valley to Es-Salṭ, or taking (rather longer) the caravan-route E.N.E. and reaching in ¾ hr. the *Tell Nimrîn*, the *Beth Nimrah* of the tribe of Gad (Joshua xiii. 27; Num. xxxii. 3, 36). The 'Waters of Nimrim' (Is. xv. 6) are probably to be sought for in this region. Among the ruins is a tomb adorned with the figure of a rider with a sword. (From this point to *'Arâḳ el-Emîr*, see p. 173.) Our route next ascends the *Wâdi Shu'aib*, or *Wâdi Nimrîn*, (1 hr. 20 min.) reaches a spring, (25 min.) leaves the valley to the left, and traverses a hilly tract towards the N.E. After 1 hr. we observe *Nebi Shu'aib* on the hill to the left. (Shu'aib, the diminutive of Shu'îb, is the name given in the Ḳorân to the Jethro of the Bible, Exodus iii. 1.) In ¾ hr. we pass the spring *'Ain Hazî* on the left, above which there is a khân, and in about 40 min. more reach —

Es-Salṭ. — History. Owing to an erroneous statement by Eusebius, *Ramoth Gilead* (1 Kings xxii. 3, etc.; the *Mizpeh of Gilead* of Judg. xi. 29) has been sought for here, though in reality it must have lain con-

PERÆA.
1:500.000
English Miles
Kilometres
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siderably farther N. On the other hand *Gadara*, mentioned by Josephus (Bell. Jud. IV. 7, 3) as the capital of Peræa, was probably situated in this neighbourhood. The name Es-Salṭ is perhaps derived from the Latin word *saltus* (wooded mountains). Salt is mentioned as the seat of an early Christian bishop, but it first became a place of some importance during the Crusades, when Saladin established himself in the country E. of Jordan. The fortress was destroyed by the Mongols, but soon afterwards rebuilt by Sultan Beibars (13th cent.).

Es-Salṭ is the capital of the district of **El-Belḳâ**, and as such is the residence of a Ḳâimmaḳâm, and possesses a *Turkish Telegraph Station*. It contains about 10,000 inhabitants, among them 250 Protestants (English mission station, church, and school), 650 Latins (church, convent, and school), and about 2000 Greeks. The Muslim Arabs and the Christians live harmoniously together, and concur in their cordial detestation of the Turks. As at Kerak, the villagers here have much in common with the nomadic tribes in their customs and language. The place lies 2740 ft. above the sea-level and enjoys a healthy climate. Agriculture and vine-growing are the chief resources of the inhabitants, but some of them are engaged in the manufacture of rosaries from hard kinds of wood. The market is much frequented by the Beduins. The fields, situated at some distance from the town, yield a considerable quantity of sumach, which is exported for dyeing purposes. The raisins of Es-Salṭ are famous. The natives are generally hospitable. — Es-Salṭ lies on the slope of a hill which is crowned with a castle. The latter presents no attraction. On the S. side of it, at the foot of the rocky castle-hill, is a grotto in which rises a spring. In this grotto there seems once to have been a church hewn in the rocks. It still contains some remains of sculpture and a passage descending to an artificial grotto below. On the hill-side opposite the grotto bursts forth the famous spring of *ʿAin Jêdûr*, which irrigates luxuriant gardens. On the hills around Es-Salṭ are numerous traces of ancient rock-tombs. A large tomb, known as *Sâra*, situated above ʿAin Jêdûr, dates from early Christian times.

From Es-Salṭ a very interesting excursion may be made in rather less than 1 hr. to the **Jebel Ôshaʿ**.

The mountain (3595 ft.) affords a magnificent view, embracing a considerable part of Palestine. The Jordan valley, for a great distance, is stretched at our feet like a carpet. The river, of which a white strip only is visible at a few points, traverses the vast, yellowish plain to the Dead Sea (which last is visible during the ascent). To the S.W. the Mt. of Olives is visible. Ebal and Gerizim opposite us present a very fine appearance. Mt. Tabor and the mountains around the lake of Tiberias are also visible, and the Great Hermon to the N. terminates the panorama. The scene, however, is deficient in life, Jericho and a few tents of nomads being the only human habitations in sight. — A fine oak affords a pleasant resting-place on the top of the mountain. Not far from it is the well of the prophet *Ôshaʿ* (Arabic for Hosea). It is uncertain how far back the tradition connected with this spot extends, but it is probably of Jewish origin. The prophet Hosea belonged to the northern kingdom, but he may have been born in the country E. of Jordan. In chap. xii. verse 11 he speaks of Gilead. The building, which can hardly be more than 300 years old, contains an open trough, about 16 ft. long, which is said to have been the tomb of the prophet. The Beduins kill

sheep here in honour of Hosea. Adjoining the building there is a small trickling spring of bad water.

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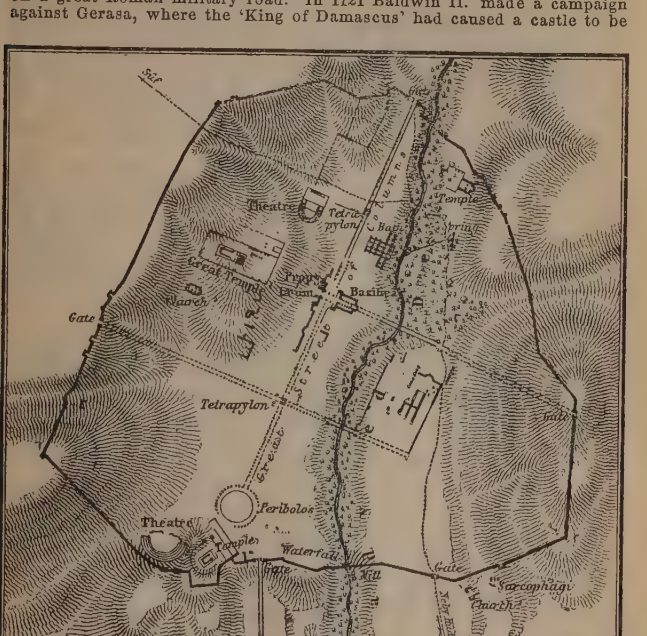
2. From Es-Salṭ to Jerash (8 hrs.).

The most attractive route is the following. We follow the steep ascent to the N., passing in 1/2 hr. the Nâbulus road, which diverges to the left (following the telegraph-wires). At the (1/2 hr.) summit of the pass, on which are the ruins of *Khirbet el-Fuḳ'ân*, we have a fine retrospect of Es-Salṭ and the land of Moab, while to the W. appear the Jebel Ôsha' (p. 163) and the country to the W. of the Jordan. We descend to the N.E. into the (10 min.) *Wâdi Ḳuttîn*, in which, 10 min. lower, the *'Ain el-Ḥarâmîyeh* ('robbers' spring') lies hidden among the woods and rocks. Our route now leads us through the finest woods in Palestine, consisting of massive oaks and other deciduous trees, pines, firs, etc., festooned with numerous climbing-plants; but unfortunately the Circassians who dwell in this neighbourhood are recklessly felling the trees. From the (1 hr.) farther edge of the wood we reach in 25 min. the Christian village of *Er-Remêmîn* (120 Latins, with a church, and a few Greeks). A steep descent of 10 min. then brings us to a ford over the usually well-filled *Wâdi er-Remêmîn*. The road on the other side of the stream passes (1/2 hr.) a stone circle about 13 ft. in diameter (on the left), and in 1/4 hr. more reaches the top of the hill. We again descend, reaching in 20 min. a waterfall about 60 ft. high in the *Wâdi Salîḥi*. The cascade is beautifully set in an idyllic frame of luxuriantly verdant creepers. By-and-by we quit the stream and ascend the hill of *Ḍahrat er-Rummân* (1/2 hr.), 1/4 M. beyond which lies the Turcoman village of *Er-Rummân*. After 10 min. we cross the *Wâdi er-Rummân*, with its picturesque stream; 25 min. *'Ain Umm Rabî'*, a copious spring of excellent water; 12 min. *'Ain el-Maṣṭaba*, a feeble spring. Thence we reach in 55 min. more the **Nahr ez-Zerḳâ**, a little below the influx of the *Wâdi Jerash*. The Zerḳâ, or 'blue river', is the *Jabbok* of the Old Testament (Gen. xxxii. 22; see p. 176). The banks are bordered with oleanders. The brook is generally well filled with water, and in rainy weather is often difficult to ford. — Crossing the river and riding direct N. along the hills, we reach (1 3/4 hr.) *Jerash*.

From Es-Salṭ to Jerash viâ the Jebel Ôsha', 8 hrs. This alternative route is recommended to those who have not already visited the Jebel. — To (1 hr.) the *Jebel Ôsha'*, see p. 163. Thence we ride to the N. through fine oak-plantations to (1 hr.) *'Allân*. About 1/2 hr. farther (N.) are the ruins of *Jaʻûd* (Gilead), and in 1/2 hr. more we reach *Shihân*, a ruined town with remains of Roman walls, columns, etc. Shîḥân is now used as a cemetery by the Beduins. As we descend into a deep ravine we have a view of Burmeh, to the N., beyond the Zerḳâ; and after following the valley of the *Nahr ez-Zerḳâ* for 1 1/2 hr. we ascend on the opposite slope to (1 hr.) *Burmeh*. We here turn to the E., pass (1/2 hr.) *Hemtâ* on the right, the (1/2 hr.) ruins of *Jezzâzi*, and (40 min.) *Dibbîn*, and beyond the ruins of *Tekitti* reach (1 1/3 hr.) *Jerash*.

Jerash (1757 ft. above the sea). — History. *Gerasa* is first mentioned under Alexander Jannæus, who captured it. Its freedom was

restored by Pompey; and it afterwards belonged to the Decapolis of Perœa, and numbered several Jews among its inhabitants. Its most prosperous period was early in the Christian era, and its ancient buildings belong to so pure a style of architecture, that they were most probably erected as early as the 2nd or 3rd century. In the 4th cent. Gerasa was still considered one of the largest and strongest towns in Arabia, and it lay on a great Roman military road. In 1121 Baldwin II. made a campaign against Gerasa, where the 'King of Damascus' had caused a castle to be



built. The Arabian geographer Yâḳût (at the beginning of the 13th cent.) describes Gerasa as deserted, and a few mills only then stood on the river. On the whole, there is reason to believe that the overthrow of the town dates from the time of the Arabian immigration, and that it was occasioned by earthquakes and the influence of the elements. There is now a settlement of Circassians on the E. bank of the brook. The building materials for the houses, etc. have all been taken from the old build-

ings, to the great injury of the latter. Destruction by the hand of man is making rapid progress.

A careful inspection of the place occupies several days. The best place for pitching tents is to the N. near the mill.

Jerash lies in the *Wâdi Ḳerwân* or *Wâdi Jerash* (the ancient *Chrysorrhoas*), which is here called also *Wâdi ed-Dêr*. The modern Circassian village (300 inhab.; seat of a Mûdîr) lies on the left bank of the copious stream, which is bordered with oleanders. The chief ruins are upon the loftier right bank, where the level surface is broader. The town-walls, following the slopes of the hill, are partly preserved, and are about 1 hr. in circumference. No view is obtained from the valley except of the pilgrimage-shrine of *Mezâr Abu Bekr* on one of the surrounding hills.

We begin our inspection of the ruins on the S. side. The ruins of dwelling-houses and tombs, which extend fully a mile beyond the S. gate, are hardly deserving of notice in comparison with the public buildings situated there. Among the last the first structure of importance is a well-preserved and handsome triple **Gateway**, resembling a triumphal arch. Its total width is 82 ft., and the height of the central arch 29 ft. Above each of the smaller side gateways is a niche resembling a window, introduced above corbels projecting from the wall. The structure is remarkable in this respect that the columns on the S. side have calyx-shaped pedestals of acanthus-leaves above their bases. This peculiarity and the tripartite form of the gateway indicate that it is not of earlier date than the time of Trajan. — To the left of this gateway lies a large basin, about 230 yds. in length and 100 yds. in width. It is now filled up with rubbish, and its surface is used as arable land. This was a *Naumachia*, or theatre for the representation of naval battles, as appears from the well-preserved channels which conducted the water hither from the brook; and it was provided with rows of seats still partly preserved. The basin is enclosed with excellent masonry, and has an ornament in the form of a wreath at its upper end. On the hill to the N.W. of the naumachia part of the *Necropolis* of Gerasa seems to have been situated, and sarcophagi of black basalt, finely executed and enriched, were found here.

All these ruins lie outside the *Town Gate*, which is now almost entirely destroyed, but appears to have resembled the outer gateway. On each side it was once evidently connected with the town walls. On a hill, a few paces to the W. of the town-gate, stand the ruins of a **Temple**, the situation of which overlooks the whole town. Its walls, which are $7\frac{1}{2}$ ft. thick, contain niches and a number of windows. One column only of the peristyle, at the S.E. corner, is preserved, but the bases of the columns, $7\frac{1}{2}$ ft. distant from the cella, are easily traced, and fragments of the columns lie in the neighbourhood. The columns of the double Corinthian colonnade which once adorned the entrance are also scattered over the slope and the different terraces of the hill. The portal was $14\frac{1}{2}$ ft.

in width; the cella is 69 ft. long and 50 ft. wide. The left side of the wall of the cella is the best-preserved part. The stone roof has fallen in. The mural pillars of the finely jointed wall have been deprived of their capitals. Above the wall is a simple and very slightly projecting cornice. The style of the whole building is tasteful.

Adjacent to the W. side of this temple is a large **Theatre**, with its back to the town-wall, but opening towards the N., so that the spectators must have enjoyed an admirable view of the handsome public buildings in their city. There are twenty-eight tiers of seats, but several more may possibly be buried beneath the rubbish; they are divided into two sections by a semicircular gallery, along which are ranged eight small chambers or 'boxes'. The gallery was approached from the outside by vaulted passages running under the upper tiers of seats. The highest gallery once formed a semicircle of 120 paces, but is now partly destroyed. The acoustic arrangement is admirable. The proscenium, once fitted up with great magnificence, is in ruins. In the wall of the proscenium, opposite the seats of the spectators, there were three portals, now buried in rubbish; the central door was of rectangular form, while the others were vaulted. Along the inside of this wall ran a row of Corinthian columns, extending to the side of the doors, and between these columns were seen the richly adorned niches of the proscenium wall. The theatre also possessed side-entrances (preserved on the W. side), and entrances from corridors running below the building, and probably used by the actors. The theatre could accommodate 5000 spectators, and is still remarkable for the excellent preservation of its rows of seats. Unfortunately, the Circassians avail themselves of it as a convenient quarry.

Leaving the theatre, we proceed northwards to a semicircle of columns, where there are some ruins and several reservoirs. These columns formed an oval **Forum**, which was perhaps open on the S. side, and was about 120 paces in length. Portions of the pavement are still intact. Fifty-five of the columns are still standing, most of them being still connected by an entablature. They present a very striking appearance. The capitals are all Ionic.

To the N. of this forum begins the **Colonnade** by which the whole town was intersected. The columns have a heavy appearance, as almost all their bases are deeply buried in the earth, but the whole colonnade, which is hardly inferior to that of Palmyra, is nevertheless very impressive. Here again many columns have been overthrown, apparently by earthquakes. In consequence of this the entablature which the columns supported has been thrown to a distance in several places; in other places the blocks of which the columns are composed have been displaced; and in some instances these blocks lie in parallel rows, as if awaiting the process of being put in position by the builder. Many of the columns, however, are still so admirably put together, that it is difficult to detect the joints.

The columns are 5 yds. apart, and the street, whose pavement still exists at places, was about the same width. The height of the columns, exclusive of the entablature, is also about 15 ft., but as some of them are much higher, we infer (as at Palmyra) that an open gallery ran above the columns, and that behind them was a passage from which the adjacent houses were entered. The fact that these columns are not all in the same style, affords a presumption that they were erected at a comparatively late period, and were constructed of materials already existing. Along the main street about a hundred columns are still standing; of numerous others the lower parts only remain. — These columns consist, like the other buildings at Jerash, of the limestone of the neighbourhood, and there are few traces of basalt or other more costly material.

Beyond the thirteenth column on the left, as we follow the street to the N., there are several higher columns on the right and left, and the ends of the cornice of the lower rest against the shafts of the higher. Behind the columns there are remains of masonry at places. We soon reach a small space where four huge pedestals of a *Tetrapylon* (p. cxiii) are still preserved. They are $6^1/_2$ ft. in height, and have niches probably once filled with statues. They are now overgrown with bushes. The cross-street which intersected the main street here was also flanked by columns, a few of which still remain. The cross-street descends to the right to a broad flight of steps and to a *Bridge* of five arches. The latter is a very substantial structure, but somewhat damaged; the central arch is wider than the others. Near it the brook is crossed by an aqueduct.

Continuing to follow the main street towards the N., we pass seven columns on the right, then seven on the left, and two larger columns on the right and three on the left. On the left side here is a building the tribuna of which is beautifully preserved. Above the three round and two square windows, now built up, runs a cornice with interrupted pediments, executed in a remarkably rich style. The interior of the building is filled with large hewn blocks, scattered in wild confusion. In front of the tribuna are three large Corinthian columns. On the left, adjoining the colonnade, runs a wall which belonged to some handsome edifice. Passing a complete column and the stump of another, on the left, we reach a *Temple*, on the right, of which a row of columns between two walls and the apse are still preserved. At the back of the apse a street descended to a bridge, which, however, is not now passable.

On the left side of the street lie the ruins of grand *Propylaea*, of which, however, the front part only is preserved. The great portal, whose architrave has fallen, stands between two window niches with richly decorated, broken pediments. To the N. of this a palace seems once to have stood. — Farther on, in the main street, there are three columns on the right, three on the left, and then the Tetrapylon (see above).

The **Great Temple**, which was probably dedicated to the sun, the most important building at Gerasa, is situated on the top of a terrace of considerable extent. The principal part of it forms a rectangle, 26 yds. long and 22 yds. wide, and faces the E. The interior of the cella has fallen in and is choked with rubbish. On three sides the walls, which are undecorated, are still standing. On the sides are six niches of oblong form. In the wall at the back is a vaulted passage with a small dark chamber at each side. On the outside of the wall in front there are still remains of a niche. The temple was a 'peripteros', *i.e.* enclosed by a colonnade. The portico, approached by steps, consisted of three rows of colossal Corinthian columns, several of which have been overthrown. In the front row were six, in the two other rows four columns. These columns, 38 ft. high and 6 ft. thick, are the largest at Jerash, and, like the whole building, recall the temple of the sun at Palmyra. They are older than the columns of the main street, the acanthus foliage of the capitals being admirably executed, and the shafts being jointed with great skill. The temple stood in the middle of a large court (atrium) enclosed by numerous columns, a few of which are still unbroken, while of the others there are numerous bases and fragments. A little to the W. of this runs the wall of the town. Towards the S.W. several smaller temples (and perhaps a church also) appear to have stood. Nothing, however, is now to be seen except a few columns and traces of vaults deeply buried in the earth. — The great temple commands a beautiful view.

Below it, a little to the N., is situated a second **Theatre**, smaller than that already mentioned, but with a broader stage. It faces the N.E., and possesses sixteen tiers of seats. Between the tenth and eleventh tier, counting from the top, are five arches, between each pair of which is a large niche with 2 (or 3) small shell-shaped niches. Under the lowest row of the extensive tiers are dark vaulted rooms. The proscenium is buried in rubbish; it lay very low, and was adorned with detached columns. The stage commands a view of the columns of the great temple, rising above the highest tier of seats. The theatre seems to have been intended for combats of gladiators and wild animals.

This theatre was reached from the main street by a side-street flanked with columns, of which three are preserved. Here, too, was a *Tetrapylon* (comp. p. 168), at the point where the streets intersected each other; but this was round in the interior, and square outside only. The rotunda of this building was once decorated with statues. From this point also a street descended towards the brook. On the right (E. of the main street) stand the ruins of a very spacious square building (about 65 yds. square), which seems to have been a bath, being provided with an aqueduct. In front are traces of a row of columns. The chief entrance was vaulted. On the N. and S. sides there were square vaulted wings with side-entrances.

The main street continues to run northwards. On the left (W.) side twenty-five Ionic columns, bearing an entablature, and on the right two columns are preserved. The finest view of this N. part of the street of columns is obtained from the N. gate of the town, itself a very plain structure. The direction of the wall, and the place where it crosses the brook, are distinctly traceable here. An oblong building, which rises to the W., inside the gate, seems to have been a guard-house.

On the left (E.) side of the brook there were but few public buildings. The most northern building still in existence here was a *Temple*, about 50 yds. square, but part of the wall, a vaulted gateway, and one of the columns of the interior are alone preserved. The sculptures, if we may judge from their remains, must have been admirably executed. By a *Spring* farther to the S. there seems to have been another handsome edifice containing altars. Part of the water of this spring ran into the brook, while the rest was conducted to the naumachia by means of a large aqueduct. Along the bank of the brook there are also remains of columns. Beyond the upper bridge lie the ruins of a large building, which must have been either a *Bath*, or more probably a *Caravanserai*. Here, too, lie scattered fragments of columns, some of which are fluted. On this E. side of the town the wall runs along the slope of the hill at a considerable height, and within it are the ruins of numerous dwelling-houses. Outside the wall lay a burial-ground. The wall is best preserved on the N.E. corner of the town, whence it again descends in a wide curve to the brook and the S. gate.

From Jerash to El-Muzêrîb, see p. 185.

17. From Jerash to ʿAmmân, ʿArâḳ el-Emîr, Heṣbân, Medeba, and El-Kerak.

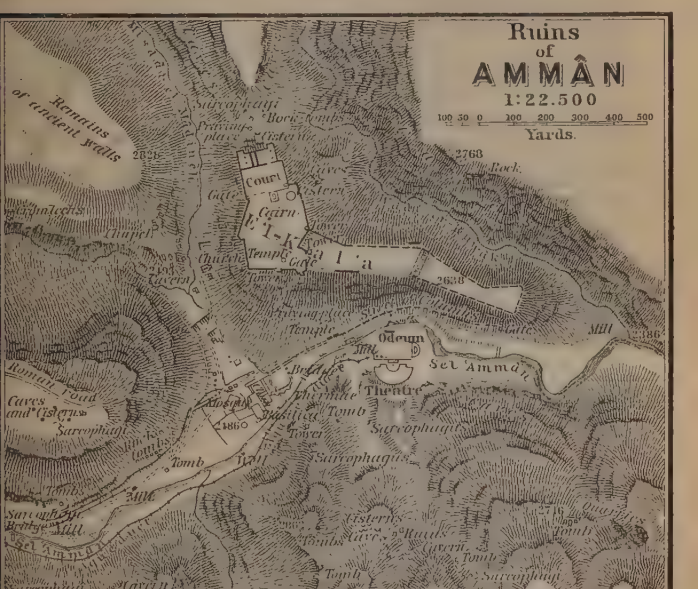
1. From Jerash to ʿAmmân (9½ hrs.).

Guide necessary (¾-1 mej. a day). The guides do not always follow exactly the same route. For escort, see p. 162. We descend the *Wâdi Jerash* to the *Zerḳâ* (1¾ hr.), ascend the mountain on the opposite side, and proceed in a S. direction (ruins on our right) across the plateau. In about 3 hrs. we arrive at the plain of *El-Buḳeiʿa*. Crossing the plain to the S. and proceeding in the same direction across the hills at its S. end, we come in 3 hrs. to the beginning of the *Wâdi el-Hammâm*, where there is a spring and the ruin of *Yaṣûz*, a burial-place of the Beduins. We descend the valley as far as the mouth of a lateral valley, where we again ascend to the S. (to the left below us are ruins); after ½ hr. we have above us, to the right, *Khirbet Brikeh*, and, passing the castle, we reach (1¼ hr.) —

ʿAmmân (2747 feet above the sea-level). — The ancient *Rabbah Ammon*, the capital of the Ammonites, was besieged and taken by Joab (2 Sam. xii. 26-31). Later, however, it appears again to have belonged to the Ammonites (Jerem. xlix. 2). Ptolemy II. (Philadelphus) of Egypt rebuilt it and added the name *Philadelphia*, and for several centuries it was a thriving place, belonging to the Decapolis of Peræa. It never quite lost its original name, by which alone it was afterwards known to the Arabs.

The destruction of 'Ammân is chiefly to be attributed to earthquakes, but notwithstanding all its misfortunes its ruins are still among the finest on the E. side of Jordan. The town lies in a fertile basin, commanded by the ruins of a castle.

The *Citadel* of 'Ammân lies on a hill on the N. side, which towards the S.W. forms an angle, and towards the N. is separated from the rest of the hill by a (perhaps) artificial depression. The citadel consists of three terraces, rising from E. to W. The gate is in the S. side. The very thick enclosing walls are constructed of large, uncemented blocks. — On the


Ruins
of
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mains of *Thermae*. The S. wall is well preserved, and consists of a handsome apse connected with two lateral ones. Columns are still standing upright, but without capitals, by the walls. At a great height are richly decorated niches, and holes for cramps indicate that the building was once decorated with bronze ornaments. These baths received their water from a conduit running parallel with the river on its north bank. — Immediately N.E. of the baths is an old bridge with well-preserved arches, and close by are the ruins of the landing place; a little farther down the stream, on the left bank, is a fine portico. — 3. Starting from the mosque (p. 171) we may follow the course of the ancient *Street of Columns*, which ran through the ancient town parallel with the stream and on its left bank for a distance of about 985 yds. Only a very few columns now remain standing. — To the left (N.) of the street of columns and in the middle of the village are the remains of a *Temple* (or possibly a forum) of the late Roman period. The fragments at the E. end of the street of columns seem to have belonged to one of the gates of the town. — 4. On the right (S.) side of the brook, well stocked with fish, lies the *Theatre* only, in excellent preservation. A row of columns runs from the theatre to the Odeum (see below). Another colonnade seems to have run from its W. corner northwards to the river. The stage is destroyed. A chamber now filled with stones was probably an outlet. The tiers of seats are intersected by stairs, and divided into three sections by parallel semicircular barriers. Of the lowest section five tiers of seats are visible, the second has fourteen, and the third sixteen tiers of seats. Between the second and third sections, and particularly above the third, are boxes for spectators. Words spoken on the stage are distinctly heard on the highest tier of seats. The theatre was constructed for about 3000 spectators. — N.E. in front of the theatre are the ruins of a small *Odeum* (usually called so, although it was not covered). There are many holes in front for cramps, by which ornaments were attached. The proscenium had towers on each side; the one on the S. is still preserved. — 5. Descending the brook, the traveller comes to the ruin of a mill. For a distance of 300 yds. the banks of the stream are flanked with handsome Roman walls, and the watercourse was once vaulted over here. — Farther on a dry lateral valley enters from the left. Going up it about 100 paces we reach a fine *Tomb Monument* (*Kabr es-Sulṭân*) on the left. The triple vestibule has on the right and left two recesses with niches; the central hall leads to a chamber with 3 shelf tombs. — 6. There are also ruins of buildings on each side of the street of columns; in the neighbourhood are many burying-places and also dolmens.

From 'Ammân to Es-Salṭ, 5 hrs. Ascending from the castle towards the N., we come (10 min.) to the ruins of a building, and to (1/4 hr.) *Rijm el-Anêbideh*, beyond which we ride towards the N.W. along the W. brink of the *Wâdi en-Nuwêjis*. In about 1/2 hr. we pass *Khirbet Brikeh* on the left, and (5 min.) *Rijm el-Melfûʿa*, also on the left. We cross a low saddle, and in 1/2 hr. reach *Khirbet Ajbêhât* (*Jogbehah*, Numbers xxxii. 35). The route then (1/4 hr.) descends the wâdi to the W., passes (10 min.) *'Ain Ṣuwêlih* by the wâdi of that name to the left, and reaches (1/4 hr.) *Khirbet es-Ṣâfût*, with the remains of an ancient temple. Beyond a (10 min.) spring we descend the *Wâdi Harba*, and (10 min.) reach the plain of *Bukeʿa*, the S. part of which we cross in 1/2 hr., leaving *Khirbet 'Ain el-Bâsha* to the right. In 40 min. more we begin a steep descent to the W. into the (10 min.) *Wâdi Saidân*, which we cross. Ascending the opposite slope (10 min.) we turn to the W. at the top and proceed over stony hills. Another steep descent (25 min.) on the slope of the *Jebel Amrîyeh* brings us to a (13 min.) valley, which we follow to its junction with the (12 min.) *Wâdi Shaʿîb* (p. 162), about 10 min. above *Es-Salṭ*.

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2. From 'Ammân to 'Arâk el-Emîr (3 1/4 hrs.).

The route ascends on the left bank of the brook to a spring, where there are remains of several buildings. An aqueduct conveys water hence to the town (1/4 hr.). The numerous ruined villages on the right and

left show that this district must once have been richly cultivated. On the right lies *Kasr el-Melfûf* ('castle of cabbages'), on the left *'Abdân*, then on the right *Umm ed-Deba*. After the plateau has been traversed (1 hr.), *Tabaka* is seen on the left, and *Suweiftyeh* on the right; then *Ed-Demên* on the left. The road now enters the green and beautifully wooded *Wâdi esh-Shita (Eshta)*, or valley of rain. On the right is the ruin of *Khirbet Sâr*; then, *'Ain el-Bahal*. To the left, at the outlet of the valley (1 hr.), is a ruined mill; on the right, the ruin of *El-Aremeh*. About 1 hr. farther is —

'Arâk el-Emir (1463 ft. above the sea). — Josephus informs us (Ant. xii. 4, 11) that a certain Hyrcanus built himself here a strong castle of white stone, surrounded by a fine park, and that he plundered the Arabs of the neighbourhood until he was summoned to account by Antiochus IV. Epiphanes, whereupon he committed suicide. The description of Josephus answers in the main to the ruins still extant here, and *Tyros*, the ancient name of the castle, is moreover recognisable in the name of the *Wâdi es-Sîr*, the brook which flows at its foot. It is, however, doubtful whether Hyrcanus was really the founder of this stronghold, or whether he did not rather utilise ancient buildings and caverns already existing here.

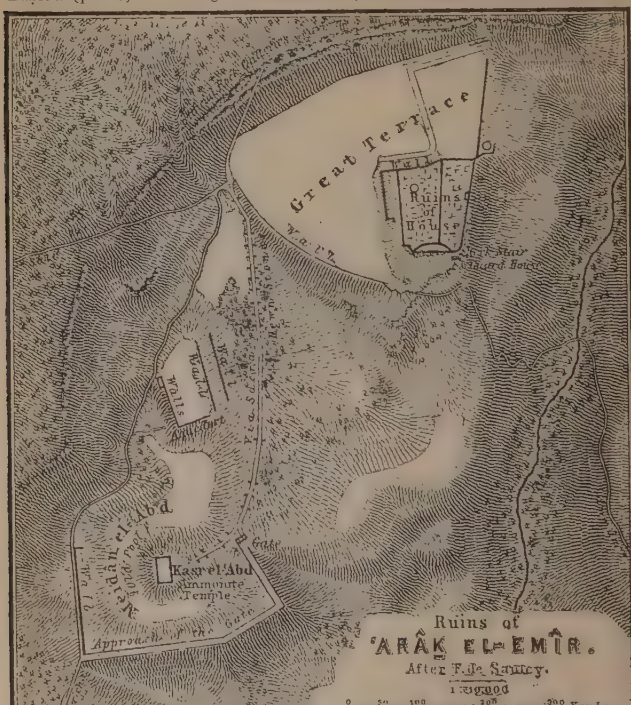
The principal building in the place, situated on the S.W. side of the rocky amphitheatre, is called *Kasr el-'Abd*, or castle of the slave, and stands on a platform in a half isolated situation. In many places the substruction consists of a wall with abutments, composed of enormous blocks. The artificial road leading to the castle is flanked with large blocks of stone, pierced with holes, in which a wooden railing was probably once inserted. The Kasr, the wall of which is preserved on one side only, is also built of large blocks. The upper part is adorned with a frieze in bas-relief, bearing large and rather rude figures of lions. — The open space around the castle, once probably a moat, is now called *Meidân el-'Abd*.

On a hill to the left, farther to the N., are seen remains of buildings and an aqueduct, and a large platform is at length reached whereon stood a number of buildings, once enclosed by walls. On the hill beyond this platform runs a remarkable gallery in the rock, which has evidently been artificially widened. Portals lead thence into a number of rock caverns, some of which seem to have been used as stables, to judge from the rings in the walls. Can these have been rock-dwellings, or were they tombs? The inscriptions are in the ancient Hebrew character. Josephus mentions caverns of this description.

From 'Arâk el-Emîr to Jericho, 5½ hrs. The road leads to the N.W. over a low pass (¼ hr.), and across a flat plateau to (½ hr.) *Wâdi en-Nâr*, into which there is a steep descent (5 min.). It then gradually ascends (the ruin of *Sûr* remaining to the S.) to the top of the *Jenân es-Sûr* (½ hr.), descends a steep rocky slope (10 min), and leads through the *Wâdi Jerî'a*, a side-valley of the *Wâdi Nimrîn*, to (1 hr.) *Khirbet Nimrîn* (p. 162), near the point where the valley quits the mountains. Crossing the brook, we next traverse the Jordan valley in 1½ hr. to the *Jordan Bridge*, p. 162. Thence to Jericho, 1½ hr.

From 'Arâk el-Emîr to Es-Salt, 5 hrs. 40 min. From the brook *Es-Sîr* (see above) the route ascends the E. hill, high above the *Wâdi el-Bahat*, to the right, skirting water-trenches. After 1¼ hr. the valley divides. Our route ascends the *Wâdi Eshta* to the N.E., traversing oak-woods, and (¼ hr.) reaching a spring. Farther up the valley is destitute of water. The road then leads in 1 hr. to the spring of *'Ain Nutafa*, and then ascends to the left (N.) from the wâdi to a table-land. After 5 min. we see to the left *Khirbet Sâr*, which is perhaps identical with *Jazer* (Numbers xxxii. 1). This place afterwards came successively into the possession of the Moabites (Isaiah xvi. 8) and the Ammonites (1 Macc. v. 8). It was subsequently besieged by Judas Maccabæus. — The route continues to traverse the plain towards the N., passing on the right (¾ hr.) a pool and *Khirbet Umm es-Semak*, on the left *Khirbet el-Kursi*, and (5 min.) on the right *Birket Umm el-'Amûd*. We then ascend the flat *Wâdi Dabûk*, and after ½ hr. pass *Khirbet Dabûk* on the hill to the left. After 10 min. the valley narrows, being enclosed by wooded hills *(Jebel Hemâr)*. In

1/4 hr. we reach the top of the hill, and in 1/4 hr. more begin to descend steeply to *'Ain Hemâr*. Crossing a table-land, we next reach (20 min.) a saddle, to the left of which is a deep valley, and to the right the plain of *Buķei'a* (p. 170). Skirting the latter for 1/4 hr., we arrive at (8 min.) the



spring of *Sirru* and (20 min.) the brink of the *Wâdi Saidûn*, where the road unites with that from 'Ammân to Es-Salṭ, 1/4 hr. from the latter.

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3. From 'Ammân to Heṣbân (5 hrs.) and Medeba (1¾ hr.).

We go up the main valley as far as the ruins of a bridge (1/4 hr.), and then ascend the hill to the left. The plateau is crossed in a S.W. direction (several roads may be taken, either E. or W.), and in about 4 hrs. we reach *Khirbet el-'Al* situated on an isolated hill (the ancient *Elealeh*, which belonged to the tribe of Reuben, Numb. xxxii. 3, and was afterwards taken by the Moabites, Isaiah xv. 4). Hence, along an ancient Roman road, we come in 35 min. to —

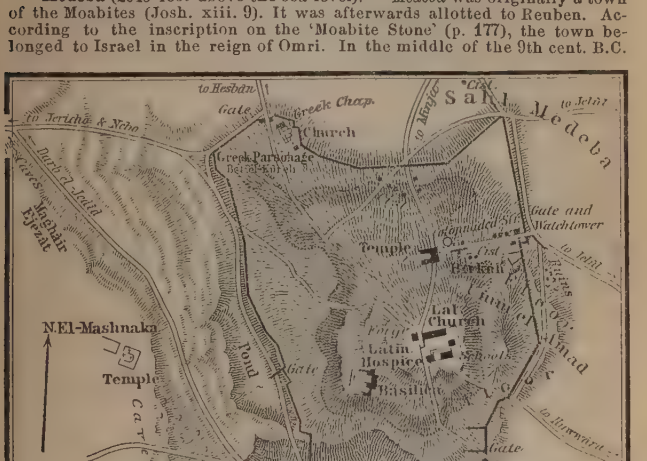
Heṣbân. — *Heshbon* was a flourishing city of the Amorites at the period of the Israelite immigration (Numb. xxi. 26). It was allotted to

Reuben, and afterwards came into the possession of the Moabites (Jerem. xlviii. 45), but in the time of the Maccabees it had been recovered by the Jews.

The site of Heṣbân (2950 ft.) commands the whole of the plain. The ruins lie on two hills, bounded on the W. by the *Wâdi Heṣbân*, and on the E. by the *Wâdi Maʿîn*. There are many cistern-openings among them. In the middle of the N. hill are the remains of a tower and to the S.E. of it a large pool, hewn in the rock, and there is also a square enclosure built of large blocks. The greater part of the ancient town was built on the saddle between the two hills, where there is a large reservoir. On the S.W. hill are traces of a citadel, or possibly a temple, with shafts of columns.

From Heṣbân we ride in 1¾ hr. direct to the S. to —

Medeba (2940 feet above the sea-level). — *Medeba* was originally a town of the Moabites (Josh. xiii. 9). It was afterwards allotted to Reuben. According to the inscription on the 'Moabite Stone' (p. 177), the town belonged to Israel in the reign of Omri. In the middle of the 9th cent. B.C.



it again came into the possession of the Moabites, and at a later period it is called a town of the Nabatæans (Arabs). Hyrcanus captured the town after a siege of six months. During the Christian period it was the seat of a bishop.

The ruins of *Medeba* are now occupied by about 880 Christians from El-Kerak. These are mostly Greeks (with a church), but there are also about 250 Latins, who have a church, a hospice, and a school on the highest point in the place. The modern village lies on a small hill, about 100 ft. in height, of which 20-25 ft. consist of rubbish. The ancient town walls, the line of which can be distinctly traced, embraced a considerably larger area. Close to the N. gate we see a *Church*, originally with

nave and aisles and afterwards enlarged at the transepts; unfortunately, however, the Greeks have used the building as a quarry for the erection of their own church amid the ruins. — Farther to the S., on a slight eminence, lies another *Church* (or perhaps a temple), with an apse 23 ft. in width; the nave had a mosaic pavement. — To the N.E. of this point we find a *Round Temple*, 31½ ft. in diameter. On the pavement is a Greek inscription in colours and other mosaics of unusual beauty. — A *Colonnaded Street*, about 150 yds. in length, led hence to the N. gate in the E. wall, which was flanked with a watch-tower. The scanty remains of the colonnade date from the early Christian period and show traces of Roman influence. — To the S. of the village lies the large *Basilica*, 156 ft. in length, preceded by a court 46 ft. wide. The nave, which ends in an apse, is 33 ft. in width, and is separated by columns from the aisles, each of which is 15 ft. in width. On the S. side is a wing with an apse, and possibly there was a corresponding wing on the N. The pavement was originally in polychrome mosaic. — The hut of a Christian native a little to the S.W. contains a fine mosaic pavement (animals, trees, a human head, and a Christian inscription in Greek). — Outside the walls, at the S.W. angle, is a large pool *(El-Birkeh)*, 108 yds. long, 103 yds. wide, and 10-13 ft. deep, to which a broad flight of steps descends. At its N.E. angle is a tower (or bath). The pool is no longer filled, as its water used to be a constant source of quarrels between the Beduins and the villagers. There was a second reservoir to the N., beside the W. gate, and a third near the E. gate on the street of columns, but these are now represented merely by depressions in the ground. — On the slope of the hill to the W. of the village are numerous caves, some of which were human habitations. On the top of the hill two columns with fine capitals mark the ruins of a church (45 yds. long, 38 yds. broad). On the shafts the Beduins have carved tribal symbols *(wasm)*. The popular name for the ruins is *El-Mashnaka*, or 'Gallows', referring to the columns. — Comp. *Schumacher*, in ZDPV. xviii. 113 f.

From Medeba to the Jebel Nebâ, about 1½ hr. The road leads over cultivated ground. From **Mt. Nebo** Moses beheld the whole of the promised land before his death (Deut. xxxiv. 1-4). The view hence is very extensive, including the mountains to the N. of Hebron as far as Galilee, the Dead Sea from Engedi northwards, the whole valley of Jordan, and beyond it even Carmel and Hermon. To the N. a view is obtained of the *Wâdi 'Ayûn Mûsa*. On the top of the hill are some ruins and a stone circle; on the N. slope is a dolmen.

Facing Mt. Nebo on the W. stretches the *Jebel Sijâgha*, which commands a still finer survey of the plain of Jordan. On the summit is a large ruined church, perhaps originally dedicated to Moses (ZDPV. xvi. 164).

A steep descent on the N. side of Mt. Nebo leads down into the valley of the Wâdi 'Ayûn Mûsa, in which are the copious *'Ayûn Mûsa*, or 'springs of Moses'. Here also are large caverns with huge stalactites.

From Jericho to Medeba, 9½ hrs. To the (1½ hr.) bridge over the Jordan, see p. 162. Beyond the bridge we proceed to the E.S.E. ½ hr. *Butm el-Halhûl*, with terebinths; 55 min. *Wâdi el-Kefrên;* ½ hr. *Wâdi er-Râmeh*, also called *Wâdi Heshân*. We now follow the valley towards the E., passing *Tell esh-Shâghûr*, on the left. In 25 min. we pass a small lateral valley and beyond (10 min.) a mill begin to ascend the slopes of *'Arkûb el-Matâba'*, with its flint formations. We pass several dolmens and two Roman milestones. After 3¼ hrs. we reach the top of the *Tell el-Matâba'*, on which is a stone circle. Hence we gradually ascend towards the S.E. to the upper course of the *Wâdi Abu Neml*, which we follow to the (1 hr.) fertile table-land of *Arâ 'Abdallâh*. The *Jebel Nebâ* (see above) is now in view; above, to the left, is the *Kabr 'Abdallâh*, or Tomb of 'Abdallâh. Passing the ruins of *Kafr Abu Bedd* and *Dêr Shillikh*, we reach (1¼ hr.) *Medeba*.

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4. From Medeba to El-Kerak (about 26 hrs.).

From Medeba to Dîbân the *Direct Route* (6½ hrs.) leads to the S. across the fertile plain. In 25 min. we pass the ruin of *Et-Teim*, on the right, and in the distance (about 1½ hr. to the right) see *Mâ'in* (see below). In 20 min. more a route diverges to the right to *'Aṭṭârûs* (see below). 20 min. *Saṭṭha* (on the left). 20 min. descent into the *Wâdi Zerkâ Mâ'in*, the dry watercourse of which we cross in 10 min. more. 10 min. *Rujûm el-Harâdîn* (to the left), with Beduin graves; to the right, a route to 'Aṭṭârûs (fine view). Thence we descend into (½ hr.) the *Wâdi Libb*; and in 40 min. more reach the top of the S. bank. The ruins of *Libb* lie to the N. In 35 min. we cross a lateral valley, and in 25 min. the main valley of *Wâdi Wa'le*, which has a copious stream well stocked with fish and is covered with luxuriant oleanders. Proceeding across the S. table-land for 50 min., we see, to the right, the ruins of *El-Kubêbeh* and *Abu Zighân*, and, to the left, *Jâfra*. In 10 min. more we reach **Dîbân**, the ancient *Dibon*, in the tribe of Gad (Numb. xxxii. 34), afterwards recaptured by the Moabites (Is. xv. 2). Here the famous 'Moabite Stone' of King Mesha was found (p. 178).

Alternative Routes. a. From *Medeba* a short deviation may be made to the W. to (1½ hr.) **Mâ'in**, the ancient *Beth-Baal-Meon* (Joshua xiii. 17), or house of Baal Meon. It belonged to Reuben, and afterwards to Moab (Ezekiel xxv. 9). Eusebius informs us that this was the birthplace of Elisha.

b. From the point where we cross the *Wâdi Zerkâ Mâ'in* we may descend the valley for about 6 hrs. to *Hammâm ez-Zerkâ*, where the site of the ancient *Callirrhoe* must be sought. Remains of a conduit are still to be found. The bottom and sides of the ravine are covered with a luxuriant growth of plants, including palm-trees. The flora resembles that of S. Arabia and Nubia. At the bottom of the valley is seen red sandstone, overlaid with limestone and basalt. Within a distance of 3 M. a number of hot springs issue from the side-valleys, all of them containing more or less lime, and all rising in the line where the sandstone and limestone come in contact. The hottest of these springs, which send forth clouds of steam and largely deposit their mineral ingredients, has a temperature of 142° Fahr. The Arabs still use them for sanatory purposes. In ancient times also they were in great repute, and Herod the Great visited them during his last illness. — From *Callirrhoe* the road leads direct to the S.E., and in about 3 hrs. we reach *'Aṭṭârûs* (*Ataroth*, in Gad). On a hill to the N. lie the ruins of an old castle, near a large terebinth-tree. The view from the ruins of the town is preferable; it embraces Bethlehem, Jerusalem, Mt. Gerizim, and the plain to the E. The hills are planted with terebinths, almond-trees, etc. — 1 hr. to the S.W. is *Kureyât* (*Kerioth*, Jeremiah xlviii. 47), a great heap of ruins; thence along the Roman road S.E. for 2¼ hrs., and crossing the *Wâdi Hêdân*, we reach Dîbân.

c. About 3 hrs. to the S. of *Callirrhoe* is **Mukaur**, the ancient *Machaerus*, which is said to have been founded by Alexander Jannæus. The castle was destroyed by Gabinius, but was afterwards rebuilt by Herod the Great, who also founded a town and a palace here. Pliny calls it the 'second fortress of Judæa after Jerusalem'. It lay on the S. boundary of Peræa. Josephus informs us that John the Baptist was beheaded here Ant. xviii. 5, 2). After the destruction of Jerusalem a number of the unhappy survivors sought refuge in this stronghold, but the procurator Lucilius Bassus took it by stratagem and put the whole garrison to the sword (Bell. Jud. vii. 6, 1-4). The very extensive citadel covering the hill, where a tower and a large cistern are still preserved, is interesting. The view embraces the W. shore of the Dead Sea, and above it the whole of the mountains of Judah, extending from Hebron to Jerusalem and farther N. Mukaur lies 3675 ft. above the level of the Dead Sea, and 2382 ft. above that of the Mediterranean.

d. About 2½ hrs. to the N.E. of *Dîbân* lies *Umm er-Reṣâṣ*, another large heap of ruins. A number of arches are still preserved there, and also the ruins of several churches. About ½ hr. to the N. of the town is a very curious tower, not unlike a tomb-tower in the Palmyrene style

(p. 401). From Umm er-Reṣâṣ it is a journey of 3 hrs. to the Hajj route, on which lies *Khân Zebîb*, on the site of an ancient town, as there are many architectural remains in and around the present building.

From Dîbân to El-Kerak, about 12 hrs. The route crosses the plain to the S., soon passing within a short distance of the ruins of *'Arô'êr* (*Aroer;* Josh. xii. 2), which lie to the left (E.) of the road. In 40 min. we reach the verge of the ravine (2130 ft. deep) of the Wâdi el-Môjib (*Arnon*) and descend to the (2½ hrs.) river-bed. The path on both sides has recently been somewhat improved. The remains of a bridge are seen. The road ascends the S. slope in about 1½ hr. to two large and conspicuous terebinth-trees (to the W. of *Makhâdet el-Hajj*), which serve excellently as a landmark. On the S. side of the Môjib nothing but basalt is to be found, while on the N. side limestone is the prevailing formation. We proceed across the table-land, first to the S.W., then to the S., and in 1 hr. reach the ruins of *Eṛṛâ*, where there are numerous heaps of stones. In 1 hr. more (traces of an ancient Roman road) we arrive at the ruins of *Shîhân*, at the foot of the *Tell Shîhân*, a hill of moderate height commanding a fine view: to the E. stretches the broad plain, to the W. appear the Dead Sea and the mountains of Judah, and in clear weather Bethlehem and the Mt. of Olives are also visible. From Shîhân the road leads in 1¾ hr. to the ruins of *Bêt el-Karm*, near which are the ruins of a temple (*Kaṣr Rabba*). The columns look as if they had been overthrown by an earthquake, and large blocks are strewn about. On the left (E.) rise the hills of *Jebel et-Tarfâyeh*. On the left (¾ hr.) are the ruins of the old tower of *Misdeh*, adjoining which are the ruins of *Hemêmât*. After 1¼ hr., **Rabba**, the ancient *Rabbath Moab*, which was afterwards confounded with *Ar Moab*, and thence called *Areopolis*. The ruins are about 1½ M. in circuit. A few only of the ruins, such as the remains of a temple (W. side) and some cisterns, are well-preserved. Two Corinthian columns of different sizes stand together not far from the temple. — From *Rabba* the road leads towards the S. across a plain and past the ruined villages of *Mukharshît*, (1½ hr.) *Duweineh*, and *Es-Ṣuweiniyeh* to (1½ hr.) the *Wâdi 'Ain es-Sitt*. Thence an ascent of 20 min. brings us to *El-Kerak*.

From Jerusalem to El-Kerak direct. In 1897 a mail-steamer began to ply regularly on the Dead Sea from the N. bank to the peninsula of *El-Lisân*, whence a carriage-road is to be constructed to El-Kerak.

El-Kerak. — Accommodation may be obtained in the Medâfeh or public inn, or in private houses. In the latter case travellers will find the Christian inhabitants more trustworthy than the Muslims.

History. *El-Kerak* is the ancient *Kîr Hareseth* or *Kîr-Hares* (2 Kings iii. 25; Isaiah xvi. 7, 11; Jeremiah xlv. 31), one of the numerous towns of the **Moabites.** According to all accounts, this people closely resembled the Israelites, as might be expected from their origin (p. liv). They appear to have been of a warlike disposition, and for some time compelled the Israelites to pay them tribute (Judges iii. 12-14). Saul and David fought against Moab; the great-grandmother of David was a Moabitess. After Solomon's death Moab fell to the northern kingdom. After Ahab's death the Moabites refused to pay tribute. Their king at that period was Mesha, a monument to whose memory, probably dating from B.C. 897 or 896, was found in 1868 at Dîbân (p. 177). Jehoram, allied with Jehoshaphat, king of Judah, invaded Moab from the S., through Edom, but they were successfully resisted by the fortress of *Kîr Haraseth* (*Kîr Moab*). At a later period Moab was sometimes dependent and sometimes independent. Its position was probably similar to what it now is, tribute being paid or not, according to the presence or absence of a military garrison. The Moabites as a separate nation disappeared before the 2nd cent. A.D. The land of Moab is described as having been very prosperous in ancient times (Jer. xlviii), and, to judge from the numerous ruins, must have been very populous. — At a subsequent period El-Kerak was the seat of an archbishop, but he derived his title, as at the present day, from Petra Deserti. The place has often been confounded with Shôbek. When the Cru-

saders established themselves in the country to the E. of Jordan, Kerak was the key of that region, as it commanded the caravan-route from Egypt and Arabia to Syria, in consequence of which it was a much disputed fortress. The Saracens made desperate efforts to take it, as the Franks extended their expeditions thence down as far as Aila (ʿAḳaba). In 1183 and the following years Saladin made a series of furious attacks upon Kerak, which was held by Rainald de Châtillon, and in 1188 he gained possession both of Kerak and Shôbek. The Eyyubides extended the fortifications of Kerak, and frequently resided there. They also transferred thither their treasury and their state-prison. At that time the place prospered. Later it became an apple of discord between the rulers of Egypt and Syria. Owing to the strength of its situation, however, the inhabitants generally contrived to hold their own.

El-Kerak (3365 ft.) has been the seat of a Muteṣarrif since the occupation of the town by the Turkish forces a few years ago, and it has a garrison of 2000 infantry and 350 cavalry. A new Serâi, or government building, has been erected. El-Kerak is the source of a considerable income to the government. It has 20-22,000 inhab., of whom about one fourth are Christians. The 900 native families are divided into 25 tribes. The Christians and Muslims are under respective shêkhs of their own, who are still highly influential, and have a share in the government of the town. The environs are fertile, and the inhabitants are chiefly employed in agriculture and cattle-farming. The trade of El-Kerak with the desert is considerable, but is wholly in the hands of merchants from Hebron. The inhabitants were at one time noted for their hospitality. 'Butter seller' was regarded as an epithet of opprobrium, as the owner of flocks was bound to use the butter they yield for himself, and particularly for his guests. The influx of European travellers, and the large sums expected from them in payment for hospitality, have, however, demoralised these people and excited their natural cupidity. The inhabitants are, therefore, justly in bad repute. Strangers are still treated here with great insolence. — Station of the English Church Missionary Society. The Catholics also have a chapel.

The most interesting building at Kerak is the huge *Castle* (now barracks) on the S. side. It is separated from the adjoining hill on the S. by a large artificial moat, and is provided with a reservoir. A moat also skirts the N. side of the fortress, and on the E. side the wall has a sloped or battered base. The walls are very thick and well preserved. The extensive galleries, corridors, and colonnades constitute it an admirable example of a Crusader's castle. The upper stories are in ruins, but the approaches to them are still in good preservation. A staircase descends into a subterranean chapel, where traces of frescoes are still visible. In the interior of the fortress are numerous cisterns. Although the springs are situated immediately outside the town, large cisterns have been constructed within the town (particularly by the tower of Beibars). — The view from the top of the castle embraces the Dead Sea and the surrounding mountains. In the distance the Mt. of Olives, and even the Russian buildings beyond it, are visible. A survey of the valley of Jordan as far as the heights of Jericho is also obtained.

Although the surrounding mountains partly command the town, its situation is naturally very strong. It is still partially surrounded by a wall with five towers. The most northern tower is the best preserved, and bears an inscription and figures of lions of the kind common in Arabian monuments of the Crusaders' period. The lower parts of the wall, to judge from the stones composing it, are of earlier date than the upper. The town originally had two entrances only, both consisting of tunnels in the rock, but it is now accessible on the N.W. side also through breaches in the wall. The tunnel on the N.W. side has an entrance-arch dating from the Roman period (notwithstanding its Arabic inscription). This tunnel, about 80 paces long, leads to the tower of Beibars (N.W.), whose name is recorded by an inscription adjoining two lions. The walls are very massive, and are provided with loopholes.

The present *Mosque* of Kerak was originally a Christian church, of

which the pillars and arches are still extant. A sculptured chalice and several other Christian symbols have escaped destruction by the Muslims. — The Christian church, dedicated to St. George (*El-Khiḍr*, p. lxxxviii), contains pictures in the Byzantine style. In one of the houses are remains of a beautiful Roman bath, including a fine marble pavement.

From El-Kerak to *Petra*, see p. 210.

18. The Ḥaurân.

Escort. A journey to the *Jebel Ḥaurân* can only be made when the state of the country is unusually quiet, and had better be undertaken with a Druse escort, information respecting which may be obtained at the consulates in Jerusalem or Damascus. A soldier will be sufficient for the plain of the Ḥaurân, unless the tribes are actually fighting. — A visit to the Ḥaurân is generally undertaken for scientific purposes, rarely for mere pleasure. There are still numerous inscriptions to be found here: Greek, Latin, Nabatæan, Arabic, and some in the so-called Sabæan (South Arabian) characters.

Literature. Wetzstein's 'Reisebericht über den Ḥaurân und die Trachonen' (Berlin, 1860), which no traveller should be without. De Vogüé's 'Syrie Centrale, Architecture Civile et Religieuse' contains numerous drawings of buildings in the Ḥaurân. Schumacher's 'Across the Jordan' (London, 1886); 'The Jaulân' (London, 1888); 'Northern 'Ajlûn' (London, 1890). Map of the Jebel Ḥaurân, drawn by Dr. H. Fischer (ZDPV.), 1889; Schumacher, 'Das südliche Basan', with map (ZDPV.), 1897.

History. The northern boundary of Gilead towards the district of Bashan was the Yarmûk (p. 186). The Bible mentions an *Og*, King of Bashan, whom the Israelites defeated at Edrei (Numbers xxi. 33-35). The pastures and flocks of Bashan were celebrated (Ezek. xxxix. 18). The oak plantations of Bashan also seem to have made a great impression on the Israelites (Ezek. xxvii. 6; Isaiah ii. 13). At a later period (Ezek. xlvii. 16-18) the name of Ḥaurân, which originally belonged to the mountains only (the *Asalmanos* of the ancients), was extended to Bashan also, as at the present day. In the Roman period the country was divided into five provinces: *Ituræa*, *Gaulanitis*, to the E. of these *Batanæa* (a name also applied to the whole, like Bashan), to the N.E. *Trachonitis* and *Auranitis*, including the mountains of the Ḥaurân in the narrower sense, and the present plain of *En-Nukra*, or 'the hollow'. The Ḥaurân in the wider sense is now bounded on the N.W. by the district of *Jêdûr*, on the W. by the *Nahr el-'Allân* towards the Jôlân (N.), and by the *Wâdi esh-Shellâleh* towards *'Ajlûn* (S.), on the S.W. and S. by the *Belkâ* and the steppe of *El-Hammâd*. Towards the N.E., and beyond the 'Meadow Lakes' (p. 366), extends a remarkable district, inaccessible to the ordinary traveller, consisting of a series of extinct craters, in the centre of which is the *Safâ* (p. 366), with the ruin of the 'white castle'. To the S. and E. of this lies the *Harra* (Hebr. 'Kharêrîm'), an undulating plain, entirely covered with fragments of lava, where the sharpness of the stones renders riding and walking unpleasant. This is one of those dreary wildernesses of which Arabia contains so many. — The rock formation of the Ḥaurân itself is entirely lava. The prevailing stones are a granulous dolerite and a brownish red or blackish green slag, blistered and porous. The dolerite consists of thin slabs of crystal of greyish white labradorite, with small grains of olivine and augite. This formation runs throughout the whole of the Ḥaurân, and in every direction are seen extinct craters and traces of violent eruptions. The soil in the district of the Ḥaurân is extremely fertile, and consists of soft, decomposed lava.

The ancient dwellings of the country, however, form its chief attraction. In the first place, there are numerous Troglodyte dwellings which certainly belong to hoar antiquity. Most of the villages of the Ḥaurân consist of stone houses, built of handsome, well-hewn stone beams (dolerite), and admirably jointed without cement. Wood was nowhere used.

The houses are built close together, and have lofty walls. The larger villages only are surrounded with walls, and these are provided with very numerous towers. The courses of stone in the towers are often connected by means of the peculiarly shaped tenons known as 'swallow-tails'. The doors of the houses are low, but larger buildings and streets have lofty gateways adorned with sculptured vine-leaves and inscriptions. The gates and doors always consist of large slabs of dolerite, and the windows, on the upper floor only, are formed of slabs skilfully pierced with openings. — It is generally the best-preserved only of these houses that are now inhabited, but many others are in such good condition that they seem merely to be awaiting the arrival of new tenants. Behind the doors of some of the houses are blocks of stones, which were placed there by their occupants to signify symbolically that they were ruined. On the ground-floor all the doors are of stone, and the window-shutters turn on hinges of stone. As in the modern houses, a stair led from the court to the gallery of the upper floor. The stairs and galleries consist of single slabs placed one above the other, and let into the wall, and were in some cases probably furnished with balustrades. The windows and doors of the upper floor were open. Some of the rooms contain stone cupboards, stone benches, and even square stone candlesticks. The ceilings also consist of long stone slabs, smoothly hewn and closely fitted, above which was laid a kind of cement. The roofs rest on handsome, wide arches, not immediately, but with intervening supports. In the more important buildings the ceiling and its supports were enriched. The round arch was much used.

Beside these dwellings there were also numerous public buildings in the Ḥaurân. Several temples are preserved, dating from the period when Syria was a Roman province, but in a mixed native and Roman style of architecture. The mausolea, generally standing at a little distance from the villages, recall the sepulchral towers of Palmyra, except that the walls opposite the doors are here covered with shelves for the reception of sarcophagi. The open reservoirs, square or round in form, are in some instances natural, in others artificial, and are carefully enclosed with very massive masonry. They generally have well-preserved stairs descending into them. They are filled by the spring rains, and afford drinking-water for man and beast throughout the whole year. These pools are unquestionably very ancient. They are now being restored and brought into use again by the government.

The last period of culture in the Ḥaurân was during the centuries preceding the rise of Islam. The majority of the buildings were erected by tribes from S. Arabia (Jefnides or Ghassanides), who raised the Ḥaurân to a state of great prosperity. They distinguished themselves by building numerous conduits. At length, when the nomad tribes of the interior of Arabia began to pour into Syria, the empire of the Ghassanides was overthrown, and the last of their kings died at the Greek court at Constantinople. — During the Muslim period we hear little of this region. According to Arabic inscriptions, it seems to have regained a share of its former prosperity in the 13th cent. Nothing more is heard of it until 1838, when Ibrâhîm Pasha endeavoured to penetrate into the Lejâh. He did not, however, succeed in conquering this bleak plateau of lava (the W. 'Trachon'), nor did Mohammed Kibrisly Pasha fare better in 1850.

The Arabs settled in the Ḥaurân were idolaters, and worshipped Dhusarâ, perhaps identical with Dionysus. They embraced Christianity at an early period, and as far back as the year 180 we hear of a king 'Amr I. who erected numerous monasteries. They were also influenced by the Græco-Roman culture, as is proved by numerous Greek inscriptions. These are not always spelled correctly, but are interesting from the fact that they are contemporaneous with the buildings themselves. The capital of the Ḥaurân was Boṣra (p. 189).

Both the N.W district of the Ḥaurân and the 'Jebel' itself are now chiefly occupied by Beduins, but the slopes of the hills and the plain are inhabited by peasants who form the permanent part of the population. For several centuries past the Ḥaurân Mts. have been colonised

by Druses, and particularly since 1861 so many members of that peculiar people have migrated thither from Lebanon, that the district is sometimes called that of the *Druse Mountains*. A number of Christians, chiefly of the Greek orthodox church, are also settled here. Apart from religious differences, the natives of the Ḥaurân present a tolerably constant and well-defined type, which distinguishes them both from these settlers and from the Beduins. The peasant of the Ḥaurân is generally taller and stronger than the nomad, although resembling him in customs, and like the Beduin he usually covers his head with the keffiyeh, or shawl, only. — The climate of the table-land of the Ḥaurân, lying upwards of 2000 ft. above the sea-level, is very healthy, and in the afternoon the heat is tempered by a refreshing W. wind. The semi-transparent 'hard wheat' of the Ḥaurân is highly prized and largely exported. Wheat and barley in this favoured region are said to yield abundant harvests, but the crops sometimes fail from want of rain or from the plague of locusts. The fields are not manured, but a three or four years' rotation of crops is observed. The dung of the cattle is used for fuel, as the 'oaks of Bashan', which still grow on the heights, are gradually being exterminated, and no young trees are planted to take their place. No trees grow in the plain, though it bears traces of once having been wooded. Fruit-trees are planted near the villages only. Thanks to the energetic action of the government, the villagers are no longer seriously oppressed by the Beduins. Along with the language of the Beduins, they have inherited many of the virtues of the natives of Central Arabia. Here, as in Central Arabia, every village possesses its 'menzûl', or public inn, where every traveller is entertained gratuitously, and the Ḥaurânians deem it honourable to impoverish themselves by contributing to the support of this establishment. The inn generally consists of an open hall, sometimes roofed with branches only. As soon as a stranger arrives he is greeted with shouts of 'marhabâ', 'ahlan wasahlan' (welcome), or 'kawwak' (God give thee strength), and is conducted to the inn. A servant or slave roasts coffee for him, and then pounds it in a wooden mortar, accompanying his task with a peculiar melody. Meanwhile the whole village assembles, and after the guest has been served, each person present partakes of the coffee. Now, however, that travellers have become more numerous, the villagers generally expect a trifling bakhshîsh from Europeans. A sum of $1/2$-1 mej., according to the refreshments obtained, may therefore be given. The food consists of fresh bread, eggs, sour milk, grape-syrup ('dibs'), and in the evening of 'burghul', a dish of wheat, boiled with a little leaven and dried in the sun, with mutton, or rice with meat.

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1. From Damascus to El-Muzêrîb.

a. By Railway.

63 M. Steam Tramway of the *Société Anonyme Ottomane des Chemins de Fer*, opened in 1894; one train daily in each direction. From Damascus (Meidân) at 7 p.m. to *Es-Sanamên* (2 hrs.; fares 38 pias. 10, 25 pias. 20), *Sheḫ Miskîn* (3 hrs.; 60 pias., 40 pias.), and *El-Muzêrîb* (4 hrs.; 75 pias. 30, 50 pias. 20). From El-Muzêrîb at 1 p.m., reaching Damascus at 5.30 p.m. — *Rate of Exchange* for the railway-fares, see p. 337.

Those who intend to make excursions from El-Muzêrîb must take horses, tents, etc. from Damascus.

The *Railway Station* at Damascus is situated in the S. of the suburb of *Meidân*, outside the city-gate *Bawâbet Allâh* (p. 357). There is also a halting-place in the W., beyond the *Tekkiyeh* (p. 366), whence the line proceeds in 13 min. to the principal station, through the gardens of the *Ghûta*.

Cab to the station, 6-8 pias.; but comp. p. 340. Bargaining desirable.

Damascus, see p. 340. From the *Meidân Station* the line runs through the gardens of the Ghûta in 13 min. to —

Kubbet en-Nasr
Es-Salihiyeh
Jôbar
Ain Fijeh
Jisrîn
Ḥazrajna
Tell el-Khanzir
Barzeh
Berâm-kôt
Ain Perma
Tell es-Sâthiyeh
El-Ghopeîeh
Sabura
Er-Rabweh
Kafr Batna
Nishabiyeh
Kasimiyeh
El-Atêbeh
DAMASCUS
Shâgh
Hammâmeh
Hadâdet el-Jerash
Belâliyeh
El-Kesâ
Bârada
El-Mezzeh
Meidân
Belat
Tibain
Hosh el-Metben
Kefr Sûseh
Bd Sâlam
Bzeneh
El Jâdâiyeh
Harrân el-Awâmid
Bahret el-Atêbeh
Kalaâbât Mezzeh
Dârêya
El Kadem
Dbeneh
Der el-Asâfir
Nôta
Dulbek
El-Katana
Mu'addamiyeh
Sbenât
Sheba'a
El-Hadâîeh
Sakka
El-Kutreh
Jebel el-Tulûl
El-Jedîdeh
El-Ashrafiyeh
El-Hajira
Kabr es-Sitt
Ghassûleh
Artûz
Ain Berdeh
El-Bueida
Tell Abu Yezîd
Karahta
El-Jedîdeh
Juneh
Kokeb
Salukiya
Nejha
El-Ghozlâniyeh
Wady Barbar
el-Ajem
Wady Barbar
Menin
El-Aditiyeh
Der el-Hajar
Ard el-Muşê'a
Hurjâleh
El-Hijâneh
El-Kisweh
El-Abbaseh
Der Khabiyeh
Tell el-Mesken
El-Khuêzireh
El-Hosêniyeh
El-Ashrafiyeh
Ed-Dehemiyeh
Et-Teyibeh
Khân Denûn
Kala'at en-Nohas
El-Kasreh
Desert el-Hermiyeh
Bahret el-Hijâneh
Sasa
Tell Birkal
J. el-Mâni
El-Betâriyeh
Kenakir
Zakieh
El-Khiyara
El-Majdâiyeh
Tell Abu Shajara
Der Ali
Umm Dubeb
Rijm el-Bakar
Wâret-Zâkieh
Khân ez-Zeyât
El-Haddsh
Abâyeh
Esh-Shukrâniyeh
Habesh
Jubbet es-Safâ
Merjâneh
Maiteh Brâk
El-Blê
Bahret Bâlâ
Rabieh
Tell Shaic'hab
Es-Sâdeh
Duhêrij
Alkîn
Kara
Subbet Fir'aun
El Eleyshâ
Umm el-Kugur
Jo'edeh
Ard el-Fedayên
Zaraâkije
Umm el-Hareten
Kom Mâsik
Brâk
Tell Mer'i
El-Ghabâghib
Munakkad el-Hatab
Mezrâat Umm el-Amel
Suwâret el-Hebireh
Tell el-Krim
El-Mismiyeh
PHAENE
Der el-Adas
Mo'etbin
Rabâ'rib el-Jebab
Shaara
Kabbâra
Sahr
El-Huzm
Tell el-Asfar
Taff
Umm
Shâhibât
Kefr Nâsij

REGION
S. OF DAMASCUS.
(DISTRICT OF THE HAURÂN)
Scale of 1: 500.000
English Miles
Kilomètres
Nawa
1240
Shêkh-Miskîn
Dêr'at
EDREI
(ADRAHA)
1680
Mezerîb
Nâwa
ZORAVA
Zorâ
Bosra
BOSTRA
Salkhad
SALCHA
Shakka
SACCAA
Shoba o'Abanni
PHILIPPOPOLIS
Kanawât
CANATHA
Suweda
Jebel Hauran
Jebel el-Arab
Jebel el-Druse
Wady el-Ajam
Wady el-Yarmuk
Wady el-Ajamy
Wady el-Ruqqâd
Wady el-Zeidy
Wady el-Ahmar

33¼ M. *Dârêya*, a place of some importance, as it was in the middle ages also. The Franks extended their ravages as far as this point, but were repelled by the walls of the orchards.

6 M. *Ṣaḥnâyâ*, beyond which begins a continuous view of the snow-covered summit of Hermon. The line now crosses the broad depression of the *Wâdi el-'Ajem*, follows more or less closely the *Derb el-Ḥajj* or 'Pilgrim Route', and crosses the *Nahr el-A'waj*, called *Nahr es-Sâbirâni* farther up. The last-named is the ancient *Pharpar* (2 Kings v. 12), though the modern *Nahr Barbar* no longer flows into it. In 22 min. we reach —

12½ M. *El-Kisweh (Kessoué)*. The station is about 1½ M. from the considerable village on the *Nahr el-A'waj*. On the left appears the barren range of the *Jebel el-Mâni'*, on the highest summit of which (3640 ft.) lie the ruins of the ancient castle *Ḳal'at en-Noḥâs*.

13 M. *Khân Dennûn*, beside a ruined khan. We here enter the lava region. — Passing *El-Khiyâra*, we reach (24 min.) —

20½ M. *Zeráḳiyeh*. To the right rises the hill of *Subbet Fir'aun* with the ruins of *Ḳaṣr Fir'aun*, to the left is the *Jebel el-'Abâyeh*, with the *Mezâr Elyesha'* (shrine of Elisha). Then (11 min.) —

24 M. *Ghabâghib*, near which is a large reservoir. As we proceed we see *Dîdi*, to the left, with the long *Tell el-Ḥamîr* behind it. In 25 min. we reach —

31½ M. **Eṣ-Ṣanamên**, the ancient *Aere*, which is an excellent specimen of a Ḥaurân village (p. 181), and contains extensive ancient ruins. On the E. side a vaulted gateway leads to a square chamber and several rooms with a portico. Corinthian columns, and several arches. Adjacent is a platform with a reservoir, near which rises a temple built of yellowish limestone. Within the temple are Corinthian columns and a niche in the form of a shell. The doors and windows are well preserved, and the decorations are very richly executed. According to inscriptions, one of the two temples which stood here was dedicated to Fortuna. At some distance from the temples are several lofty towers in different stories, built of yellow and black stones without mortar, and also richly decorated. They were probably erected over tombs.

At Eṣ-Ṣanamên begins *En-Nukra*, the great plain of the Ḥaurân and the granary of Syria. It derives its name, which means 'depression', from its position among peaks and ranges of hills, which give it the appearance of a round valley. — In 16 min. more we reach —

36 M. *Kuneyeh*; in 9 min. (39 M.) *El-Kutêbeh*: and in 33 min. —

49½ M. *Shêkh Miskîn*, a large and thriving village. Excursions may be made hence to (1 hr.) *Shêkh Sa'd* (Stone of Job) and *El-Merkez* (Monastery of Job; p. 185); and to the E. to (2 hrs.) *Ezra'* (the ancient *Zorva*), on the border of the *Lejâh* (*Lohf el-Lejâh*). A branch-railway is planned from Shêkh Miskîn to the S.E. to *Walgha*, a little to the N. of *Es-Suwêdâ* (p. 184). — Then (20 min.) —

55 M. *Dâ'el*; 59½ M. *Ṭafas* (13 min.); and (11 min.) —

63 M. **El-Muzêrîb** (1435 ft.; Arab. Telegraph), the rendezvous of the caravan of pilgrims (p. 357). The caravan halts here for several days both going and returning, and a great market is held on each occasion. El-Muzêrîb consists of a new and an old village. The new village, *Ed-Dakâkîn*, on the N. side of the hill, has a not unimportant market for Beduins and the ruins of the *Ḳal'at el-Jedîdeh*, or 'New Castle'. The older village, *Ḳôm el-Muzêrîb*, is situated on the site of the former and more important town, on an island in the middle of the *Baḥrat el-Badjeh*, a large, clear pond, abounding in fish. The pool is a bathing-place for pilgrims and is regarded as sacred. On the E. side of the village rises the large ruined 'Old Castle' *(Ḳal'at el-'Atîka)*, which is said to have been built by Sultan Selim (d. 1522). In the interior is a small ruined mosque. The whole village has much declined, owing to the unhealthy swampy surroundings, but the construction of the railway has somewhat revived its prosperity.

b. By the Pilgrim Route (Derb el-Ḥajj).

About 16 hrs. As far as *Shêkh Sa'd* the road is good, and carriages may proceed even to *El-Muzêrîb*.

From the *Bauwâbet Allâh* (p. 357) we reach *El-Ḳadem* in 20 min.; cross the *Wâdi el-Berdi*, with *El-Ashrafîyeh* to the right, in 1 hr.; and in 1 hr. 20 min. arrive at *El-Kisiweh* on the *Nahr el-Aʻwaj* (p. 183). Thence the route skirts the railway (p. 183). 1/2 hr. *Khân Dennûn;* 25 min. *El-Khiyâra;* 1 1/4 hr. *Sulbet Firʻaun* (p. 183), on the right; 1/2 hr. *Mezâr Elyesha* (p. 183), on the left; 40 min. *Ghabâghib;* 1 1/2 hr. *Didi* and *Tell el-Ḥamîr*, on the left; 20 min. *Es-Ṣanamên* (p. 183). Thence we proceed viâ *Inkhil* and *Obtê'a* to (18 1/2 M.; in about 6 hrs.) the large village of **Nawâ**, the ancient *Neve* (1 hr. 5 min.). The village has been entirely built from the ruins, but two ancient buildings still remain: the *Meḍâfeh* (public inn), possibly an ancient mausoleum, and a tower, 49 ft. high. The population is fanatical.

About 3 1/2 M. (1 1/4 hr.) beyond Nawâ we reach **Shêkh Sa'd**, a wretched village inhabited by negroes, who were established here by Shêkh Sa'd, the son of 'Abd el-Kader. The village contains ruins and antiquities. On the S.W. end of the hill is the *Stone of Job (Ṣakhrat Eyyûb)* within a Muslim place of prayer. On this block of basalt, about 6 1/2 ft. in height, Job is said to have leaned, when he was first afflicted. The stone is a monument of Ramses II. (ca. 1300 B.C.) and bears an Egyptian inscription and relief. The church of Job, which was visited by St. Silvia (end of the 4th cent.), probably stood here. — At the foot of the hill is the *Bath of Job (Ḥammâm Eyyûb)*, venerated by the fellaḥîn and Beduins for its healing virtue, Job being said to have bathed, after his recovery, in the spring which now supplies the bath. Adjoining it to the W. is the *Makâm Shêkh Sa'd*, formerly shown as the tomb of Job *(Maḳâm Eyyûb)*. Comp. ZDPV. XIV. 142 f.; XV. 196 f., 205 f.

Shêkh Sa'd has hitherto been the residence of the Muteṣarrif of the Ḥaurân; but the seat of government is probably to be transferred in a short time to the railway-station of Shêkh Miskîn (p. 183). *El-Merkez*, the actual seat of government, with Serâi, barracks, international telegraph-office, and the residences of the officials, lies about 1/2 M. to the S. of Shêkh Sa'd. It has a market (beer and other liquors) and a locanda, where accommodation of a primitive character may be obtained. In the N.W. corner are the remains of the ancient **Monastery of Job** *(Dêr Eyyûb)*, now converted into barracks. To the W. of the place is a building called *Maḳâm Eyyûb*, containing the tombs of Job and his wife.

Job, according to a popular tradition, was a native of Jôlân, and early Arabian authors even point out his birthplace in the neighbourhood of Nawâ. The mediæval Christians also had a tradition to the same effect, and used to celebrate a great festival in honour of the saint. The great veneration of the Ḥaurânians for this shrine indicates that it must have had an origin earlier than Islamism. According to Arabian authors the monastery was built by the Jefnide 'Amr I., and it probably dates from the middle of the 3rd century.

About 1 M. beyond *El-Merkez* is the village of *'Adwân*, on the right; 1 1/4 M. farther is the ruin of *Eṭ-Ṭîreh;* and 2 1/4 M. farther is a new bridge spanning the *Wâdi el-Ḥhrêr*. On the left is the *Tell es-Semen*, where the Beduin tribe of the *Wuld 'Ali* encamp from the month of April on; a visit to the camp is interesting. Thence we ride to the S.W. to (1 1/4 M.) the humble village of *Tell el-Ash'ari*, possibly the *Ashtaroth* of Joshua ix. 10. The pond *Baḥrat el-Ash'arî* was perhaps an ancient naumachia, fed by the numerous springs of the neighbourhood. — 3 M. *El-Muzêrîb*.

2. From Jerash to El-Muzêrîb (9-10 hrs.).

Jerash, see p. 164. Quitting the village by the left bank of the stream, we ascend the slopes of the *Jebel Kafkafa*. In about 1 1/2 hr. we reach the top of a narrow ridge called *Ṭurrat 'Asfûr*, whence a route diverges to the left to *Sûf*. Riding sometimes through fine oak-woods, we next reach (1 hr.) the wide valley of the *Wâdi Warrân*. 1 1/4 hr. *Na'êmeh*, a village of some size in a well cultivated region (good water). 35 min. *Kitti*, a poor village. Thence we descend through a fertile district to (65 min.) *El-Ḥoṣn*, or *Ḥoṣn 'Ajlûn* (1935 ft.), with 1200 inhab., the richer half of whom are Christian. The Latins have a school and pilgrim-hospice here, the Greeks a chapel, school, and hospice. There are few antiquities. To the N. is the castle of *Tell el-Ḥoṣn*, with traces of an ancient girdle-wall. Accommodation in the Latin or Greek mission-house.

The route proceeds hence in 1/2 hr. to the prosperous village of *Sarîkh*. Roads lead from this point to the left (N.W.) to *Irbid* (p. 186) in 1 1/2 hr., and to the right (N.E.) to *Der'ât* (p. 188), viâ *Er-Remteh*. Between these runs our road (to the N.N.E.), leading in 1/2 hr. to *Ḥauwâr*, about 1 1/4 M. to the left of which lies *Bêt Râs* (p. 188). After about 2 1/4 hrs. we join the *Derb el-Ḥajj* (p. 184) at

Eṭ-Ṭurra. In 35 min. we cross the *Wâdi el-Meddân*, the lower part of the Wâdi el-Zêdi (p. 188), and in 3/4 hr. more reach *El-Muzêrîb* (p. 184).

3. From Tiberias to El-Muzêrîb.

a. Viâ Irbid (about 15 hrs.).

From Tiberias to Irbid, 10-11 hrs. We skirt the shore of the Lake of Tiberias to the S. to (2 2/3 hrs.) the *Efflux of the Jordan*, and pass the (20 min.) hot springs (p. 289) and the ruins of *Sinn en-Nabra*, the ancient *Sennabris*, a town and castle commanding the road. This spot has been erroneously identified with *Taricheae*. Traces of fortifications have been found also on the hill of *Kerak*, to the E. of Sinn en-Nabra. On the E. bank of the Jordan lies the prosperous Moghrebin village of *Samakh*.

We may proceed hence by either bank of the Jordan. The route on the right bank leads viâ (35 min.) *El-ʿAbâdîyeh*, the (55 min.) mouth of the *Sheri'at el-Menâdireh* (see below; from the E.), and (1/2 hr.) the bridge of *Jisr el-Mujâmiʿ*, by which we cross the river (toll 3 pias. each man and horse). Thence we ride to the S.W. to the (1/2 hr.) *Wâdi el-ʿArab* (see below). — Or, crossing the Jordan at its efflux by the ford *Bâb et-Tumm* (ferry), we may ride to the S. along the left bank, viâ *Ed-Delhemîyeh* and the (1 1/2 hr.) bridge over the *Sheri'at el-Menâdireh*, to the *Wâdi el-ʿArab*.

The *Sheri'at el-Menâdireh* derives its name from the Beduin tribe *ʿArab el-Menâdireh*. Its Greek name was *Hieromyces*, a corruption of *Yarmûk*, the name given to it in the Talmud. It descends from the Ḥaurân and Jôlân, separating the latter from the Jebel ʿAjlûn to the S. Near its influx into the Jordan it is crossed by a bridge of five arches, and its volume is here nearly as great as that of the Jordan. The deep valley through which it flows penetrates rocks of limestone; but, after the channel had been hollowed out, the valley must have been covered with a stream of volcanic rock, extending also farther S., through which the stream had to force a new passage.

We ascend the *Wâdi el-ʿArab* (see above) to the *Wâdi Zaḥar*, follow the latter (to the S.E.) viâ *Hôfâ* and *Zaḥar en-Naṣâra*, and, in about 7 hrs. from Jisr el-Mujâmiʿ, reach —

Irbid, an important place, newly built, the seat of the Ḳâimmaḳâm of ʿAjlûn. Turkish telegraph-office. To the S. of the village is a large reservoir. Basaltic blocks with inscriptions are found here. From Irbid an ancient road, uniting the Ḥaurân with the sea-coast, leads to the E. viâ *Er-Remteh* to *Der'ât* and *Boṣra*.

From Irbid to El-Muzêrîb, about 4 1/4 hrs. The road leads to the N. viâ the *Wâdi esh-Shellâlch* to (ca. 3 hrs.) *Eṭ-Ṭurra*, and thence in 1 1/3 hr. to *El-Muzêrîb* (p. 184).

b. Viâ Mukês (13 hrs.).

From Tiberias to Mukês, 5 hrs. This route cannot be followed when the Sheri'at el-Menâdireh is in flood, as the ford at El-Ḥammi is then impassable. To the (2 hrs.) ford of *Bâb et-Tumm*, see above. On the

opposite bank we proceed viâ *Samakh* to (ca. 1 hr.) the *Sheri'at el-Menâdireh*, at the point where it enters the plain of Jordan. Thence either across the ford *Makhâdet el-'Adesiyeh* (guide necessary) and then up the slope to the S.E. direct to Mukês (4½ M.), or by the more interesting route, up the wild valley (3 M.) to the famous *Hot Springs of Gadara*, or *Amatha*, now called *El-Hammi*. The sanatory properties of these springs are highly extolled by Eusebius and many other ancient writers, and they are to this day visited by many persons during the season (April). The principal springs are situated in a small open space on the left bank of the river. Around the large basin, which is partly artificial, are traces of vaulted bath-houses. The water (119° F.) smells and tastes of sulphur, and though clear in appearance, deposits a sediment on the stones which is used medicinally. The Beduins regard the bathing-place as neutral ground. — About 3 M. from the springs lies —

Mukês *(Mkes)*. — History. The ancient *Gadara*, a city of the Decapolis, the capital of Peræa, was a strong fortress as early as the reign of Antiochus the Great. Alexander Jannæus took the place. Pompey restored the town to please his freedman Demetrius, a native of the place. Augustus presented the town to Herod the Great, but after that prince's death annexed it to the province of Syria. The town was chiefly inhabited by pagans. In the Jewish War it surrendered to Vespasian. Numerous coins of the city of Gadara belonging to the Roman period are still found. Gadara afterwards became the residence of the bishop of Palæstina Secunda. The town was famed for its baths. The ancient name of Gadara is still preserved in that of the caverns of '*Jadûr Mukês*', and the name of 'Jadar' is mentioned by the older Arabian geographers.

Mukês lies 1194 ft. above the sea-level, on the W. extremity of a mountain-crest rising between the valley of the *Yarmûk* (p. 186) on the N. and the *Wâdi 'Arab* on the S. Approaching from the E. we first come to tomb-caverns with various chambers and doors in stone, still preserved, some of them with rudely executed busts on the architraves. Some of these chambers also contain sarcophagi, while other sarcophagi lie scattered along the slopes of the hill. These are richly adorned with garlands and busts of Apollo and genii; the lids are drafted at the corners and sloped sharply upwards. They are used by the fellahîn, an indolent race from the Ghôr, as receptacles for corn and other stores. — To the W. of these caverns we come to a *Theatre*, the upper parts of which have fallen in. A good survey of the ruins is obtained hence. We observe another and larger theatre farther to the W., about 360 paces distant. This theatre, built of basalt, is on the whole well preserved, but the stage is covered with rubbish. The aristocratic quarter of the town extended from the theatre towards the W., along the foot of the hill, on a level plateau about 1½ M. in width. Many heaps of hewn stones and fragments of columns lie scattered about. The capitals of the latter were Corinthian. Substructions of buildings are also traceable, and in many places the ruts of carriage-wheels are still visible on the basalt pavement. — Still farther W. lies a modern cemetery, and on the slope of the hill here we enjoy a charming view of the Jordan valley.

From Mukês to Bêt Râs, 3½ hrs. We follow the ancient conduit *(Kanât Fir'aun)* which is visible at intervals along the route and comes from *Der'ât*. According to Arabian historians, it was constructed by the Ghassanide king *Jebeleh I.* and was 60 M. in length. After 1½ M. we pass on the right the ruined temple of *El-Kubu*, with a magnificent view. We continue to ride along the heights eastwards. For some time we have a view of Irbid on a long mountain-ridge to the S.E., while a little to the N. of it, on the highest summit, appears Bêt Râs. After 35 min. we diverge to the right from the Roman road, which leads straight on to the E. to Irbid. Our route descends to the (¼ hr.) spring of *'Ain Umm el-Jrên*, from which a steep descent of 20 min. more brings us to the *Wâdi Barûka*. Ascending the valley, we reach the top in about 1 hr., and see before us the hill on which lies Bêt Râs, while Irbid is seen to the right. In 50 min. more we reach the village. **Bêt Râs** probably corresponds

to the ancient *Capitolias*, an important fortified town in a commanding position. The interesting ruins here are extensive and in some cases well preserved. Fine view from the *Tell el-Khaḍr*.

From Bêt Râs to El-Muzêrîb, 4½ hrs. The route (an old Roman road) leads due E. across the table-land. In ¾ hr. we reach the village of *Marra* and in about ½ hr. more the upper verge of the *Wâdi er-Râhûb*, on the height beyond which appears *El-Emgheiyir*. A steep descent of 20 min. is followed by an equally steep ascent of 20 min. on the other side of the valley. We then ride close by *El-Emgheiyir* (on the left) and once more descend, to the E., into the (¼ hr.) *Wâdi esh-Shellâleh*. After surmounting the (¼ hr.) opposite slope the path remains tolerably level for some time, dips into the (½ hr.) shallow *Wâdi esh-Shômar*, and leads past (¼ hr.) *Et-Turra* (on the right) to join the (¼ hr.) *Derb el-Ḥajj*, or great pilgrim-route. Following the last, we cross the (¼ hr.) shallow depression of the *Wâdi el-Meddân*, below the ancient ruined bridge, and the (½ hr.) *Wâdi ed-Dahab* by means of a new bridge, and in ¼ hr. more reach the railway-station of El-Muzêrîb.

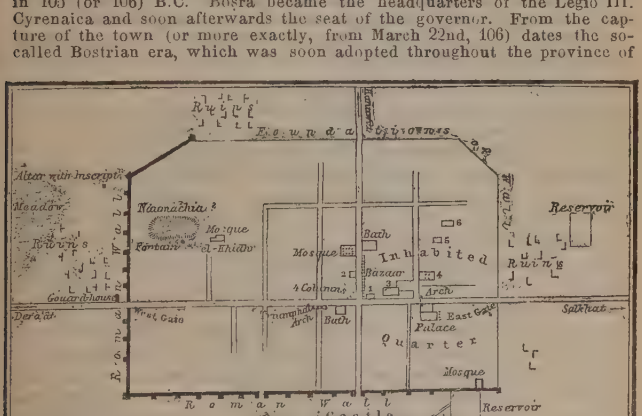
4. From El-Muzêrîb to Boṣra (about 10 hrs.).

The route leads to the S.E. and crosses the (½ hr.) *Wâdi ed-Dahab* at *El-Yedûda*, formerly a place of importance, with some ancient remains. In 1¾ hr. more we reach **Derʿât**, the ancient *Edrei* (Numb. xxi. 33), during the Christian period the seat of a bishop. It has about 4000 inhab. and is the seat of a Ḳâimmaḳâm. In the bottom of the *Wâdi ez-Zêdi* lies a large reservoir, 64½ yds. long, 59 yds. wide, and about 6 ft. deep. On the W. side of the reservoir lies the *Ḥammâm es-Siknâni* (an ancient Roman bath in ruins); near it, the inaccessible mausoleum of *Siknâni*. At the S.E. end of the town stands a *Ruwâḳ*, or hall for prayer, 65½ yds. long and 31½ yds. wide, with a double colonnade running round it. This, according to the inscription, was erected in 650 (*i.e.* 1253) by Emîr Nâṣir ed-Dîn ʿOthmân Ibn ʿAli, the vicegerent of Saladin. The building had eighty-five columns of different kinds and three gates. In the court lies a sarcophagus with two lions' heads. At the N.W. corner rises a lofty tower (*El-Mêdani;* fine view). The apse of a former church is still visible to the S. — The extensive and labyrinthine subterranean dwellings here into which it is possible to crawl, are very interesting. The entrance is in the Wâdi ez-Zêdi.

From Derʿât a broad road (an old Roman road, p. 187) leads E.S.E. to Boṣra (7½ hrs.). About 1¼ M. up the valley the conduit *Ḳanât Firʿaun* (p. 187) crosses the *Wâdi ez-Zêdi* by means of an aqueduct called *Jisr el-Mêsari*. In 1½ hr. (from Derʿât) we see (on the right) the round ruin-heap of *Gharz*. We next pass (½ hr.) *Umm el-Meyâdin*, on the right, at the junction of the *Wâdi el-Butm* and the *Wâdi ez-Zêdi*. The Roman road (a few remains) runs about 300 yds. to the N. of the village. Farther on are the lava ridge of *Nuḳaṭ el-Khaṭîb* and (¾ hr.) the prosperous village of *Et-Tayyibeh* (on the right). Here we once more cross the *Wâdi ez-Zêdi*, by means of an ancient bridge with two arches. About 1 hr. farther on we see the village of *Jîzeh*, on both sides of the valley (about 650 yds. to the N. of the road). In the E. part of the village is an

old church (now used as a stable by the shêkh), and to the N. is an ancient (Christian) tower, near a ruined monastery. Boṣra, and beyond it the *Tell eṣ-Ṣufêh*, near *Salkhad*, become visible. After 35 min. we observe some extensive ruins on the left near the valley of *Khirbet el-Ḥarwasi*. 3/4 hr. *Ghasm*, with a ruined church, beyond which we pass the ruin of *Rujm el-Misrif* (perhaps a Roman customs station). On the left lies *El-Mu'arribeh*, with a tower and fragments of a monastic looking edifice to the N. Farther distant, to the N., lies the Christian village of *Kharaba*. We next pass (1 1/4 hr.) *Hommâṣ* on the right, and in 1 1/4 hr. more reach —

Boṣra. — HISTORY. Owing to its remarkably commanding situation, *Boṣra* was probably a place of some importance at an early period. It is first mentioned in 1 Macc. v. 26. It belonged to the Nabatæan kingdom, which was formed into the Roman province of Arabia by Cornelius Palma in 105 (or 106) B.C. Boṣra became the headquarters of the Legio III. Cyrenaica and soon afterwards the seat of the governor. From the capture of the town (or more exactly, from March 22nd, 106) dates the so-called Bostrian era, which was soon adopted throughout the province of



Arabia in reckoning time. Trajan enlarged and embellished the town, which thereupon assumed the name *Nova Trajana Bostra* on coins and in inscriptions. In the reign of Alexander Severus (222-235) the town became a Roman colony; and under Philippus Arabs, who was born here, it was made the metropolis. When, probably under Diocletian, the province was divided into Palæstina Tertia (the S. half, with Petra for its capital) and Arabia (the N. half), Bostra was retained as the capital of the latter. At a later period it appears as the ecclesiastical capital also of the province. — Bostra was an important centre of the caravan-traffic A road led hence direct to the Persian Gulf, and another to the Mediter

ranean (p. 187). It was frequented by Arabian merchants, including Mohammed's uncle, who was accompanied by the prophet himself (p. lxxxiv). At Boṣra dwelt the monk Baḥîra, who is said to have recognised Mohammed as a prophet. Even in the middle ages Boṣra was very important as a market and as a fortress. Baldwin III. vainly endeavoured to take the town. Saladin, who was obliged to employ the country to the E. of Jordan as a basis for his attacks on the Franks, was well aware of the importance of Boṣra. The town at length fell to decay, partly owing to earthquakes (especially one in 1151), and afterwards in consequence of the weakness of the Turkish government. The Syrians have a saying that the prosperity of Boṣra is the prosperity of the Ḥaurân, and *vice versâ*. This is quite true at the present day, for a strong garrison at Boṣra would alone prevent the Beduins from oppressing and ruining the peasantry. Another name still applied to Boṣra is *Eski Sham*, or Old Damascus.

Boṣra is now a poor village with about 850 inhab., not including the garrison of over 100 men. The town-wall is preserved on the W. and partly on the S. side also. The town is intersected by two main streets, one running from E. to W., and the other from N. to S. In the open ground, near the N.W. corner, is an altar with an inscription. On the left, outside the W. gate, is a small guard-house. The *West Gate* is well preserved. A little way to the left, inside the gate, is a spring, adjoining which is a low-lying meadow, probably once a naumachia. In the vicinity are the small mosque of *El-Khiḍr* and an old tomb. The *Principal Street* of Boṣra, running from E. to W., seems to have been flanked by columns. At the entrance to the third street diverging to the right (S.) from the main street stands a well-preserved *Triumphal Arch*. The central arch of the three is about 41 ft. high. The whole structure appears to have stood on a pedestal 41 ft. long and 20½ ft. wide. One of the pilasters bears a Latin inscription. A little farther to the E., on the right, are the remains of *Baths*, from the vaulting of which a fine view is obtained. We now come to the point of intersection of the two main streets. We see on our left four large *Columns*, which cut off the corner of the street in an oblique direction. They have admirably executed Corinthian capitals. These columns must have belonged to some magnificent public building, of which there is now no other trace. — On the opposite side of the street are remains of another beautiful *Building* (Pl. 1), which may have been a temple or a colonnade, of which two columns with bases of white marble are preserved; in the wall are three rows of niches. Farther N., on the right, we come to a series of open vaults, which once evidently formed the *Bazaar* of Boṣra. On the left is a gateway. This, according to tradition, was the site of the *House of a Jew* (Pl. 2), who was unjustly deprived of it, but recovered it after the mosque erected on the spot had been pulled down by order of Khalif 'Omar.

On the left we next see a deserted *Mosque*, the foundation of which is ascribed to Khalif 'Omar. The materials are ancient. One column bears the date 383 (of the Bostrian era), or A.D. 489. At the entrance is a kind of porch with columns, then a quadrangle having a double open passage on two sides. The arches rest on antique

columns, sixteen of which are monoliths of white marble, while the others are of basalt. A handsome frieze runs round the walls. At the N.E. corner of the mosque stands a minaret with a handsome stone door, the ascent of which richly rewards the visitor. The view embraces the Nuḳra, an undulating plain, clothed with vegetation in spring; to the E. is the hill of *Salkhad;* to the S.W. rises the Jebel ʿAjlûn; and towards the S. extends the steppe in which, about 5 hrs. off, are the interesting ruins of *Umm Jemâl* (possibly *Beth Gamul*, Jeremiah xlviii. 23). — On the side of the street opposite the mosque are the ruins of a large bath.

Proceeding to the E. from the intersection of the main streets, we come to the quarter of *Modern Boṣra.* Farther on the street is spanned by a Roman arch, to the right (S.) of which are the ruins of a large house with many fragments of sculptures and columns. The street which diverges here to the left leads to the old '*Church of the Monk Baḥîra*' (Pl. 4), a square building externally, but a rotunda internally. The dome has fallen in. According to an inscription on the gateway, the church was built in 407 of the Bostrian era (*i.e.* 513). A building a little to the N. of this bears a beautiful Arabic inscription. Near the church the *Monastery of Baḥîra* (Pl. 5) is also pointed out. The roof has fallen in. On the N. side is a vaulted niche, with a Latin inscription adjacent. Still farther N. the *House (Dâr) of Baḥîra* (Pl. 6) is shown; over the door is a Greek inscription.

Farther N., outside the town, is the mosque of *El-Mebrak*, or the 'place of kneeling', where the camel of ʿOthmân, which carried the Ḳorân, or, according to other versions, Moḥammed's camel, is said to have knelt. The impression of the animal's knees is shown on a slab of dolerite preserved in a small room in the interior.

Outside the wall, on the E. side of the town, lies a large *Reservoir*, with tolerably preserved substructions. A larger reservoir near the S.E. corner of the town is in still better preservation. At its N.E. angle are the ruins of a mosque.

To the S. of the town rises the huge *Castle*, which was erected by the Eyyubide sultans during the first half of the 13th century. Its form followed that of a Roman theatre, semicircular towards the S., which constituted the nucleus of the building. A bridge of six arches leads to the iron-mounted door of the fortress, whence we enter a number of subterranean chambers with pointed vaulting. The visitors should beware of the cistern-openings in the ground. The whole building is divided into very numerous irregularly shaped rooms in three stories, one and sometimes two of which are below the surface of the earth. On the platform inside the castle are still seen the six tiers of seats which belonged to the *Roman Theatre* (Pl. 7). The stage, 12 paces in depth, was bounded by a wall in two stories, with a number of niches of different forms, and 66 paces long. On each side, and on both stories, were doors leading into a passage

at the back of the stage. The theatre was about 79 yds. in diameter. The tiers of seats are partly concealed by the later buildings. Between the lower double stairs are doors from which passages descend to the 'vomitoria'. Around the highest tier of seats ran a colonnade, a few columns of which are still preserved. Descending passages also ran below the landings of the stairs. — This very extensive theatre was situated so as to command a fine view.

A tour in the Eastern Ḥaurân can only be briefly indicated here.

From *Boṣra* to *El-Kurêyeh* (large town) . . . . . 2 hrs.
[Hence to *Hebrân* 1½ hr., see below.]
From *El-Kurêyeh* to *Salkhad* (*Salcha*, Deut. iii. 10, Joshua xii. 3, a very ancient town in a good state of preservation, with an interesting castle dating back beyond Roman times) 2 hrs.
To *ʿOrmân* . . . . . 1¼ hr.
[Return viâ *ʿIyûn* (fine ruins), ca. 1¼ hr.; *Sahwet el-Khiḍr*, ca. 2 hrs.; *Hebrân*, ca. 2 hrs.]
To *Sâlâ* . . . . . 2½ hrs.
To *Bûsân* (possibly the *Bus* of Job xxxii. 2) . . . . . 2 hrs.
To *El-Mushennef* (temple) . . . . . 1 hr.
By *Umm er-Ruwâḳ* and *Tarbâ* to *Têmâ* (possibly *Theman*, Job ii. 11; Jerem. xxv. 23) . . . . . 2¼ hrs.
To *Dâmâ* (subterranean buildings with stone coffins) . . ½ hr.
To *Shakka* (p. 197) . . . . . 1¾ hr.

To the E. of ʿOrmân an interesting excursion may be made to the troglodyte towns of *Ḥibikkeh* and *Tell Shaʿf*.

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5. From Boṣra to Damascus.

From Boṣra to Es-Suwêda viâ Îreh, 3¾ hrs. From Boṣra a Roman road leads due N. to (½ hr.) *Jemarrîn*. To the N. of this village a bridge (near which stands a watch-tower) crosses the *Wâdi ed-Dahab*, called the *Wâdi ez-Zêdi* lower down (p. 188). The road traverses luxuriant fields, and next reaches (½ hr.) *Dêr ez-Zubêr*, probably once a monastery. Îreh is 1 hr. distant.

Îreh lies on an eminence between two water-courses. The ruins are extensive, but insignificant. The place derives some importance from being the residence of a Druse chieftain. The castle, fitted up in half-European style, was erected by *Ismaʿîl el-Aṭrash* (d. 1869), the chief shêkh of the Druses of the Ḥaurân.

Leaving Îreh, we descend the hill to the N. and cross a brook. To the left in the plain we observe *Kenâkir*, to the right on the hill *Sahwet el-Belât*, and nearer us, *Resâs*. In 1 hr. we reach the thinly peopled valley of *Mujêdil*, near which, to the left, lies the building of *Dêr et-Trêf*. We (½ hr.) begin to ascend. Beyond the building of *Dêr Senân* (left) we reach (10 min.) *Es-Suwêda* (p. 193).

From Boṣra to Es-Suwêdâ viâ Hebrân, about 6 hrs. We ride towards the N.E., cross the *Wâdi Abu Ḥamâka*, and in ¾ hr. reach the *Wâdi Râs el-Beâr*. On the right lies *Kêrîs*. Farther on we observe *Maḍhak* on the right, and *Kirîft* on the left. We then pass (¾ hr.) *Ghassân* on the left, *Dêr el-ʿAbâd* to the right, then *Huzhuz*, and (1 hr.) the Druse village of *El-ʿAfineh*. According to an inscription found there, Trajan caused an aqueduct to be conducted hither from Kanawât, and the arches of that structure are still to be seen to the E. of the village near a Roman

road. In 3/4 hr. we reach **Ḥebrân**, a Druse village commanding a fine view. The level top of the hill is covered with fruit-trees. To the S. of the village are the ruins of a castle, adjoined by those of a church. According to a fine Greek inscription, the building was erected in 155 by Antoninus Pius, so that it was originally a heathen structure. In the middle of the village are the remains of another small church.

A pleasant route leads in 40 min. from Ḥebrân to *El-Kafr*, where there is a handsome meḍâfeh. The houses, and even the narrow lanes with pavements on each side, are admirably preserved. On the W. side of the little town is a handsome gate.

Proceeding to the N. of El-Kafr, we soon reach (10 min.) the copious *'Ain Mûsâ* or *Well of Moses*, which waters the village of *Sahwet el-Khiḍr* situated 3 1/4 hrs. to the S.E. The **Klêb** *(Kulêb)*, which rises 5940 ft. above the level of the Mediterranean, and is apparently, though not really, the highest mountain in the Ḥaurân, may be ascended hence. The cone of this mountain contains a wide cleft, to which we ride across a plain covered with volcanic substances and thus reach the extinct crater, forming an extensive wooded basin. The actual summit (1 hr. from the spring) can be reached on foot only and with some climbing. The outer side of this large volcanic cone is quite bare. A little below the summit are several caverns, probably used for collecting rain-water. On the small height to the left are the ruins of a temple. The formation of the crater as viewed from hence is very interesting, and so also is the view. In clear weather the Mediterranean is even said to be visible.

From the base of the Klêb to *Es-Suwêdâ* is a ride of 2 hrs. The Beduins *('Ajêlât)* who are in possession of this district, as well as their dogs, sometimes molest travellers.

Es-Suwêdâ (Arab. Telegraph) is probably the ancient *Maximianopolis*. Nerva constructed a nymphæum and an aqueduct here. — Starting from the Meḍâfeh, we first come to a small *Temple*. A street leads hence to a *Gate* resembling a triumphal arch. Farther down, near the centre of the little town, lie the ruins of a large *Basilica* of the 4th or 5th century. We next come to a *Mosque*, occupying the site of an older public building. Near it is the so-called *Meḥkemeh*, or court-house, with a Greek inscription. Ascending the hill, we reach a large semicircular reservoir. Beyond the N. valley, on the road to Ḳanawât, we cross the valley by means of a Roman bridge and observe an interesting tomb. It rises on a basement with rude Doric half-columns and bears an inscription. The monument is assigned to the first century of our era.

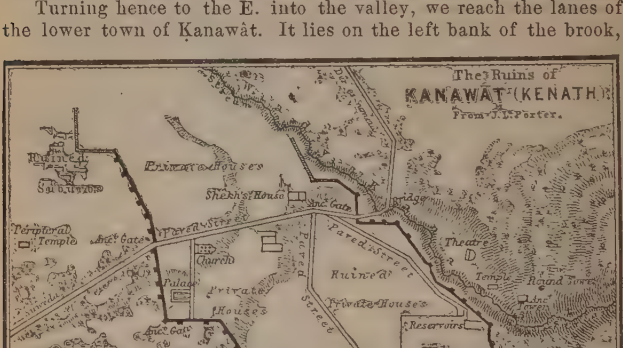
From Es-Suwêdâ to El-Ḳanawât, 1 1/2 hr. The direct road leads to the N.N.W. over the spurs of the Ḥaurân Mts., which are covered with an undergrowth of oaks, hawthorn, and almond-trees. We pass several chapels *(khalweh)* of the Druses. A slight digression (1 1/2 hr.) enables us to visit *'Atîl*, a small Druse village. On the S.E. side of the village stands a small, elegantly built temple (now a Druse dwelling), rising from a lofty substructure. According to the inscription, the temple dates from the 14th year of the reign of Antoninus Pius (A.D. 151). Passing an old church with a tower, we come to another temple, called *El-Ḳaṣr*, to the N. of the village. — From 'Atîl we reach (25 min.) —

El-Ḳanawât. — History. *El-Ḳanawât* has been doubtfully identified with the *Kenath* of the Bible (Num. xxxii. 42), though it is the *Kanatha* of classical writers. Pliny and Ptolemy both include it in the Decapolis.

Herod was defeated here by rebellious Arabs. The character of the buildings and inscriptions indicate that the town flourished earlier than Boṣra. At the time of Eusebius it belonged to the province of Arabia. Bishops of Kanatha are mentioned in connection with several councils. Coins of the town have been found with a veiled head of Isis on the reverse.

On the W. side of the town, outside the town-wall and to the left of the road to the Es-Suwêdâ, stands a beautiful little ruined *Temple*, surrounded with vegetation. This peripteral temple rises on a terrace, 10 ft. in height, and, according to the inscription, was dedicated to Helios. Its commanding situation is remarkably fine.

Turning hence to the E. into the valley, we reach the lanes of the lower town of Ḳanawât. It lies on the left bank of the brook,



which was formerly crossed by several bridges. The streets are still well paved at places with large slabs of stone. Most of the houses are unoccupied, but are in good preservation, and have stone doors and windows. — On the right slope of the valley is a handsome *Theatre*. It is almost entirely hewn in the rock, and is about 21 yds. in diameter. It contains nine tiers of seats, to which stairs ascend, and the lowest of which is 4½ ft. above the arena. In the centre of the arena is a cistern. The view of the valley, the public buildings, and Hermon in the background doubtless led to the choice of this site (the case being similar to that of the theatre of Boṣra). — Farther up are the ruins of a small *Temple*, perhaps a *Nymphaeum*, situated over a spring. Steps hewn in the rock lead hence to a massive *Tower*, which was perhaps connected with the military defences of the defile below. The substructions are older than the Roman period. A little to the E. of this building rises a large round tower, 27 ft. in diameter, perhaps erected over a tomb.

The principal part of the ruins of Ḳanawât, presenting an extensive scene of desolation, is in the upper quarter of the town on the left bank of the river. Near the remains of a mill the town is entered by a beautifully preserved ancient aqueduct, adjoining which are fragments of huge walls, probably ante-Roman. The principal building, known as the *Serâi*, is an aggregate of several structures. On the W. side there is first a smaller building, which consists of two independent edifices crossing each other; the older had an apse with three arches towards the S. Another building with an apse towards the E. was then erected across this older portion; and to this belongs the large W. façade with its three vine-wreathed portals. — To the E. of this building is a long edifice which also has a fine colonnade on the N. side. Three gates led into the vestibule, borne by 18 columns, of the *Church*. On each side of this hall is a small gallery, covered with three arches above. A beautiful and most elaborately executed central portal, with a cross, leads into the church, which is 27 yds. in length. On the S. side is a large apse 14½ ft. in depth. In the vicinity are deep vaults, once used as reservoirs. — Crossing heaps of ruins, we next come to a *Temple*, a 'prostylos', with a portico of four huge columns about 32 ft. high. Near this temple lie fragments of numerous roughly executed statues, and there seems to have been a *Hippodrome* here. Beyond the well-preserved S. wall of the town, which is furnished with towers of defence, we soon reach several *Tomb Towers* concealed among oaks. We then re-enter the town by a gate on the S.W. side. On the left side of the street is the ruin of a handsome house, once adorned with a colonnade, and on the right are the remains of a large church of a late period. We then reach the broad paved road leading from Ḳanawât to Suwêdâ.

At *Sêʿ*, ¾ hr. S.S.E. from Ḳanawât, stands one of the most interesting temples in the Ḥaurân, resembling in style the Herodian Temple at Jerusalem, and indeed recording in its inscriptions the names of Herod and Herod Agrippa. The gazelles, lion's head, saddled horse, and other architectural enrichments, and the rather stiff capitals, are well worthy of inspection. The altar at the foot of the stair is still in its original position. The temple was dedicated to Baal Samin (god of heaven).

From El-Ḳanawât to Shohba, 2¾ hrs. The route leads round the mountains on the W. We ride towards the N., cross a plain, little cultivated, and in 2 hrs. reach *ʿAin Murduk*, a pool below the village of that name.

A longer route from El-Ḳanawât through the underwood to the W. leads first to the ruin of *Dêr es-Sumeid* on the left-bank of the *Wâdi Ḳanawât*. This was once a monastery. In the middle of the quadrangle, which is surrounded with a colonnade, are substructions of large hewn blocks. — We ride towards the W., cross (10 min.) the bed of the brook, and (½ hr.) reach a height commanding a view of the valley of Ḳanawât. We then come to (½ hr.) **Suleim**, occupied by a few Druses. This place is supposed to be the ancient *Neapolis*, as the episcopal see of that name must have lain near Ḳanawât. The ruins are for the most part shapeless. Near them are the remains of a small temple, which was afterwards converted into a Christian church. In the vicinity are large subterranean vaults, once used as reservoirs. There are also some remains of baths.

The route from Suleim crosses (1 hr.) the *Wâdi Mif'âleh*. In 25 min. we reach *Murduk*, which we leave on the right.

Beyond *Murduk* our route ascends to the N.E. across a barren tract, still commanding, however, a beautiful view of the plain, the tints of which vary from violet to dark blue. To the S. we see the Jebel 'Ajlûn, and to the W. the depression of the Jordan valley. Towards the N. the curious blunted cones of the *Gharâras* come in sight.

The word *Gharâra* signifies a heap of grain. A legend derives the name from a tyrannical act of Pharaoh, who, when building the Kanât (p. 187), is said to have forcibly taken corn from the peasants for the use of his workmen and to have heaped it up here. One day, however, when he had sent a large camel to carry away the heap, God changed both the corn and the camel into stone. The two Gharâras, the northern and southern, are volcanic peaks, covered with fragments of porous lava. The regularity of their shape is remarkable, and it is interesting to ascend them, as the openings of the craters at the top are still visible.

Passing *Gharârat el-Ḳibliyeh* ('the southern'), we next reach (40 min.) —

Shohba, the ancient *Philippopolis*. Shohba possesses beautifully preserved streets, broader than any others in the Ḥaurân (some of them 25 ft.), and paved with long slabs which are still generally visible. At the intersection of the two *Main Streets*, running from N. to S. and from E. to W., extensive remains of the four corner columns of a *Tetrapylon* are still to be seen. From the numerous remains of columns one might almost infer that a colonnaded street ran throughout the whole length of the town. The *Town Walls* are preserved in many places. Each of the main streets terminated in a gate at each end; on the S. side of the town, however, the wall contained two gates. Each of the *Gates* consists of two arches, separated by a pillar. About 120 paces to the S. of the intersection of the streets are situated large *Baths*, containing lofty chambers. Beautiful fragments of sculpture are still to be seen. Gutters for the water, and earthen pipes for conducting it to the different rooms, are also still in existence. The hooks or cramps on the walls were used to secure the marble incrustation. The water was conducted hither from a distance of about 12 M. by means of an aqueduct, five arches of which are still preserved. — About 230 paces to the E. of the intersection of the streets stand five columns, being remains of the colonnade of a *Temple*, of which a few fragments of walls are the only other trace. Near these are the remains of the *Amphitheatre*, which looked towards the plain. It was constructed on a slope, and its external walls are still well preserved. Between the theatre and the principal street stands a small *Temple* with a kind of crypt, now filled with rubbish. — Proceeding towards the shêkh's dwelling, we now come to a curious building, lying deep in the ground. We descend 14 ft. into the court of an ancient house. In the centre of the building is a round apse about 13 ft. broad, with niches on each side for statues. In front of the building is a large open space. The purpose of the building is unknown.

From Shohba to Damascus, about 16 hrs.; to Burâḳ 9½ hrs. The direct route follows the great *Wâdi Nimra*, called *Wâdi el-Luwâ* in its lower part towards the N., which separates this district from the *Lejâh*. The *Gharârat esh-Shemâlîyeh* ('the northern') rises to the left, and beyond the wâdi we observe the *Tell Shîḥân* (3757 ft.) in the same direction, crowned with the *Weli Shîḥân*. This hill is also volcanic, but eruptions have taken place on the W. side only, so that it somewhat resembles a chair without arms. From its extensive crater and from the *Gharârat el-Ḳiblîyeh* vast lava-streams once poured over the Lejâh. In 50 min. we reach the village of *Umm ez-Zeitûn*, with the unimportant ruins of a small temple. The country bears traces of having been formerly better cultivated than now.

The route skirting the Lejâh is exposed to danger from the Beduins. Little water is to be found, and the heat is often oppressive. A few fields and many traces of former cultivation are passed. The villages on each side of the route present few attractions. On the right are *ʿAmrâ* and *El-Hît*, on the left (25 min.) *Es-Suwêmira* and (20 min.) *El-Muraṣṣaṣ*. We next pass (20 min.) *Umm el-Ḥâratên* and *Sumêd*, farther W., (¼ hr.) *El-Imtûneh*, (25 min.) *Rijm el-ʿÎs*, (10 min.) *El-Ḳusêfeh*, (25 min.) *Lâhiteh*, (25 min.) *Ḥadar*, (20 min.) *Er-Rudêmeh*, (25 min.) *Suwârat es-Saghîreh*, (½ hr.) *Dekîr*, a larger place, (½ hr.) *Dêr Nîleh*, (40 min.) *Khalkhaleh*, and (¼ hr.) *Umm el-Ḥâratên*. In 2 hrs. more we reach *Suwârat el-Kebîreh*. To the N.E. lies the extensive tract of *Arḍ el-Fedayên*. After ½ hr. we cross the *Wâdi el-Luwâ* (see above). To the N. lies *Juʿêdeh*. In 50 min. more we reach —

Burâḳ, now very thinly peopled, as it is much exposed to the attacks of the Beduins. Many old houses in the style peculiar to the Ḥaurân are still well preserved, and there is a fine reservoir. There are, however, no buildings which require special mention.

A poor path leads to the S.W. from Burâḳ to (2 hrs.) *El-Mismiyeh*, the ancient *Phaena*, where there are several well-preserved houses. The temple (afterwards a church and mosque), one of the finest ruins in the Ḥaurân, is said to have been recently pulled down to make room for barracks. — From El-Mismiyeh we may proceed viâ (2½ hrs.) *Mejdâ*, (½ hr.) *Mezâr Zaghbar*, (25 min.) *Dêr ʿAli*, and (25 min.) *El-Majidîyeh* to (ca. 1½ hr.) *El-Kisweh* (p. 183).

From Shohba to Burâḳ viâ Shaḳḳâ, a digression of 1½ hr. The route first crosses the *Wâdi Nimra* and then runs towards the N.E. On the left, after 40 min., is seen *El-ʿAsalîyeh*. On the hill to the right (S.) lies *Tafha*. In 40 min. more we reach the large village of **Shaḳḳâ**, the ancient *Sakkaia* (Ptolemy). Among the ruins are several towers of different periods, but few buildings are preserved. Towards the N.E. are the ruins of a basilica of the 2nd or 3rd cent., with a nave and aisles. On the E. side of the inhabited quarter of the town are remains of a monastery of the 5th century (Arab. *Dêr esh-Sharḳîyeh*). The adjoining tower is ancient in its lower part only. It is now no easy matter to find the church belonging to the monastery. Its apse was semicircular. Among the other buildings may be mentioned several *Ḳusûr*, or large houses, and *El-Kaisarîyeh*, a heathen temple with an old bazaar. To the N. is the *Mosque* or *Medreseh*, near which rises an ancient tomb-tower. — To the N. of Shaḳḳâ rises

a square tower called *El-Burj*, in three stories. The upper parts of the building are more modern than the lower. A number of mummies and skulls have been found here. According to the inscription, the tower was erected by a certain Bassos, in the year 70 of the Bostrian era (A.D. 176).

From Shakkâ we ride N.W., past *Tell 'Izrân*, to (3/4 hr.) *El-Hît*, situated in the *Ard el-Ḳetenîyeh*. The village contains several towers and a reservoir, and it is also passed by a large subterranean conduit from the *Wâdi el-Luwâ*, running from S. to N. — To the N.W. of El-Hit we next reach (1/2 hr.) the village of *El-Hêyât*, occupied by Roman Catholics, before entering which we observe to the E. of the road a large building with stone doors and a terrace affording a fine view. In 2 hrs. more from this point we reach *Lâhiteh* (p. 197).

The route from *Burâḳ* to *Damascus* (6 1/2 hrs.) is frequently rendered unsafe by Beduins. It leads at first across a poorly cultivated plain, and then gradually ascends a dreary range of hills. These hills belong to the *Jebel el-Mâni'*, which looks so blue and attractive from Damascus. After 2 1/4 hrs. we pass, to the left, the *Tell Abu Shajara*, or 'hill of the tree', a name derived from the solitary terebinth which grows here out of the stony soil and affords a significant indication of the general character of the country where scarcely a single blade of grass or shrub is to be seen. Beyond the pass, up to the summit of which the Jebel Ḥaurân has continued in sight behind us, a beautiful view is revealed of the dark-blue plain of Damascus, overshadowed by Anti-Libanus. Hermon and several other snowy peaks are also visible. Descending hence we reach (1 3/4 hr.) the green valley of the *Nahr el-A'waj* (p. 183), and near it the Muslim village of *Nejhâ*, which, situated in the so-called *Wâdi el-'Ajem* (p. 183), presents fewer of the characteristics of the Haurân. This copiously watered green valley, in the upper part of which lie the villages of *El-'Adilîyeh* and *Hurjilleh*, forms a pleasing contrast to the desolate mountains. We now enter the plain of the *El-Merj*. To the right (E.) we see the hills of the *Ṣafâ* (p. 366). *Jebel el-Aswad* (p. 302) rises on the left. After spending two days among these inhospitable deserts the traveller will be better able to appreciate the eager delight with which Orientals welcome the view of the fruitful and well-watered plain of Damascus. After 1 hr. 20 min. we reach the village of *Kabr es-Sitt*, or 'tomb of the lady', so called from the fact that *Zeinab*, a grand-daughter of Moḥammed, is buried in the mosque here. Trees begin to occur here. After 35 min. we pass the village of *Babbîla* and in 1/2 hr. more reach the *Bâb esh-Sherḳi* (p. 359).

19. Southern Palestine (Beersheba, Engedi, Masada, and Jebel Usdum).

Escort. All these excursions require an escort and competent guides, and are therefore somewhat expensive. When the Beduins of these districts are at war with each other, travelling becomes impossible. The traveller should apply to the Turkish authorities at Jerusalem or Kerak for the escort (with the aid of his consul or his dragoman). The charge is about 1 Mejîdi (4 fr.) per day for each soldier. — Extreme caution is

necessary in selecting a dragoman. Prices vary exceedingly: 50 fr. a day for each person is often demanded.

History. The *Desert of Judah* is mentioned in the O.T. either under that name, or under the names of its parts (1 Sam. xxiv. 2 and other places). It consists of a plateau with small conical hills and intersected by deep ravines. It is a yellow desert, devoid of water, about 5 hrs. broad and 20 hrs. long. The heat is oppressive in this shadeless district, visited only by Beduins. — The country to the S. of Hebron, the South Country (Heb. *negeb*), is an arid steppe with few villages and numerous ruins. There are many caverns in the hills. The ground is soft white limestone, through which the water penetrates and, where it is not collected in cisterns, runs away below the surface of the beds of the valleys. Near *Yuttâ*, *Dûra*, and *Yekîn* the ground falls some 490 ft., forming a plateau about 2620 ft. above the sea-level. This plateau is crossed by the great valley extending from Hebron to *Beersheba* and then W. to *Gerar*.

1. Beersheba.

From Gaza to Beersheba, 9 hrs. To the (1/4 hr.) *Jebel el-Muntâr*, see p. 143. Leaving the summit of the mountain to our right, we ride in a continuous S.E. direction across the extensive and tolerably level plateau, from which only a few hills rise here and there. In about 3 hrs. we reach the *Tell Abu Harêreh*, near which is the weli of that saint. The district is cultivated by the Beduins. Crossing the *Wâdi esh-Sherî'a* almost immediately, we enter a more monotonous and barren region. After about 3 1/2 hrs. we arrive at the springs (brackish) and ruins of *Khirbet Abu Rukeiyik*. About 2 hrs. more bring us to —

Khirbet Bir es-Seba', the ancient *Beersheba*, the wells of which play a prominent part in the history of the patriarchs (Gen. xxi. 28-32). Beersheba was the most S. town belonging to the Israelites, whence arose the proverbial phrase 'from Dan to Beersheba' (Jud. xx. 1, etc.). In the days of Eusebius it was a considerable market-village with a Roman garrison; and bishops of Beersheba are occasionally mentioned. By the 14th cent., however, the town was deserted. Extensive ruined remains are to be seen on the N. side of the *Wâdi es-Seba'*, the lower part of which is named *Wâdi el-Ghazzeh*, the upper part *Wâdi el-Khalîl*. The ancient wells, three in number, and still used by the Beduins for their flocks, lie about 100 yds. apart, on the S. side of the valley where it forms a curve. The central well is the deepest; that on the E. is now dry. The popular tradition is that there were originally seven wells.

From Beersheba to Hebron, 10 hrs. The road ascends the *Wâdi el-Khalîl*, with *Bîr es-Sakâti* to the left and *Bîr el-Mokenneh* to the right. Beyond the (4 1/2 hrs.) poor village of *Dâteriyeh* (or *Tâtariyeh*?) we re-enter the mountainous region. In 2 hrs. more we reach *Ed-Dâhariyeh*, which is perhaps the *Kirjath-Sepher* or *Debir* of Judges i. 11. Thence we may ride to Hebron direct in 3 1/2 hrs., or in 4 1/2 hrs. with a detour to the E. viâ *Yuttâ*, the *Juttah* of Joshua xv. 55 and perhaps also the 'city of *Judah*' of Luke i. 39.

2. Engedi.

From Bethlehem to Engedi, 8-9 hrs. An escort of the *Ta'âmireh* Beduins or the *Beni Na'im* is necessary. People from these tribes are to be found in Bethlehem, or they may be directed to come to Jerusalem. Those who travel without tents and fail to reach Engedi in one day, may obtain shelter at one of the numerous encampments of these tribes. At Engedi the night may, if necessary, be passed in the open air.

a. Viâ Tekoah. We first follow the road towards the *Frank Mountain* (p. 131). After 1 hr. 20 min., before reaching the mountain, we diverge by a road to the right to (3/4 hr.) *Khirbet Teku'a*. About 3 hrs. to the S.E. we reach the cistern of *Mîmeh* in the *Wâdi Hasâsâ*, and in 3 hrs. more we attain the culminating point of the pass of *Engedi* (p. 200).

b. Viâ Wâdi et-Ta'âmireh. This also is a fatiguing route, and at places not entirely free from danger. Little water.

From Hebron to Engedi, 7-8 hrs., an interesting but fatiguing route. The road ascends the *Jebel Jôbar* (fine restrospect from the top) and reaches in about 1½ hr. *Tell Zîf* (*Ziph*, 1 Sam. xxiii. 24), on the left; after 40 min., cisterns; 1 hr., *Wâdi Khabra* (little water), which we follow (2 hrs.). Then we ascend in about 1½ hr. to the top of the *Pass of Engedi* (656 ft. above the sea-level, 1945 ft. above the Dead Sea; magnificent view). The descent to Engedi (35 min.) is very toilsome.

From Jericho to Engedi, 12-14 hrs. This route is fatiguing and destitute of water, but not uninteresting. It affords an opportunity for a nearer acquaintance with the banks of the Dead Sea and the desert of Judah. — From the N.W. corner of the Dead Sea along the plain of the coast we reach (1½ hr.) *Khirbet Kumrân*, where there are numerous ancient tombs. The plain terminates at *'Ain Feshkha* (1 hr.), a copious spring near the bank of the lake. The water is clear, but somewhat warm, brackish, and sulphureous; these properties, however, are easily removed by placing it in porous jars and adding wine. (Water should be taken hence for the journey to Engedi.) Near the spring are some slight traces of ruins. The promontory of *Râs el-Feshkha* can be crossed by experienced climbers only. We must, therefore, make a long circuit (about 3 hrs.) to the W., regaining the shore of the sea on the S. slope of the *Wâdi en-Nâr* (lower Kidron valley), on the other side of the promontory. This rough journey, however, is not uninteresting. To the S. the rocky promontory of *Marsid* (see below) abuts on the lake, and the lofty hills to the E., with their deeply indented valleys, form an admirable frame to the picture. When we again approach the sea we perceive the somewhat overpowering odour of some sulphureous springs. Stinkstone (p. 121) is frequently found here. The route passes the mouths of the *Wâdi el-Ghuwêr*, *et-Ta'âmireh*, and *ed-Derejeh*, and continues tolerable until we have passed the *Wâdi Haṣâṣâ* (about 2 hrs.). Where, however, it skirts the (1 hr.) *Râs Marṣid*, it again becomes extremely rugged. *Engedi* is reached in 1½ hr. more.

Another Route leads from the (¾ hr.) top of the *Râs el-Feshkha*, ascending hills, and crossing valleys. After ¼ hr. we reach a valley, and after 40 min. the *Râs Naḳb et-Terâbeh*, commanding a grand view. In 40 min. a bad path descends to the left to *'Ain et-Terâbeh*; in ¼ hr. we pass near the union of the Wâdi et-Ta'âmireh with the Wâdi Derejeh (to the left, below). In 20 min. we reach the *Wâdi et-Ta'âmireh*, and in 35 min. the *Wâdi ed-Derejeh*. In 20 min. we reach the opposite hill, in 40 min. the *Wâdi el-Haṣâṣâ*, and then ascend the hill. In 40 min. the table-land of *Haṣâṣâ* is reached. After 40 min. we cross the *Wâdi Shakîf*. On the left rises the *Jebel Shakîf*. In 1 hr. 10 min. the *Wâdi Sudêr* has to be crossed; in 20 min. we reach the point where the Jerusalem road diverges, and, at length, in ½ hr. we arrive at the hill of *Engedi*.

The modern *'Ain Jidî* answers to the ancient **Engedi**, both names signifying 'goat's spring'. To the wilderness of Engedi David once retired (1 Sam. xxiv. 1, et seq.). According to Josephus there were once beautiful palm-groves here, and in the time of Eusebius Engedi was still a place of importance; but in the middle ages the place was almost unknown. The water of the spring is warm (80° Fahr.), sweetish, and impregnated with lime, and contains a number of small black snails. The natives assert that the water comes under the mountain from Se'îr (?) near Hebron. Different varieties of zizyphus, the *nebk* and *sidr* (p. 152), occur here, as well as the *'oshr* (*Calotropis procera*), which is found also in the *Ghôr*, opposite Jericho, but nowhere else except in Nubia, S. Arabia, and other sub-tropical regions. This tree bears the apple of Sodom, described by Josephus: a yellow, apple-like fruit; on being squeezed it bursts, and only fibres and bits of the thin rind remain in the hand. The *seyâl* (*Acacia seyal*), from which gum-arabic is obtained, occurs here as well as on Mt. Sinai. Among the smaller plants the night-shade (*Solanum melongena*) is very common.

By the spring, and to the E. of it, are a few remains of old buildings. The ancient Engedi probably lay below the spring. The gradual slope towards the Dead Sea was converted into terraced gardens. We have

still to descend about 330 ft. to the level of the sea, which we reach in 20-25 minutes.

Engedi is very impressive by moonlight. The precipitous cliffs on one side and the sea on the other, the warmth of the atmosphere, and the strange-looking vegetation seem to transplant the traveller into an almost tropical zone. In the morning the sun, which in spring rises in the gap formed in the opposite mountains by the *Wâdi Hêdân*, tints the rocks with a peculiar red glow, and sets in motion the fleecy mists which frequently hover over the sea.

3. Masada.

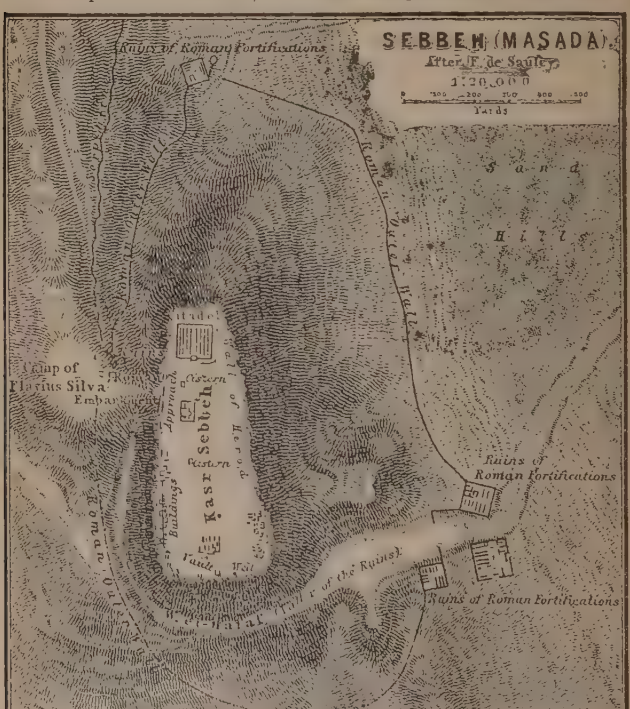
From Engedi to Masada, 4¾ hrs. About 20 min. below the spring we turn to the S. We cross the (12 min.) *Wâdi el-ʿOrêjeh*, and Masada comes in sight to the S. The ground is barren, a few salt-plants only appearing to thrive. The chief of these is the *Salsola kali*, Arabic *ḥubḳbeh*, a plant with a flat, glossy, reddish stalk, and small glass-like leaves, which the Arabs burn in order to obtain *alkali*. The so-called *Rose of Jericho* also occurs here, but the plant is neither a rose, nor does it now grow near Jericho. It is a low annual herb of the cruciferous order, soft and herbaceous at first, but whose branches become woody with age. It owes its name *anastatica* (the arising) to a peculiarity of its woody branches, springing from the crown of the root, which are curved inwards when dry, but spread out horizontally when the plant is moistened. This phenomenon has given rise to a superstitious belief in the virtues of the plant, and it is accordingly gathered in great quantities and sent to Jerusalem, where it is sold to pilgrims. The finest specimens occur to the S. of Masada. Another similar plant to be found here is the *Asteriscus aquaticus*, which was perhaps considered in earlier times to be the Rose of Jericho.

After 1 hr. we round a promontory. To the left are several small hills where the sea-water is evaporated for the sake of its salt. Abraham is said to have asked some people engaged in carrying salt what they found here, to which they falsely replied 'earth'. Since that period the salt has had to be procured by evaporating the water in small artificial lakes. 20 min. *Wâdi Khabra*. 32 min., the small valley of *Umm el-Fûs*, deeply hollowed in the mountain-side. The large peninsula of *El-Lisân* rises more and more conspicuously from the sea. 18 min. *Wâdi Seyâl*; 40 min. *Wâdi Nemrîyeh* (no water). In 10 min. we reach the opposite height, and proceed direct to the hill of Masada. On the way we cross the two small valleys of *Zenût* and *Gallâr*, and in 50 min. reach the N. foot of the hill. The country is devoid of water.

Masada. — History. *Masada* (*i.e.* a mountain-stronghold), now called *Es-Sebbeh*, is stated by Josephus (Bell. Jud. vii. 8, 3) to have been fortified by Jonathan the Maccabæan, and to have been re-fortified by Herod the Great. The latter enclosed the whole of the plateau at the top of the hill with a wall constructed of white stone, seven stadia in circumference, 12 ells high, and 8 ells thick; and he erected on this wall 37 towers each 50 ells high, through which the fortress was entered. The enclosed space, the soil of which was very rich, was used by the king for cultivation. He then built a strong and sumptuously furnished palace on the W. slope, with four corner-towers, each 60 ells high. Access to the fortress was very difficult, the only ascent being by an artificial stair called 'the serpent' on the W. side. — It was after the destruction of Jerusalem that Masada played its most important part in history. Eleazar with his band of robbers gained possession of the place by stratagem, and found there considerable stores of provisions and weapons. The Romans under Flavius Silva then built out from the rock to the W. of the castle an embankment 200 ells in height, on which they brought their besieging engines close to the wall. The defenders then erected within the outer wall a second, of beams of wood, and filled the intervening space with earth. The Romans succeeded in setting this second wall on fire. Eleazar hereupon persuaded his adherents to kill their wives and children, and

then themselves. They obeyed, and the sole survivors were two women and five boys who had hidden themselves. The Romans left a garrison in the place.

The hill (1703 ft. above the Dead Sea) must be ascended on foot, the path being impracticable for riding. At places there are remains of the Roman siege-wall. After 25 min. we come to ruins of Roman towers, and cross a small valley. To the left, on the hill opposite, are several inaccessible rocky caverns. We now (10 min.) reach the last and most laborious part of the ascent, and cross a slope of loose stones which


SEBBEH (MASADA).
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Ruins of Roman Fortifications
Ruins of Roman Fortifications
Ruins of Roman Fortifications
Kasr Sebbeh
Western Gate
Eastern Gate
Tower
Tower
Tower

tower. From the N. wall branch off a great many side-walls, which were perhaps built during the last siege of the place. To the W. and S. are cisterns. In the centre of the plateau are the remains of a building resembling a Byzantine chapel, with walls adorned with mosaics. To the S. of the chapel is a tomb-cavern with inscription. To judge from the remains, it would seem that Masada was still inhabited after the catastrophe mentioned above. The archway on the W. side looks as if it belonged to the Crusaders' period. The ruins to the N. and W. of this arch, however, seem to belong to the palace of Herod, while those on the S. side of the plateau are now a shapeless mass. — The greatest attraction is the view from the top. The nearer we approach the S. end of the Dead Sea, the more desolate does the wilderness become. Around lies a vast mountainous region, without a trace of a human habitation. The colouring of the sea and mountains, except when the midday heat envelops everything in a white haze, is singularly vivid, and we obtain almost a bird's-eye view of the S. end of the sea. Exactly opposite to us lies the pointed promontory (p. 205); to the S. the eye ranges as far as the Jebel Usdum, with its fantastic outline, and opposite rise Kerak and the whole range of the mountains of Moab. Immediately below the fortress to the S.E., as well as on a low chain of hills of the W., the camps of the Roman besiegers are still distinctly traceable; that on the W. was Silva's.

From Masada to Hebron, 10 hrs. We return to the *Wâdi Nemriyeh* (p. 201). After ¾ hr. the ascent begins on the right side of the valley. The mountain-goat of Sinai occurs here, and also the cony *(Hyrax Syriacus*, Arab. *wabr)*, a very curious little animal of the cloven-footed family, with a brown coat. Its flesh is much esteemed, but it was forbidden to the Israelites (Levit. xi. 5), though as a matter of fact the hyrax does not chew the cud. See also Psalms civ. 18; Prov. xxx. 26. — After 25 min. we see to the right *'Ain el-Hshîba*, after 10 min. *'Ain 'Orêbeh*. In 1½ hr. the top of the hill is reached. To the right lies the *Wâdi Seyâl* (or *Seferîyeh*). After 50 min. a steep descent begins. In 40 min. we reach the bottom of the Seferîyeh valley, where rain-water is to be found. Beduins of the Jahâlîn tribe have encampments here. Again ascending to the W. we reach the top of another hill (½ hr.), and then descend into the valley of *Abu Maräghit* (13 min.). Beyond another small valley (10 min.), we ascend to the N.W., and on arriving at the top of the hill (25 min.) we see the valley of *El-Meghâra* in front of us. The road now ascends to the (1¼ hr.) hill of *Rîjm el-Bakara*, which commands a view, and then leads to (¾ hr.) the *Wâdi el-Hadîreh*, to the (½ hr.) valley of *Lghêf el-Htêm*, and to (1 hr.) *Khirbet el-Melassafa*, a place where a number of half-caste Beduins live in tents. These people are notorious thieves. We are now on a lower level, and cultivated land is reached. After 1 hr. we see the village of *Yuttâ* (p. 199). The soil is productive. In 1 hr. *Tell Zîf* (p. 200) becomes visible, and in 40 min. more we reach *Hebron* (p. 134).

4. Jebel Usdum (and thence to El-Kerak).

From Masada to Jebel Usdum, about 7¾ hrs. From the foot of the hill the route leads to the S. to the (35 min.) *Wâdi Sebbeh*, with extensive ruins of walls and towers built by Silva (p. 201). Groups of eroded hills, with horizontal strata of gypseous clay, are seen in every direction. After 3¼ hrs., the *Wâdi el-Bedân* ('mountain goat's valley'), which is deeply cut through beds of clay. The Acacia Seyâl is common. The coast-road is now quitted, in 20 min. a hill, and then a (200 ft.) cliff is crossed. In 1¾ hr. we reach the ruined fort of *Umm Bâghek*, with good water and a convenient camping-place. There are two reservoirs here, which were once fed by a conduit from the mountains. The whole of the S. bay of the Dead Sea is very shallow, its depth varying from 3 to 11 ft. In 1 hr. 40 min. we reach the N. end of the —

Jebel or **Khashm Usdum.** — History. In the name of Usdum is preserved the ancient name of *Sodom* (Gen. xviii, xix). It is probable, however, that the name has been artificially revived. The valley of *Siddim*, which was full of asphalt-mines, was also situated here (Gen. xiv. 3).

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lay in this plain, now called *Es-Sebkha*, which is strongly impregnated with salt. To the N. the promontory *Râs Marṣûd*, and even the *Râs el-Feshkha* (p. 200), are visible. After 1½ hr. the Sebkha ends and the so-called *Ghôr eṣ-Ṣâfiyeh* begins. In addition to the reeds we observe the 'Oshr tree (p. 200) and the *Salvadora Persica*, a tree averaging 25 ft. in height. After 1½ hr. we reach the plain of *El-Melûḥa*, with a brook, and in 40 min. the mouth of the *Wâdi Guweyyeh*. In 15 min. we leave the plain of El-Melûḥa, and in 30 min. reach the promontory near the *Wâdi Kheslân*, where there are thickets. After 15 min. we reach the heap of stones *(rujûm)* marking the tomb of the *Shêkh Ṣâliḥ*, whom the Beduins invoke to aid them in their predatory expeditions. In 13 min. we reach the *Wâdi en-Numêra;* in 48 min., *El-Murakseḍ;* on our right, rugged hills of porphyry; in 14 min., the *Wâdi Berej* on our right. The ground is sandy. After 30 min., cultivated land with the village of *Sahlu* in the distance. We then come to the *Wâdi ed-Derâ'a*, or *Wâdi el-Kerak*, which frequently contains water. Some ruins here are popularly called sugar-mills, and in the beautiful and extensive oasis of *Mezra'a* adjoining them are encampments of Ghôr Arabs. The peninsula itself is a flat, clayey plain, about 100 ft. in height, and without a vestige of life of any kind. Opposite are seen Sebbeh, Râs Marṣid, and other places. Even the Frank Mountain is visible, on the E. side of which are the mouths of the Môjib (Arnon) and the Zerḳâ Ma'în (Callirrhoë).

The path now ascends the wild and grand *Wâdi el-Kerak* to the plateau of *Derâ'a* (55 min.); after 52 min. we reach a cultivated plain. In 14 min. we have *Tell ed-Derâ'a* on our right; in 9 min. more we see the beautiful brook *Sêl ed-Derâ'a*. Continuing to ascend the *Wâdi el-Kerak*, in 3½ hrs. we reach the spring *'Ain es-Sakka*. In another hour we find ourselves below Kerak, and in 35 min. we enter the N.E. corner of the town *El-Kerak* by a vaulted passage 19 ft. high and 29 ft. wide, hewn in the rock (see p. 179).

20. Petra.

Duration of Journey. This expedition is somewhat troublesome. For the stay at Petra 2-3 days should be allowed, while the direct journey thither from Jerusalem viâ Kerak or viâ Hebron takes 7-8 days (without halts and exclusive of the detour viâ Engedi, Masada, and Jebel Usdum), so that 16 days at least are required for the tour. It may also be undertaken as part of the grand tour from Cairo to Suez, Sinai, and Jerusalem (p. 214); this route, which, however, is now seldom selected, is best accomplished on camel-back.

Escort. The region to the S. of the Dead Sea has not yet been sufficiently explored, travelling having hitherto been difficult and unsafe, owing to the numerous different hordes of Beduins. Now, however, that the Turkish government has firmly established itself at Kerak and Shôbek, the danger has much decreased; but a thoroughly trustworthy dragoman and an escort (to be obtained through the consul) are still absolutely necessary. It is of essential importance that previous enquiry be made at the consulate (at Jerusalem, Suez, or Cairo) as to the state of the country and the safety of the routes. The guides and escort had better be selected from the tribe of the *'Alawin*. As the guides vary the route across the desert according to the season and other circumstances, we give only a few general indications as to its direction.

Expenses. The necessary escort and guides make this expedition a very costly one. No fixed rule can be given for determining the expenses, but, speaking generally, about 30-50% more than the prices given on pp. xxviii, xxix will probably be found necessary. The contract should expressly bind the dragoman not only to conduct all negociations with the Arabs in person, but himself to pay all the bakhshîsh or black mail levied by them without making any additional demand from the travellers.

Literature. 'Voyage dans l'Arabie Pétrée par *Léon de Laborde et Linant*', etc. (Paris, 1830), an appendix to the same author's 'Voyage en

Syrie' (Didot, Paris), completed in 1842; 'Voyage aux bords de la Mer Morte', etc. by the *Duc de Luynes* (Paris), *Palmer's* 'Desert of the Exodus' (Cambridge, 1871), and *Visconti's* 'Diario di un Viaggio in Arabia Petrea' (Rome, 1872).

The *Valley of Petra*, from N. to S., is about $^3/_4$ M. long, at the N. end 500 yds. wide, and at the S. end 250 yds. The bottom of the valley is not quite level, several conical hills rising along the course of the brook of the *Wâdi Mûsâ*, which traverses it from the S.E. The valley is enclosed on every side by nearly perpendicular rocks of considerable height. These rocks are composed of sandstone of many different colours, and contain much saltpetre. The whole basin was evidently once a lake, and the water has worn deep passages for itself among the rocks.

History. The name Petra corresponds to the Hebrew *Sela'* (2 Kings xiv. 7; Isaiah xvi. 1); the Hebrew name was known down to Arab times as the name of the fortress. Petra is an ancient commercial town, the staple-place for the trade of Arabia with the N. and W. Its site was eminently favourable, the place being very difficult of access, and therefore less exposed to the predatory attacks of the surrounding Beduin tribes. From the 2nd cent. before Christ the population of this region consisted of Nabatæans (comp. p. lv). Around the city dwelt nomadic Arabs, some of whom owned the supremacy of its princes. The religion and culture of the population were Arabian. In the year B. C. 310 Athenæus, the general of Antigonus, took the town by attacking it in the absence of the men at a neighbouring market. The latter, however, on their return retaliated by a nocturnal attack, which resulted in the destruction of the Greek army. A second attempt to capture the place, under Demetrius, also failed, as the inhabitants were well armed. Strabo states that many Romans had settled there. From the time of Pompey (Gabinius) onwards Petra was under the suzerainty of the Romans. In 105 we find Arabia Petræa a Roman province under Trajan. Hadrian seems to have conferred privileges on the town of Petra, and some of the coins of the place bear his image. Christianity was introduced here at an early period, and bishops of Petra are mentioned as attending the councils of the church. In the 4th cent., however, the prosperity of Petra was gone, its commerce began to be diverted into various other channels, and the Arabs of the desert gradually encroached upon its territory. The whole region was at length conquered by the Arabs, and from that period the name disappears from history, the town having by this time dwindled into insignificance, or entirely vanished. Seetzen was the first of the modern explorers of the place.

The general character of the buildings at Petra is that of the debased Roman style of the 3rd and 4th centuries of the Christian era, when simplicity and unity of design were sacrificed to richness of decoration and theatrical effect; and it is interesting to observe how much resemblance there is between this style of architecture and the degenerate modern style of the 17th and 18th centuries. The monuments of Petra, nevertheless, are strikingly imposing, as almost all of them are hewn in the rock. Græco-Roman forms are blended with those of native art. To the latter belong the truncated tomb-pyramids, the gables on the portals of the tombs; the urns which ornament these portals are characteristic. It has even been thought that traces of the influence of Egyptian art may be found. Some of the capitals of the pilasters are left rough-hewn.

The valley of Petra owes its name of *Wâdi Mûsâ* to the fact of its being the scene of the story told in the Korân about Moses striking the rock (Petra), whereupon twelve springs burst forth. This is the account of Yâkût, the Arabian geographer, and even Eusebius hints at a similar tradition. The modern *Spring of Moses* (*'Ain Mûsâ*) rises near the village of *Elji*, descends the valley towards the W., and uniting its waters with those of another valley forms the brook of Wâdi Mûsâ.

Of the Buildings of the ancient town there are few traces left. Following the left bank of the brook from the W., we come to the remains of a large building, popularly known as the *Ḳaṣr Fir'aun*, or Pharaoh's palace. The enclosing walls, with their openings for beams, are preserved nearly entire, but the columns of the N. façade have disappeared. To the E. of it is a ruined *Triumphal Arch*. The architectural enrichments of both structures date from the same late period, as appears from a comparison of the decorations in front of the arch with the frieze of the palace. — Following the bank of the brook towards the E., we perceive the ruins of a bridge, and to the right the remains of a *Temple*. In the plain stands the apse of a church near a solitary column named *Zibb Fir'aun*.

The Necropolis claims our deepest interest. Although the rocks are of somewhat soft consistency, the elaborate elegance with which they have been chiselled must have required extraordinary perseverance. Far above the ground, in every direction, are seen entrances to tombs which are now inaccessible, and we must therefore infer that the sculptors used ladders to enable them to execute their work. The precipitous rocks on the E. and W. sides of the valley have been principally used for these tombs, but the cliffs of the numerous side-valleys have been similarly hewn.

Proceeding from the above-mentioned column (Zibb Fir'aun) towards the gorge on the S.W. side, we observe in the rock a remarkable unfinished tomb, which shows how the Petræans sculptured their rock-tombs from the top downwards, probably after they had sketched the plan on the surface. Some clumsy capitals only are visible in the rocky wall. In the gorge we perceive several monuments entirely detached from the rock, which recall the Jewish tombs of the valley of Jehoshaphat (p. 94). Here also the wall of rock has been hewn smooth. Some of the small rock-staircases ascending to loftily situated entrances are in excellent preservation.

The small valley on the S.E. side also contains several tombs and a rock-staircase. The most remarkable part of the place, however, is the gorge through which the *Wâdi Mûsâ* brook flows. Entering it from the N., we see several tombs on the left, and farther on, where the valley turns to the E., we come to a magnificent *Amphitheatre*. It is entirely hewn in the rock; 33 tiers of seats rise one above another, and the whole could accommodate three or four thousand spectators. Above the seats there are small chambers like arches hewn in the rock. The highest tier commands an admirable view of the valley and the tombs. — The gorge soon contracts, and the cliffs become more abrupt. The façades of the tombs present every possible variety of design. Opposite the theatre there is a large façade, in front of which the rising rock has been hewn away, obviously with great difficulty. Above the pediment of the large square door are steps descending from the middle to the corners. Several tombs are often seen, one above another, some of them of

simpler style, others enriched with columns and pediments. Farther on we reach a point where smaller valleys descend from the right and left, and towards the E. we enter the *Sik*. From the W. cliff suddenly projects the so-called *Khaznet Fir'aun* ('treasury of Pharaoh').

The details on the façade, which is about 85 ft. in height, are admirable, and having been sheltered by an overhanging rock, the sculpturing of which had not been quite completed, they are in excellent preservation. The beauty of the monument is enhanced by the rich red colour of the stone and the striking picturesqueness of the situation. The capitals of the porch, the cornice above it, and the pediment adorned with a Roman eagle, all betoken careful workmanship. The second story also rests upon columns, but has broken pediments. Between these rises a slender round tower, resting on columns, with a richly adorned frieze, and terminating in a dome. On the keystone of the dome stands a huge stone urn, which the Beduins believe to contain the treasure of Pharaoh. The niches and wall spaces are adorned with beautiful sculptures, chiefly of female figures, and the ends of the pediments with eagles. The sculptures of the lower story have been injured by the vandalism of the Beduins. — The portal leads into a spacious chamber, about 12 yds. square, and 25 ft. high. The rocky walls of this and the three adjoining chambers are smooth and unadorned. This monument was more probably a temple than a tomb.

In ancient times the *Sik* formed the sole approach to the city of Petra. It is a narrow chasm, flanked by rocks which are at first 150-200 ft., and farther on 80-100 ft. in height, some of them artificially hewn. The bottom of the ravine is overgrown with oleanders. In the clefts of the rock grow wild figs and tamarisks. Water was brought to the town by means of conduits skirting the bed of the brook, and still traceable in many places. The floor of the defile was paved. Near its extremity the defile was spanned by a picturesque arch of a bridge, about 50 ft. in height (now in ruins), under which are two niches adorned with two pillars, hewn in the rock. In a lateral valley to the W. is a pyramidal tomb; farther W., a tomb with a rock-staircase.

We now return to the outlet of the gorge. On the right rises a monument resembling the Khazneh, called the *Tomb with the Urn*. The square terrace in front of it was approached by steps. A kind of colonnade is formed by two rows of Ionic pilasters, five in each. Over the door is a window above which are three others. The urn stands on a pedestal above the frieze. In the interior is a quadrangular chamber about 16 yds. long. To the N. of this monument, beyond a few less important tombs, is the *Corinthian Tomb*, borne by a substructure of eight Corinthian columns; but its execution is less finished, and it has been more exposed to damage; it contains one large and two smaller chambers. The rocky wall on this E. side of the town is specially remarkable for the abundance of its monuments. The grandest is the adjacent *Tomb with Three Stories*, each of the two upper of which is adorned with 18 Corinthian columns. Part of this façade consisted of masonry, as its height exceeded that of the rock. Below are four portals. The interiors of these rock-chambers are generally destitute of enrichment. Some of them contain altar-niches, showing that they have also been used

for Christian worship. Farther N. is the *Tomb with the Latin Inscription*, that of Quintus Prætextus Florentinus. On the N. side of the rocky basin are tomb-chambers without architectural ornament.

From the N.W. corner of the area of the town a very steep gorge resembling the Sîḳ ascends rapidly into the heart of the mountains. At many places steps are hewn in the rock or along the sides. After many windings (guide advisable) the path leads in 3/4 hr. to the *Dêr* (monastery), loftily situated below the highest pinnacles of rock. *Mount Hôr* rears itself opposite in isolated majesty. This monument is of grander proportions than the Khazneh, but the style is overflorid. The peculiar bulbous outline, below the globular terminal, is a feature which is frequently observed in modern edifices. The capitals look as if metallic enrichments had once been attached to them. The wildness of the situation gives the monument a very handsome appearance. In front of it is a large, artificially levelled platform. The walls of the interior are bare, and contain a niche as if for an altar. The lofty rock opposite the Dêr has a levelled surface on its summit, on which a row of columns formerly stood.

These are the most important monuments of Petra. Their situation in the midst of the desert greatly enhances the impression they produce. On the complete destruction and desolation of the place, compare the prophecy of Jeremiah (xlix. 16, 17).

In the neighbourhood of Petra there are several other interesting places with antiquities. Thus at *El-Beiḍa* and *El-Bârid* (3 hrs. N. of Petra) are a 'Sîḳ' and extensive grottoes resembling those of Petra. — In the *Wâdi Sabra*, to the S. of Petra, are the ruins of a town which was probably an offshoot and imitator of the capital. It contains the remains of a theatre or a naumachia.

Routes to Petra.

FROM ʿAḲABA TO PETRA, see p. 246.

FROM JEBEL USDUM TO PETRA, 18-20 hrs. The route passes the base of the Jebel Usdum and skirts the *Sebkha* (p. 205) towards the S.W. In 1 hr. it reaches the S. end of the hill, and even here drifted wood is still to be met with. After 10 min. vegetation begins to re-appear. The road next passes (20 min.) a salt spring, *ʿAin el-Bêḍâ*, among reeds on the right, and crosses (20 min.) the *Wâdi el-Emʿâz* descending from the W. In 3/4 hr. the road reaches a shelving cliff, which forms the beginning of a range of hills running across the valley. These water-worn hills, 50-150 ft. in height, which the track follows to the S.E., also consist of soft chalk or hardened clay. The slightly salt springs promote a luxuriant growth of tamarisks, nebk-trees, and stunted palms. In 3/4 hr. the road reaches a brook, tolerably free from salt, issuing from the spring *ʿAin el-ʿArûs*. Beyond the Ghôr are seen the *Wâdi el-Ṭafileh* and *Wâdi Gharandel* (p. 211). After 1 hr. a point is reached where the line of cliffs crosses the valley, which is about 2 1/2 M. wide, towards the left (E.). After 1 hr. the valley turns S., and Mount Hôr near Petra becomes visible in the distance. After 3 hrs. the route reaches the undulating *ʿAraba*, an extensive desert, with a few scattered shrubs (*ghaḍa*). The soil consists of loose gravel and stones, and is furrowed by water-courses. The only green spots are near springs (towards the W. *ʿAin el-Weibeh*, p. 211, to the N. *ʿAin el-Ghuwêreh*). After 2 hrs. 40 min. the *Wâdi el-Buwêrideh* is reached. The road turns more to the S.E., and in 1 hr. 40 min. reaches springs with vegetation. The route now crosses the ʿAraba towards the E. The water-

shed which here intersects the valley is at its lowest point 820 ft. above the level of the Mediterranean (comp. p. 158). The valley, which is now a dreadful wilderness, doubtless served as a route for traffic at the period when the ancient town of Ezion-Geber, near the present ʿAḳaba, was the principal seat of the maritime trade of the Edomites and Israelites. To the W. rises the outline of *Jebel et-Tîh*, and to the E., the mountains of *Esh-Sherâ* (p. 211). After 3 hrs. the road has crossed the valley of the ʿAraba, ascending towards the S.E. The heaps of stones frequently encountered owe their origin to a singular custom. When the Beduins vow to slaughter a sheep in honour of Aaron's memory, they bring their victim within sight of Aaron's tomb on Mt. Hôr, and then kill and eat it, piling stones on the spot on which the blood has been poured. — The road now threads its way through the winding *Wâdi Rubâʿi*, passing round Mt. Hôr on the S. This valley is flanked with hills of coloured sandstone and chalky limestone, and contains several caverns. At the bottom of the valley grow tamarisks, the caper shrub, and a magnificent 'orobanche' with large yellow and blue flowers.

Mount Hôr is composed of sandstone, in which brownish-yellow and reddish streaks of different shades alternate. From the principal mass rise several peaks of different heights, in the interior of which the coloured layers run concentrically. The mountains here are furrowed by perpendicular chasms. Mt. Hôr has two peaks. On the E. peak, 4360 ft. above the Mediterranean, is situated the *Tomb of Aaron (Ḳabr Hârûn)*, to which pilgrimages are made. The ascent is shown to Christians very unwillingly. Near the summit a ravine is reached in which steps ascend. There are a few ruins here which perhaps belonged to an old monastery. The tomb is a miserable modern building containing a modern sarcophagus. At the N.W. corner a passage descends from the chapel to a subterranean vault (light necessary). The tradition that Aaron was buried here (Numbers xx. 28), is certainly ancient, and is mentioned by Josephus. Many Arabic and Hebrew inscriptions have been written here by pilgrims. The view hence is very curious, including the necropolis of Petra, the gorges and chasm of the mountains, and to the W. the desert of the ʿAraba. The practice of burying their dead on the tops of hills is still common among the nomads of the desert, as it was in ancient times. — From the beginning of the ʿAraba to the N.W. corner of Petra is a journey of about 3 hrs.

From El-Kerak to Petra, 3 days (26 hrs.). 1st Day: *To Et-Ṭafileh*, 9-10 hrs. Passing the castle of El-Kerak, we ride to the S. in the *Wâdi es-Sitt* to the (25 min.) spring of *ʿAîn es-Sitt*. In 1½ hr. we reach *El-Môteh*, a group of houses among ruins, inhabited by the natives of El-Kerak during harvest. At *Jafar*, ½ hr. farther S., are ruins, including a well-preserved mosque and the remains of a Crusaders' church with a tower. Thence we proceed through the (40 min.) fertile plain of *ʿAmâḳa*, to the verge of the wide and deep *Wâdi el-Haṣâ (el-Heṣi)*, which lies open to view. The district to the S. of this valley is called *Jebâl* (Gebalene). In 2 hrs. more we cross the copious stream and begin to ascend to the S. on the opposite slope. At the (2½ hrs.) top we follow the plain, slightly descending here and there to the slopes of the (1 hr.) *Wâdi et-Ṭafileh*. Crossing the (35 min.) stream, we next arrive at (20 min.) the village of **Et-Ṭafileh**, which has about 700 houses and 9000 inhab. (Beduins). Et-Ṭafileh, as the capital of the district of Jebâl, is the seat of a Kâimmaḳâm and has a garrison of 350 infantry and 50 *khayyâl*, or mounted gensdarmes. The Serâi is new. The well-watered environs abound in groves of figs and olives. The traders come from Hebron. Tents should be pitched on the banks of the stream.

2nd Day: *To Shôbek*, 8-9 hrs. From Et-Ṭafileh we descend through a well-watered region to the (¼ hr.) spring of *ʿAin et-Ṭafileh*. We then follow the (¾ hr.) *Wâdi el-Aḥbai* to the spring of *ʿAin es-Ṣafweh*, and passing six other wells, reach (50 min.) an ilex close to the path, whence we have a view of the ruins of *Kalʿat el-Buṣêra*. 25 min. *ʿAin el-Buṣêra*; ¼ hr. the well of *Hamed ed-Hudêḍi*, whence the route to Gharandel (see p. 211) diverges to the right. In 25 min. we reach the floor of the *Wâdi Masʿad*.

Crossing two other small valleys, we gain the (1 hr.) plateau (2885 ft.), and enjoy a fine view of the S. end of the Dead Sea, the Ghôr, and (nearer) of the *Wâdi Dana*, with the village of that name nestling on its slopes. The sides of the valley are covered with oaks. We then descend through a fertile plain to (½ hr.) the ruins and spring of *'Ain ed-Derb*. In about 2¼ hrs. we cross the *Wâdi el-Bêdâ;* and beyond two other small valleys, in which grow cypress-trees, we again reach the (40 min.) plateau at a Roman road. Beyond (35 min.) the *Wâdi Nijel* we descend to the (½ hr.) *Wâdi Shôbek*, and in 10 min. more reach the village of *Shôbek*.

A deviation may be made from Eṭ-Tafileh to the W. viâ (2¼ hrs.) *Buṣêra* or *Little Boṣra* (*Bozra;* Gen. xxxvi. 33; Jerem. xlix. 13), with some insignificant ruins; and thence viâ the (3 hrs.) ruins of *Gharandel* (the ancient episcopal town of *Arindela*), which lies 8½ hrs. from *Shôbek*.

Shôbek is the chief place in the district of *Esh-Sherâ*, the government being represented by an officer and 10 Circassian cavalry. The Beduin inhabitants live mostly in tents in a state of poverty. Shôbek is a fortress, situated upon an isolated hill, with walls and towers. It has but a single entrance. Here Baldwin I. erected the castle called *Mons Regalis*. The present castle is of Arabian origin; and there are also remains of ancient churches, baths, etc. A subterranean passage (375 steps) leads from the interior of the castle to the well.

3rd Day: *To Petra*, 7-8 hrs. From the castle of Shôbek we reach (¼ hr.) the *Wâdi Shôbek*, and beyond it the *Wâdi Nijel*, the sides of which are covered with oak-trees. We follow an old Roman road. Passing the ruin and well of *'Œrak* (heaps of stones), we reach the (3½ hr.) plateau. In 1¼ hr. we begin to descend into the *Wâdi Mûsâ*. ¼ hr. *'Ain Mûsâ*, springs with remains of mills, gardens, and a small waterfall. 25 min. *Elji*, a village called *Wâdi Mûsâ* by the Beduins. In 20 min. we reach the beginning of the E. gorge (Sik, p. 208), and in 1 hr. the theatre of *Petra* (p. 207).

From Petra to Hebron, 42 hrs. The traveller may ride direct over the 'Araba to *'Ain el-Weibeh* (18 hrs.). A longer way leads through the plain of *Suṭâḥ Bêda* (3 hrs.), and in 3 hrs. more to the summit of the *Nemela Pass*, which commands a fine view. In ¾ hr. the route reaches the foot of the hill, the porphyry composing which now gives place to limestone. The path descends into the 'Araba over stony slopes (2 hrs.), and in 2 hrs. 20 min. the *Wâdi es-Sekâkîn* is reached. This valley is now followed to a point where it forces its way through several hills of gravel which run across the 'Araba. The route proceeds towards the W.N.W. over the undulating wilderness of gravel, reaches (2¾ hrs.) the *Wâdi el-Jêb*, on the W. side of the 'Araba, and descends about 100 ft. into the valley, which is here 2 M. wide. At the point where the road begins again to ascend on the W. slopes is the *'Ain el-Weibeh*, with three springs. The water is warm and contains a little sulphur; the S. spring is the best.

From 'Ain el-Weibeh the traveller is conducted either up to the pass of *Mirzâba* (2½ hrs.) and thence to the *Wâdi Fikreh* (7½ hrs.); or farther to the E. in about 6½ hrs. across the pass of *El-Kharâr* and the *Wâdi Fikreh* (2 hrs.), to the pass of *Es-Safâ* (½ hr.). In 1 hr. the summit of the pass is reached. It affords a view of an indescribable wilderness. The level tract reached in 2 hrs. is called *El-Tarâibeh*. In 2 hrs. more the *Wâdi el-Yemen* is reached. To the left lie the ruins of *Kurnub* (20 min.). The road ascends the heights of *Kubbet el-Baul* (2¼ hrs.), and descends into the basin of *'Ar'âra* (*Aroer*, 1 Sam. xxx. 28), where (½ hr.) traces of cultivation are seen. — In 35 min., the ruins of *El-Kuseir*, after 1 hr. 40 min., *Tell Milh* (*Moladah*, Josh. xv. 26; Neh. xi. 26). On the left, after 1 hr. 50 min., is the ruin of *Makhul*. After 2 hrs. 10 min. is seen *'Attîr* (*Jattir*, Joshua xxi. 14). To the left, after 1 hr., lies *Râfât*, with ancient ruins. In 20 min. we reach *Semu'a* (*Eshtemoh*, Joshua xv. 50; 1 Sam. xxx. 28), with ruins of an Arab castle. On a hill 5 min. to the S.W. are the remains of a tomb of the early Byzantine period. On the right lies (¾ hr.) *Yuttâ* (p. 199). The road now (1 hr.) reaches the *Wâdi el-Khalîl* (valley of Hebron), and (¼ hr.) the village of *Kirkis*, beyond which it ascends the hill to the right (¾ hr.). The traveller at length reaches (1¼ hr.) *Hebron*.

21. The Peninsula of Sinai.

The journey to Mount Sinai is interesting, not only because it affords the traveller an idea of the desert and introduces him to an impressive mountain-region, but also because it leads him to the scene of the events described in the Book of Exodus.

The best **Season** for the journey is between the middle of February and the end of April, and between the beginning of October and the middle of November. During the months of November, December, and January the nights are generally very cold, while in summer the glare of the sun, reflected from the granite rocks of the Sinai mountains, is very oppressive. Even at the end of May the weather is hot, and the Khamsîn prevalent (setting in sometimes as early as April).

Expenses. The cost of the journey for a party of 4-5 persons travelling with tents and a dragoman (see below), including provisions and wine, gratuities, and fees for the escort, etc., will amount to 40-60 francs per day for each person, reckoned from the departure from Suez. If more than 2-3 days are spent at Mt. Sinai (p. 233), a lower tariff for the extra days should be stipulated for.

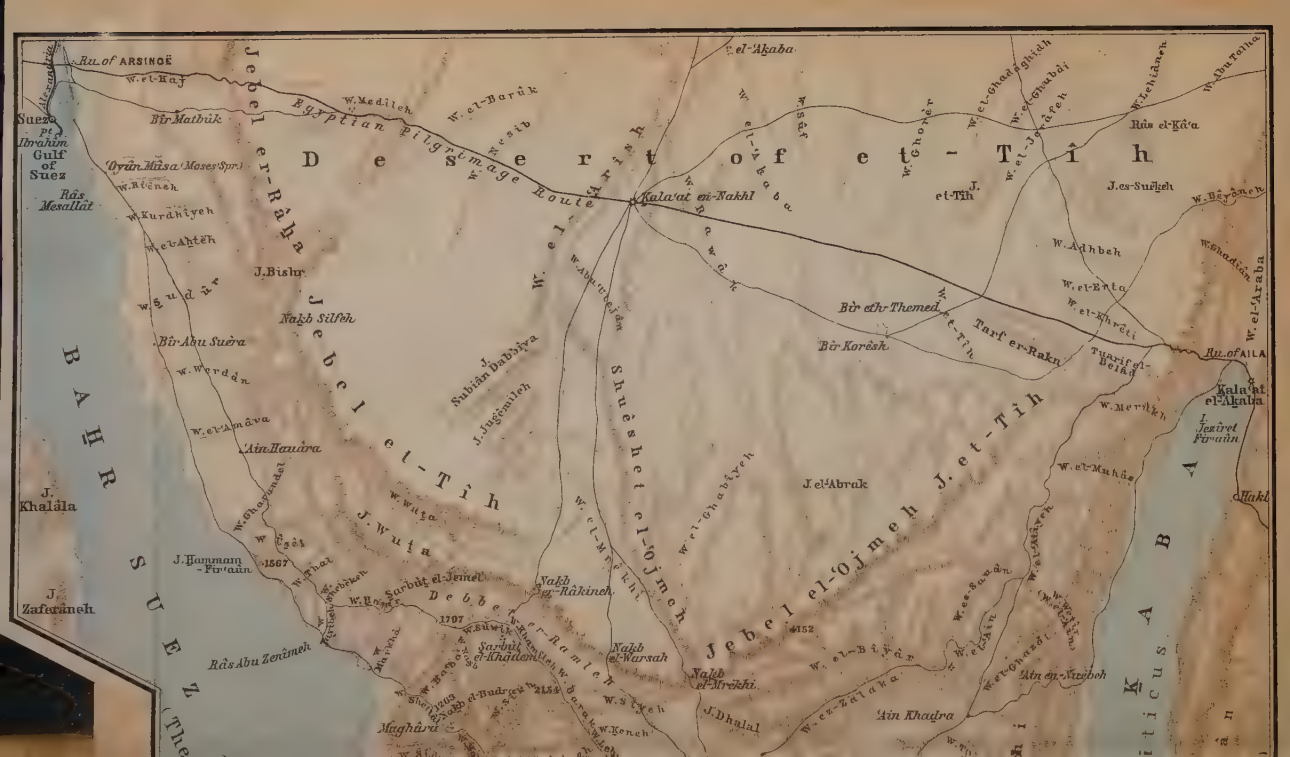
Preparations. All the preliminaries for the journey must be arranged at Cairo, where alone are to be found the necessary dragomans and the Shêkhs of the Tâwara Beduins (p. 215), who act as guides and let camels during the travelling season. The first thing is to engage a good *Dragoman*, who provides camels, tents, bedding, blankets, and provisions. All these should be examined at Cairo, and the tents pitched by way of experiment. The more carefully this inspection is made, and any defects remedied, the less likelihood will there be of subsequent annoyance. The traveller is particularly cautioned against trusting to the promises of Orientals. — A *Written Contract* with the dragoman is exceedingly desirable (for a specimen, see p. xxii). In this the route, the days for resting, and the duration of the halts should be very precisely specified, though the traveller should at the same time reserve full liberty of action. Any accidents happening to the camels by which delay or expense is caused should be reckoned as among the things for which the dragoman is responsible. This stipulation is quite fair, as the Arabs in Arabia Petræa can always procure fresh camels within a few hours. — Express stipulations should also be made for an adequate supply of water, both for drinking and for washing, and for a change of sheets, etc. at least once a week. — The Beduins of Sinai carry the water in small, long-shaped casks. The traveller will find it convenient to have one of these appropriated to his private use. Kullehs are best for keeping the water cool, but are easily broken. — Even when the dragoman contracts to supply wine, a few bottles of good claret or burgundy and of cognac should also be taken by each traveller to mix with the water which is often unpalatable, or to be used in case of illness.

Arabian Saddle-bags *(Khurj)* should be purchased for the journey, as they are very convenient for carrying the requirements of the toilet, books, tobacco, and other articles.

With regard to Dress, see pp. xxvi et seq. Overcoats, cloaks, or burnouses ('abâyeh'), and slippers, should not be forgotten. The traveller should also be provided with Strong Shoes, if he intends to make mountain-ascents, as the rocks of the Serbâl and Jebel Mûsa are very sharp and angular.

Health (p. xxvii). The climate of the peninsula is extremely healthy, especially if the traveller walk an hour or two in the mornings and evenings. A pair of smoked (not blue) spectacles, with perhaps a second pair in reserve, will be found to protect the eyes against the inflammation which is apt to be caused by the glare of the sun. Glycerine is useful for softening the skin when cracked by the heat. — A cup of tea or coffee will be found refreshing at luncheon; fuel for heating water (camel-dung, and dry plants) can always be obtained by the Beduins. Good cocoa is also considered wholesome and nutritious, and is easily prepared.

At Cairo (or at Suez) the traveller should procure through his consul a letter of introduction from the Monastery of the Sinaites at Cairo to


Ru. of ARSINOE
W. el-Raj
Suez
Gulf of Suez
Râs Mesallat
Bir Mathûk
Egyptian Pilgrimage Route
W. Medileh
W. el-Bârûk
Jebel er-Râha
Desert of et-Tîh
'Ayûn Mûsa (Moses' Spr.)
W. Kurdhiyeh
W. el-Ahteh
J. Bishr
W. Sudr
Nakb Silfeh
Bir Abu Suêra
W. Werdân
W. el-Imâva
'Ain Haudra
J. Khalâla
J. Zafarâneh
BAHR SUEZ (The
J. Hammam Fir'aûn
W. Wutia
W. Ghashmadat
W. Sidri
W. Baba
W. Shebeikeh
Sarbût el-Jemel
Debbet er-Ramleh
Râs Abu Zenîmeh
Sarbût el-Khadem
W. Baderiyeh
W. Sherâfeh
W. el-Budr
W. Maghâra
W. Kench
W. el-Arish
W. el-Ahâbeh
W. el-Akaba
Kala'at en-Nakhl
W. Abu Werdân
Shuêsheet el-'Ojmeh
W. el-Mekâki
Nakb er-Râkineh
Nakb el-Warsah
Nakb el-Mrekki
J. Dhalal
W. el-Ghubâiyeh
J. el-Abrak
Jebel el-'Ojmeh
W. el-Biyâr
W. el-Zalâka
'Ain Khadra
W. Ghoreir
W. el-Ghaffghidh
W. el-Gharbâj
W. el-Jerâfeh
J. et-Tîh
W. Lehidaneh
W. Abu Tehua
Râs el-Kâ'a
J. es-Sufgeh
W. Bêyâneh
W. Adhbeh
W. el-Ekta
W. el-Khrêti
W. Shadidan
W. el-Arâba
Bir ethr Themed
Bir Korêsh
Tarf er-Rakn
Tharifet-Beida
Ru. of AILA
Kala'at el-Akaba
W. Merikh
J. Jezîret Fir'aûn
W. el-Mahâa
Nakl
W. Wes-Sagan
W. el-Ghazâli
'Ain en-Nzeboh
W. el-Mezeiyin
W. el-Ain
W. el-Ghazâli
4152
2155
1567
1707
1403
1243
AKABA

SINAI PENINSULA.
Scale 1:1.500.000.
Hours of Camel travelling.
Engl. Miles.
Drawn by H. Kiepert
Geograph. Instit. of Wagner & Debes, Leipzig.
G U L F O F S U E Z (Sinus Heröopoliticus)
B A Ḥ R Ḥ I J Â Z
R E D S E A
(S I N U S A R A B I C U S)
Desert of el-Araba
Desert of el-Ḥadj
J. Serbâl
Sinai Monastery
J. Katherin
J. Mûsa
J. Farani
J. Ḥorêb
Dhahab
Makna
Um Shômar
J. Nâḳûs
Tûr
J. Ḥadîd
Ḳrên
Utâd
J. Gharîb
Râs Farâk
Nakb
Sanâfir
Tirân
Shusha
Sherm
Râs Mohammed
Um Kirsh
Kesîm
Jôbal
Toâl
Sheduân
J. ed-Dibb
J. ez-Zeit
J. Ennea

those of the Monastery of St. Catharine, where he will then receive every attention.

To the above directions may, lastly, be added a few hints for the benefit of travellers who have to study economy of time and money. — Take the railway from Cairo to Suez. Dispense with tents and beds; but take at least a couple of warm rugs to fold over the saddle, and to be used at night. A hammock will also be found very serviceable, and the camp may be pitched where the trees are large enough to give it support. Before leaving Cairo the traveller should lay in a stock of preserved meats and wine, and buy a lamp and a few cooking utensils. Pack these in palm-leaf baskets, which are well adapted for the camels. If necessary the stock of provisions may be reinforced at Tûr by fresh bread, a few fowls, lobsters, and fish, and some date-paste. Proceed from Suez to Tûr by boat or by steamer (during the quarantine period). Hire a camel at Tûr with a Beduin attendant on foot (about 40 fr. to Suez). Start very early and traverse the desert to Wâdi es-Slê (see p. 231), reaching the Sinai Monastery next evening. Thence travel slowly to Wâdi Baʿba'. Lastly, return to Suez by forced marches, taking about two days and a night. As a sheltered resting-place may always be found among the mountains, the protection of a tent will never be missed, excepting perhaps on the last day of the expedition.

The **Camels** used for riding are of an entirely different race from the camels of burden, and are called '*Hegîn*', or in Syria '*Delûl*' (*i.e.* docile). The Delûls, properly speaking, are selected animals of noble breed, and very superior to the ordinary camel (called *jemel*) of the caravans. The saddle, which is placed upon the hump of the animal, consists of a kind of wooden frame, from which two high round crutches project in front and behind. Upon the frame is placed a leather cushion (which is rendered more comfortable by the addition of rugs), and in front of the foremost crutch there is a second cushion. The traveller sits with one leg round the foremost crutch, somewhat in the way in which ladies ride, and rests the heel of one foot against the instep of the other. The camel is urged on by the rider's heel, or a switch. The camels generally march in a long string, one behind the other, with deliberate but long steps, always snatching at herbs by the wayside when they have an opportunity. Their trotting and galloping paces are unpleasant. A camel can also carry two or more persons in a litter, and may also be made to carry the traveller's luggage. Mounting is not easy at first. When the animal kneels down, the rider grasps the two crutches, and places one knee on the cushion; he then swings the other leg into the saddle over the hindmost crutch. The camels have a trick of getting up while the rider is in the act of mounting, but the drivers prevent this by putting their feet on one of the animal's bent fore-legs. The first movements are always somewhat violent, and the novice must hold fast by the crutches; as the camel always gets up with its hindlegs first, the rider should at first lean back, and afterwards forward. The walking motion is very pleasant, and those who are accustomed to it prefer a camel to a horse for a long journey. The rider can read comfortably if he wishes, and need not hold the reins in his hand.

Distances. As a standard of distance we adopt the time usually occupied by the camels in performing the journey. Their average rate of travelling is about 2½ M. per hour.

Routes. The following are the principal routes.

1. From Suez to Sinai and back to Suez by Land all the way. We go viâ *Wâdi Firân* and *Nakb el-Hâwi* (8 days; p. 216), and return viâ *Wâdi esh-Shêkh*, *Ṣarbût el-Khâdem*, and *Wâdi el-Homr* (7 days; p. 241). In this way only a portion of the route is traversed twice.

2. From Suez to Sinai and back to Suez partly by Sea. We go by sea (about 20 hrs.) to *Tûr* and thence proceed by land (5-6 days in all; p. 229), and return viâ *Wâdi Firân* and *Wâdi Maghâra* as in Route 1. This is the pleasantest and most interesting plan for those who do not dislike the sea. — The return should not be made by sea except by the

steamer that touches at Tûr during the period of the pilgrim-quarantine. Sailing-boats have frequently to tack for days against the N. wind.

3. From Suez to Sinai and Jerusalem. We proceed to *Sinai* by one of the above routes (5-8 days); thence viâ *'Aḳaba* to *Petra* (8-10 days); and thence viâ *Hebron* to *Jerusalem* (7-8 days; p. 211). This journey is now seldom undertaken (comp. p. 205), especially as Petra is much more easily reached from Jerusalem than formerly.

Duration of Journey. The journey from Suez to Sinai and back to Suez thus requires at least 13-14 days, while 2-3 days are spent at the monastery, thus making 15-17 days for the entire expedition, not counting halts on the way.

At the N. end of the Red Sea two long, narrow bays extend into the mainland, the Gulf of Suez on the W., and the Bay of 'Aḳaba on the East. The peninsula thus formed, which belongs to Arabia, is called the *Peninsula of Sinai*, or *Arabia Petraea*, after Petra, its capital. It consists entirely of sterile ranges of mountains, furrowed by wâdis, or valleys with water-courses, which are scantily filled after rain only. The S. promontory of the peninsula is called *Râs Moḥammed*. This large, triangular region is 9400 sq. M. in area, *i.e.* about the same size as Sicily. The *Mount Sinai* group, with its masses of granite, forms the S.W. half of the peninsula, while the long limestone range of *Jebel et-Tîh*, beginning at the Isthmus of Suez, first turns to the S.E., and then sends forth a number of ramifications to the E. and N.E. The Sinai group forms a watershed from which wâdis descend to the E. and W., *i.e.* to the gulfs of Suez and 'Aḳaba respectively; while the *Wâdi el-'Arîsh* (the 'River of Egypt', Numb. xxxiv. 5; p. 143) descends from the Jebel et-Tîh towards the N. to the Mediterranean. Those parts of the Jebel et-Tîh across which our route lies rise to a moderate height, and are formed of limestone, chalk, and, to a smaller extent, of sandstone.

The Mount Sinai Group. 'This huge range, composed of primæval gneiss and granite, or, in more precise geological terminology, of colourless quartz, flesh-coloured felspar, green hornblende, and black slate, rising in majestic and precipitous masses and furrowed by vertical clefts, extends from Serbâl to the Om Shômar, and from the Om Shômar to the Râs Moḥammed. Since the time of their formation these crystalline masses have undergone no geological change, but have reared their summits above the ocean from the beginning of time, unaffected by the transitions of the Silurian or Devonian, the Triassic or chalk periods. At the base only do these venerable mountains show any trace of alteration. Thus the Red Sea has on one side thrown a girdle of coral around Mount Sinai, and so in recent times produced a coast district; while towards the N. the sea, during the chalk period, has formed the limestone plateau of the desert of Tîh (4000 ft. above the sea-level), which stretches across the whole of Sinai to Mount Lebanon. The crystalline masses of the Sinai chain, which extend from N. to S. for a distance of about 40 M., exhibit no great variety. The whole range forms a central nucleus traversed by diorites and porphyries' (O. Fraas).

Inhabitants. Amid the sterile mountains and valleys of the peninsula some 4-5000 Beduins manage to obtain a livelihood. They generally have remarkably slight figures, and regular, sharply marked features. The boys, who follow the camels and wait upon travellers, are particularly graceful and engaging; the men are employed in conveying millstones,

charcoal, and other wares to Egypt; they supply travellers (who are chiefly pilgrims of the Greek faith) with camels, hunt the mountain goat, celebrate festivals, and, in the W. part of the peninsula at least, rarely indulge in the sanguinary feuds which the different tribes formerly waged with one another. Those occupying the E. and the N.E. of Arabia Petræa are of a wilder and more warlike character. Each tribe has a *Shêkh*, or chief, a title of honour which is also sometimes applied to the older and most respected members of the community. The dress of these Beduins is very simple. They wear a ṭarbûsh or a turban, and a grey gown fastened with a girdle round the waist. In cold weather they wear a burnous of coarse material; many of them are bare-footed, but the wealthier wear sandals of camel-leather. Their usual weapons are sabres and knives; the guns they use for hunting are of great length and simple construction. They use neither horses nor lances. From their girdles usually hang amulets, tinder, and tobacco pipes. Those tribes, with whom the traveller chiefly comes in contact, call themselves *Tâwara* (people of Ṭur), and are generally honest. The principal subdivisions of this tribe are the Sibjân ed-dêr, Mezêneh, Garârisheh, Ṣawâliḥa, Ṣaʿîdîyeh, Awârimeh, ʿAlêḳât, Râdanîyeh, and Shahîn. Each tribe has its particular district, the boundaries of which are indicated by stones at doubtful points. These Beduins have long professed El-Islâm, but know little or nothing of the Prophet and his religion. They are seldom seen to pray, but they celebrate festivals to Ṣâliḥ and Mûsa (Moses), their national saints, and sacrifice victims in their honour (see pp. 238, 242).

History of the Peninsula. The history of this region is as old as that of Egypt itself, for we find that the first Pharaoh of whose reign we possess contemporaneous monuments bearing inscriptions (Snefru) signalised himself as the conqueror of these mountain-tribes and the discoverer of the mines. The mines in the desolate Wâdi Maghâra (p. 221) and Ṣarbûṭ el-Khâdem (p. 244) were worked by Egyptians more than 5000 years ago; and copper, malachite, and turquoises were brought thence to the treasury of Memphis. It was not until the period of the Hyksos that the mountain-tribes succeeded in shaking off the yoke of their oppressors. Immediately after the expulsion of the Hyksos these tribes were subjugated anew by the powerful monarchs of the 18th Dynasty. This is proved by the inscriptions of Ṣarbûṭ el-Khâdem, extending down to the 20th Dynasty.

With regard to the emigration of the Israelites from Egypt and their wanderings in Sinai, it must be admitted that the attempts to identify the localities mentioned in the Book of Exodus with those now bearing similar names are quite futile. Even the spot at which the Israelites crossed the sea (Ex. xiv) is disputed; some place it to the S. of Suez, while Brugsch and others locate it at the Sirbonic Lake, to the E. of Port Saʿîd. We have no satisfactorily established traditions connected with any of the localities; and it is even not impossible that the author of the account of the Mount of Lawgiving may have imagined it to lie to the E. of the modern peninsula of Sinai. At a later date, however, Sinai was regarded as a sacred mountain and almost as the dwelling-place of the Deity (comp. Deut. xxxiii. 2). Whether pilgrimages were ever made thither is unknown; but the prophet Elijah is mentioned as a visitor to Mt. Sinai (Horeb; 1 Kings xix. 8).

Down to the time of the first settlement of the early Christians we rarely have any mention of travellers in the peninsula; but they are mentioned in some Egyptian inscriptions, on the occasion of the journeys to Ophir (1 Kings ix. 26, 28), and lastly in a few notices of the history of the Nabatæans (p. lv), who, from the famous rocky city of Petra, commanded the peninsula down to about the period of the birth of Christ. Down to the beginning of the Christian era the population probably led a similar life to that of the present day. Shepherds pastured their flocks here, merchants traversed the wâdis on camels, more richly freighted than at the present day, and possibly also pilgrims journeyed to the various sacred spots.

On the diffusion of Christianity the deserts of the peninsula, which was annexed to the Roman empire in 105 A.D., assumed a new importance. After the middle of the 4th cent. the peninsula was gradually peopled with Anchorites and numerous Cœnobites, who were bound by a common monastic rule. On Mt. Serbâl and in the Wâdi Firân was situated the most thickly inhabited settlement (laura) of anchorites. The ascetics were exposed not only to privations of every kind, but also to the attacks of the cruel and rapacious Saracens and Blemmyes. About the year 305 forty of the monks of Sinai were butchered by the Saracens. In 361-363 St. Julian founded a church on Mt. Sinai. Terrible massacres of the monks of Sinai were perpetrated by the Saracens in 373 and 395 or 411, of which Ammonius and Nilus, two eye-witnesses, have given accounts. — For the buildings of Justinian, see p. 225.

The armies of the Khalîfs did not penetrate into the interior of the peninsula, though they took possession of ʿAḳaba, which was chiefly inhabited by Jews. Subsequent expeditions found the peninsula of Sinai to be almost exclusively inhabited by Christians. The wandering tribes, however, readily embraced the new religion of Mohammed, and the cells of the anchorites were ere long deserted. The monks of the Monastery of the Transfiguration alone maintained their position, partly by their resolute conduct, partly by artifice (p. 233). In the time of the Crusades ʿAḳaba (p. 246) was one of the chief scenes of battles between Saladin and the Franks. After the Crusades the history of the peninsula was merged in that of Egypt. Its sequestered valleys were traversed by hosts of Mecca pilgrims, while there was also, as at the present day, no lack of Christian pilgrims of the Greek faith, wending their way to the monasteries af Sinai.

Literature. *Palmer*, The Desert of the Exodus (Cambridge, 1871); *Hull*, Mount Seir, Sinai, and West Palestine (London, 1885); *Stanley*, Sinai and Palestine (London, 1856); Ordnance Survey of the Peninsula of Sinai (3 vols.; Southampton, 1869); and works by *Burckhardt*, *Robinson*, *Fraas*, and *Ebers* (see pp. cxvi et seq.).

1. From Suez to Mount Sinai viâ Maghâra and Wâdi Firân.

8 Days. — 1st Day. From Suez to *ʿAin Mûsa* (p. 217), 2½ hrs. A longer journey cannot well be accomplished on the first day, for it will be found impossible to induce the 'Children of the Desert' to begin a journey early in the morning. — 2nd Day. From ʿAin Mûsa to the beginning of the *Wâdi Werdân* (p. 217), 8 hrs. — 3rd Day. From the beginning of the Wâdi Werdân to *Wâdi Gharandel* (p. 218), 7¾ hrs. — 4th Day. From Wâdi Gharandel to *Râs Abu Zenîmeh* (p. 220), 8¾ hrs. The 4th day may be divided into two days, if the *Jebel Hammâm Farʿân* (p. 219) is to be visited. The best camping-place is at the mouth of the *Wâdi Kuwêseh*. — 5th Day. From Râs Abu Zenîmeh to the mines in the *Wâdi Maghâra* (p. 221), 8¼ hrs. — 6th Day. From Wâdi Maghâra to the hill of *El-Meharret* in the *Wâdi Firân* (p. 223), 9 hrs. The 6th day's journey should be divided into two parts by those who are specially interested in the mines of Wâdi Maghâra and the inscriptions in the Wâdi Mokatteb. On the 7th day we then arrive in good time at the *Oasis of Firân* (p. 224). — 7th Day. From the hill of El-Meharret to the end of the *Wâdi Seláf* (p. 228), 7¾ hrs. The traveller who desires to ascend Mt. Serbâl (p. 225) should devote this day to the excursion, giving notice to the Beduins of his intention on the previous day. They will then provide guides, and pitch the tents near the best starting-point for the ascent, which should be begun at an early hour. — 8th Day. Over the Nakb el-Hâwi (p. 228) to the *Monastery of Sinai*, 4½ hrs. If the easier route from the oasis of Firân through the Wâdi esh-Shêkh (p. 227) to the monastery (12¾ hrs.) is preferred, the party should encamp on the 7th day by the defile of *El-Waṭîyeh* (9 hrs.; p. 242).

Suez (Hôtel Bel-Air; Hôt. d'Orient; Hôt. Bachet), see *Baedeker's Egypt.*

We are rowed across the shallows lying between the town and the harbour island, then, turning to the left, enter the Suez Canal, and row to the N. to the landing-place, which is about 6½ M. from the Springs of Moses. The whole of the route thither by land traverses the sand of the desert, skirting the sea, which lies to the right. Towards the W. tower the dark masses of the *Jebel ʿAtâḳa*. To the left rise the yellowish ranges of the *Jebel er-Râḥa*, belonging to the long chain of the *Jebel et-Tîh*, and facing the S.E.

The **Springs of Moses,** Arabic *ʿAin* (plural *ʿAyûn*) *Mûsa*, form an oasis of luxuriant vegetation, about five furlongs in circumference, belonging to *M. Costa*, Russian vice-consul at Suez, and a few Greeks. Lofty date-palms and wild palm-saplings, tamarisks, and acacias thrive in abundance; and vegetables are successfully cultivated by the Arabs who live in the mud hovels near the springs. The springs, varying in temperature from 70° to 83° Fahr., are situated among the gardens which are enclosed by opuntia hedges and palings. Some are only slightly brackish, while others are undrinkably bitter. The largest of all, enclosed by an old wall, is said to have been the bitter spring which Moses sweetened by casting into it a particular tree.

A mound, about 10 min. to the S.E. of the gardens, which is about 15 ft. high and is marked by a solitary palm-tree, commands an excellent view. The pool on the top of the mound is one of the most characteristic of the springs, and is full of animal life.

Beyond ʿAin Mûsa the route traverses the *Wâdi el-ʿIrân*, and afterwards an undulating region. On the hill-sides specimens of isinglass-stone are frequently found. To the right stretches the sea, beyond which rise the spurs of the ʿAtâḳa mountains; on the left are the heights of the *Jebel er-Râḥa*, and, farther on, those of the *Jebel et-Tîh* (see above). About 9 M. from ʿAin Mûsa begins a monotonous tract, which extends for a distance of 20 M. in the direction of the *Wâdi el-ʿAmâra*. The whole distance to the Wâdi Gharandel (p. 218), which takes two days, is destitute of variety, and is particularly fatiguing on the return-route, even in fine weather. If, moreover, the Khamsîn begins to blow and to raise dense clouds of dust, the patience of the traveller is severely tried, and the journey seems interminable. Near the beginning of the plain, the so-called *Derb Farʿûn* (or 'road of the Pharaohs'), skirting the coast, diverges to the right to the *Jebel Ḥammâm Farʿûn* (p. 219), while another route to the left leads to the *Jebel er-Râḥa* and the desert of Et-Tîh. We follow the camel track which runs between these two.

We next cross (2 hrs.) several wâdis, the most important of which is the broad *Wâdi Sudûr*, adjoined by the *Jebel Bishr* or *Sudûr* on the left, and separating the chains of Er-Râḥa and Et-Tîh. After a journey of fully 5 hrs. from the beginning of the plain we reach the **Wâdi Werdân.** The surface of the desert is sprinkled at places with sharp flints, which are perhaps fragments of nodules

burst by the heat, and resemble arrow-heads, knives, and other implements.

We traverse the Wâdi Werdân in 1¼ hour. Yellow hills of sand rise on the right, and the sea and the African coast continue visible for some time. On the left the *Wuṭa Hills*, which belong to the Tîh chain, approach the route, and we obtain a fine retrospect of the Jebel Ṣudûr (p. 217). The hills assume more picturesque forms. The light-coloured limestone hills, and the whitish yellow surface of the desert, present a remarkably colourless appearance.

The desert is not entirely destitute of vegetation, especially in spring. One of the commonest plants is the *Bethardn* (Cantolina fragrantissima), of which the camels are very fond, and which is full of aromatic juice; it is collected by the natives in the N. part of the peninsula. Golden colocynths (*Handal*; Citrullus colocynthis) are sometimes seen lying on the wayside, having fallen from their dark-green stems. The dried shells are sometimes used by the Beduins for holding water, or as a receptacle for butter. The inside of the fruit is sometimes used as a medicine. The *Seyâl* (Acacia tortilis) occurs frequently farther S.; the juice which it exudes (Gum Arabic) is collected by the Beduins for sale. Chewing the gum is said to be a good remedy for thirst.

The (2½ hrs.) **Wâdi el-'Amâra**, and beyond it the *Ḥajer er-Rekkâb* ('rider's stone'), consisting of several masses of rock, are next reached. The ground becomes more undulating. In the distance, to the S., rise the *Jebel Ḥammâm Far'ûn* (p. 219) and the long *Jebel Gharandel* (see below). In less than 2 hrs. we next reach the sand-hills in the **Wâdi Ḥawâra**, on the summit of which a bitter spring rises. Around it grow a number of stunted palm-bushes and a few thorns. Immediately before us rises the curiously shaped *Jebel Gharandel* (Gerendel, Kharandel, Gurundel), the name of which occurs at an early period. Its slopes have been compared to 'petrified cushions'. It is possible that the wâdi which descends to the Gulf of Suez gave its name of *Charandara*, used during the Roman period, to the N. part of the Arabian gulf. In the Itinerary of Antonine the place is called *Gurandela*.

The **Wâdi Gharandel** (reached in 2 hrs. from the spring in the Wâdi Ḥawâra), which runs for a long distance to the N.E., affords, particularly at the spot crossed by the Sinai route, a moderate supply of slightly brackish, but drinkable, water, especially after heavy rain, in consequence of which the desert here is clothed with pleasing, though not luxuriant, vegetation. Among the plants are several lofty and bushy palms, seyâl trees (see above), gharḳad shrubs, and tamarisks. The valley was perhaps once better watered and more richly clothed with vegetation. The remains of two hermit-cells, hewn in the rocks, are not worth visiting. The Wâdi Gharandel, owing to its supply of water, is a favourite camping-place for the night.

The route, farther on, at first ascends slowly. In 1 hr. we reach the sepulchral mound of *Ḥoṣân Abu Zenneh* (horse of Abu Zenneh).

on which the Beduins, in passing, throw a stone or a handful of sand, as a mark of contempt, exclaiming — 'here is food for the horse of Abu Zenneh.' The story goes that an Arab called Abu Zenneh cruelly over-rode his mare, and, when she broke down, spurred her so violently, that she gave a final, long bound, and then dropped down dead. The hard-hearted rider marked the marvellous length of the last leap of his horse with stones, and every passer-by now adds to the heap in token of disapproval.

A little farther on we obtain a fine view: facing us rises the three-peaked Ṣarbûṭ el-Jemel (p. 245), to the S.E. tower the summits of the Jebel Serbâl and the Jebel el-Benât, to the left are the heights of Et-Tîh, and to the right the Jebel Ḥammâm Far'ûn and Jebel Uṣêṭ. We next cross the ($^3/_4$ hr.) Wâdi Uṣêṭ, which contains several pools of water and palm saplings. About 2 hrs. beyond the Ḥoṣân Abu Zenneh we enter the *Wâdi Ḳuwêseh*, a spacious basin enclosed and traversed by low sand-hills, and lying at the base of the Jebel Uṣêṭ and Jebel Ḥammâm Far'ûn.

The **Jebel Ḥammâm Far'ûn** (1567 ft.; ½ day; provisions should be taken), or the '*Bath of Pharaoh*', is most conveniently ascended from this point, and is chiefly interesting to geologists. The mountain is in the form of a blunted pyramid, with a very extensive base; the limestone on its slopes is remarkably jagged and furrowed. At several places there are warm springs, which are still used by the Arabs, particularly as a cure for rheumatism. Before using the water they are in the habit of presenting a cake or other offering to the spirit of Pharaoh, which still haunts the spot, in order to propitiate him. One tradition is, that Pharaoh still lies here in the hot water, where he is to be eternally boiled for his sins. Another legend is to the effect that, when Pharaoh was drowned in the Red Sea, he saw Moses standing on a rock of the Jebel Ḥammâm Far'ûn, and was so infuriated at the sight, that the water closing over him was spouted up to a great height by the violence of his panting. Ever since then his spirit has haunted this spot, and every ship that approaches the Jebel Ḥammâm Far'ûn is doomed to sink.

The hot springs are situated on the N. side of the mountain, facing the sea; they are easily found without a guide, owing to the steam which envelopes them. Higher up the springs are very hot. When the temperature of the air was 90°, that of the water was found to be 153°. The water is slightly saline; it contains soda, lime, talc, chloride of hydrogen, and sulphuric acid.

The route continues to follow the Wâdi Ḳuwêseh for $1^1/_4$ hr., and then crosses the *Wâdi eṭ-Ṭâl*, a valley of considerable breadth, which descends to the sea towards the S.W. in the form of a narrow gorge. In about ½ hr. more we reach the *Wâdi Shebêkeh*. In less than 1 hr. more we reach the junction of this valley with the *Wâdi el-Ḥomr*, through which (to the E.) runs the route to Sinai viâ *Ṣarbûṭ el-Khâdem*, described at p. 245.

We follow the valley descending towards the sea, now called the **Wâdi Ṭayyibeh**, with numerous windings, some remarkable rock formations, several springs of bad water, and a few stunted palms. The route traverses a number of round hollows of considerable size, enclosed amphitheatrically by barren slopes of whitish grey sand and by rocks. The steep sides of these basins look from

a distance as if they had been made artificially. A striking appearance is presented by the *Jebel Tayyibeh*, situated near the sea, and consisting of oblique strata of different colours; the lowest of these is of a golden yellow tint, the next is red, which is followed by a rusty black stratum, while the whole is surmounted by a yellow layer. After 1¾ hr. the valley expands, and we approach the open sea, washing the banks of the sandy plain of *El-Mehâir*. After a walk of 1½ hr. along the coast we reach the **Râs Abu Zenimeh**, which still bears the tomb of the saint, and affords a beautiful and sheltered camping-ground. At this spot some authorities locate the encampment of the Israelites on the Red Sea, or the *Reedy Sea* of the Hebrew scriptures (Numb. xxxiii. 10). The old harbour is still occasionally used by the fishing-boats of the Arabs. In ancient times the roads, by which ore and stone were brought from the mines of the Wâdi Maghâra and Ṣarbûṭ el-Khâdem for farther conveyance by water, converged here.

Beyond Abu Zenîmeh the route skirts the sea for ½ hour. Travellers usually walk here, and amuse themselves by picking up shells, as Sinai travellers have done from time immemorial. On the margin of the narrow plain of the coast, to the left of the route, rise curiously formed yellowish limestone hills piled up in strata, one apparently resting on gigantic, shell-shaped pedestals which have been formed by the action of the water. At the S. end of these hills rises the *Jebel el-Nokhel*, a bold eminence abutting so closely on the sea that it is washed by the waves at high water, in which case the traveller must cross it by a path ascending in steps.

Beyond this hill we reach a plain, called *El-Markha*, of considerable extent, and not destitute of vegetation. It is bounded on the N.E. by the *Jebel el-Markha* (590 ft.), a black hill, contrasting strongly with its light-coloured neighbours. Proceeding to the S.E. for 2¼ hrs. more, we at length reach the more mountainous part of the peninsula, which we enter by the *Ḥanak el-Laḳam*, a valley varying in width, and flanked with barren rocks of reddish and grey tints. After ¾ hr. we reach the mouth of the *Wâdi Baʿbaʿ* on the N., which is commanded by the dark *Jebel Baʿbaʿ*, while on the S. (right) begins the *Wâdi Shelâl*. Traversing the latter for ¼ hr., we next enter the **Wâdi Budra**. The winding route ascends gradually. We pass several mountain-slopes resembling huge walls of blocks of stone, artificially constructed. Farther on we observe grey and red granite rocks amidst other formations. In every direction lie long heaps of black, volcanic slag, strongly resembling the refuse from foundries. Beside them lie numerous fragments of brown, grey, and red stone, including felsite porphyry, which is remarkable for the bright, brick-red colour of the orthoclase felspar. Along the slopes rise cliffs and pinnacles of various colours and grotesque forms. The route leads from one basin into another, until (1¼ hr.) we come to a frowning barrier of rock, across which a

steep rocky-path ascends. On the (¾ hr.) summit is the **Nakb el-Budra** ('or 'pass of the sword's point', 1263 ft.), which was traversed in ancient times by the camels of burden which transported the minerals obtained in the Wâdi Maghâra to the sea. The summit of the pass commands a fine retrospective view of the wild Wâdi Budra, the Ras Abu Zenîmeh, the Jebel Hammâm Far'ûn, and the sea. Beyond the pass the valley is called the *Wâdi Nakb el-Budra*, through which we descend in 1¼ hr. to the **Wâdi Sidr**, a winding valley enclosed by rocks of red granite.

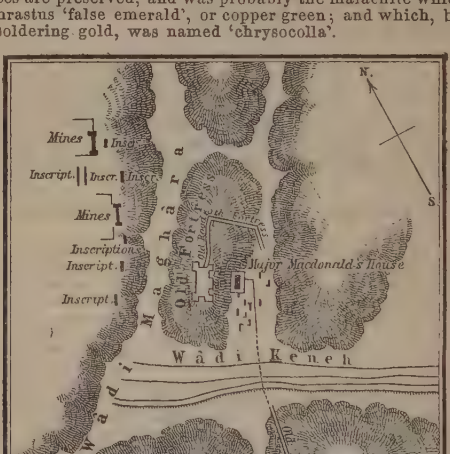
We soon reach the *Wâdi Umm Temân* on the left, where Messrs. Palmer and Wilson (in 1868) discovered mines similar to those at Maghâra. The ¾ hr. *Wâdi Maghâra* next diverges to the left. The name Wâdi Maghâra is often applied also to the lower part of the Wâdi Sidr. At the angle formed by the Wadi Maghâra with the *Wâdi Kenek*, descending from the E., are situated the famous old —

Mines of Maghâra, which deserve a visit (2 hrs.; or, if a tent is despatched to meet the party at the Nakb el-Budra, half-a-day).

History. Early authors place the *Warriors of Sesostris* (xvi. 1) in the Sinaitic peninsula, and locate the ancient *Daphkah* (Num. xxxiii. 12) in the Wâdi Maghâra. For the history and antiquity of the mines, comp. p. 215. The ancient Egyptians worked the mines in shafts and on large smooth surfaces of the rocky walls, which afford us the means of tracing the period when the mines were worked by the subjects of the Pharaohs. These ancient miners have handed down to posterity, by means of figures and writing, the fact that they came hither to search for the valuable ores of the region, and provided for the wants of their troops. A gigantic Pharaoh is represented grasping the locks of a number of the foe assembled with one hand, while with the other he is brandishing a weapon. Sacrifices are also represented, and here and there a word or two in the hieroglyphic writing. The earliest king's name found here is that of Sa'ankh'ra, the first king of the 4th Dynasty. The name of Khufu (Cheops), the builder of the Great Pyramid of Gizeh, occurs in records of the 5th and 6th Dynasties, and Usertesen II. and Amenemhe'at III. of the 12th Dynasty. There is also a pillar here dating from the time of Ramses II., and the monumental inscriptions of the reign of his son Menephtah, the Pharaoh of the Exodus, are of the later kings.

The brown and flesh-red slopes of the Wâdi Maghâra rise precipitously to a considerable height. They belong partly to the sandstone and partly to the granite formation. The mines are situated on the slopes on the N.W. side, about 145 ft. above the bottom of the valley. The traveller has to scramble over heaps of rubble before reaching the broad but low openings of the mines, which seem once to have been protected by a gallery, now scarcely traceable. The shafts penetrate the rock to a considerable depth, being very wide at first and afterwards contracting. Numerous pillars have been left for the support of the roof: old mine-marks are still observable. At many places the reddish stone contains small bluish-green veins or patches of colour, which may easily be detached with a pocket-knife. These stones lose their colour entirely after a few years. On the route to the Wâdi Firân (p. 223) the Bedouins frequently offer for sale large, but worthless, turquoises at exorbitant prices.

The mineral obtained here is called *Mafkat* in the inscriptions. It was of a decided green colour, and is elsewhere marked 'genuine' to distinguish it from the 'imitation'. The genuine mafkat, which does not occur here, was probably the emerald, while the inferior quality, which was often imitated, was malachite, verdigris, green smalt, and the green colour prepared from the last. The imitation emerald, which is frequently mentioned by ancient authors, was a green paste coloured with copper, which, when ground, yielded the best green paint. This raw material was used by the Egyptians for colouring glass, of which many pieces are preserved, and was probably the malachite which is called by Theophrastus 'false emerald', or copper green; and which, being much used for soldering gold, was named 'chrysocolla'.



Clambering up the rugged slope of the hill from the entrance to the mines, and passing several shafts, we reach a number of figures engraved on the rock, discovered by Prof. Palmer, and consisting of the hawk, the bird sacred to Horus, five human forms, and some illegible hieroglyphics. — The hill, about 200 ft. in height, opposite to the entrance of the mines, is also worthy of a visit. The summit is crowned with the remains of a fort and of the mining settlement of the period of the Pharaohs. Here also are found various tools of flint, particularly arrow-heads and sharp instruments, which were perhaps used for engraving inscriptions. The old road, once used by the miners, descending the hill and leading towards the S., with a bend towards the E., is still traceable. On the farther side of the hill is the ruined house of Major Macdonald,

who made an unsuccessful search for turquoises in the old mines in 1863. There is a spring about 25 min. distant from the house.

A little beyond the mouth of the Wâdi Maghâra the Wâdi Sidr turns to the S., skirting the *Jebel Abu 'Alâka* (2620 ft.), and after fully an hour leads to a large table-land. To the E., opposite to us, is the mouth of the *Wâdi Neba'*, and to the S. lies the **Wâdi Mokatteb**, *i.e.* 'Valley of Inscriptions', which we now follow. On the W. side of this broad valley rises the *Jebel Mokatteb* (2380 ft.), at the foot of which, extending down to the floor of the valley, are strewn blocks of sandstone, several of them bearing the famous so-called 'Inscriptions of Sinai'. Most of them are on the western side of the valley. Those who do not intend to make scientific investigations need only devote a few minutes to the inscriptions in passing.

Most of the *Sinaitic Inscriptions* are in the Nabatæan character, others in Greek, and a few in Coptic and Arabic. They are roughly and superficially engraved on the rock, which has been very rarely smoothed for the purpose, and the small figures are often extremely rude and inartistic. They represent armed and unarmed men, travellers and warriors, laden and unladen camels, horses with and without riders and attendants, mountain-goats, ships, crosses, and stars. A priest with raised arms, and an equestrian performer, are worthy of notice. Cosmas (Indicopleustes, or the 'Indian traveller'), who visited the Peninsula of Sinai in A.D. 535 and saw these inscriptions, believed them to have been executed by the Israelites during the Exodus. Later investigations, however, have ascertained that they date from the first six centuries of the Christian era; and that the authors of these inscriptions were simple travellers. Most of them are to be ascribed to the heathen Nabatæans, who worshipped the sun, moon, and stars, especially on high mountains, such as Mounts Serbâl and Sinai. Some of the Greek inscriptions are of later date, having evidently been engraved by Christian travellers over the Nabatæan. By the figure of a 'Diakonos Hiob' a soldier, who was hostile to the Nazarenes, has written: — 'a bad set of people these; I, the soldier, have written this with my own hand.'

The S. entrance to the Wâdi Mokatteb, a valley about $3\frac{1}{2}$ M. in length, is closed by a spur of the *Jebel Mokatteb*, which our route crosses. Beyond the pass (1520 ft.), whence we obtain an excellent survey of the imposing mass of Mt. Serbâl, the route traverses heights and hollows strewn with small stones. The red rubble looks like fragments of bricks, and the slopes resemble dilapidated walls of loose stones.

After $\frac{3}{4}$ hr. we enter the **Wâdi Firân**, which is here of considerable breadth. This valley, which is probably the most important in the peninsula, begins above the Oasis of Firân, at the base of the Serbâl, and, after describing a wide curve, terminates near the coast. The granite slopes, flanking the valley, are not far apart at places, while in other parts the valley expands to a considerable width. The grey primitive rock, veined with reddish-brown porphyry and black diorite, rises in picturesque forms; these veins run almost invariably from N. to S. The picturesqueness of the scene is greatly enhanced by the imposing summits of the barren mountains towering above the slopes of the valley to the south.

At the entrance of the valley, where at the foot of the *Jebel Nesrîn* the small *Wâdi Nesrîn* opens on the left, are several round heaps of stones belonging to ancient tombs. On our right next diverges the *Wâdi Nedîyeh*, on the left the *Wâdi er-Remmâneh* and the *Wâdi Mokhêres*, and to the right again the *Wâdi el-Feshêheh*, the last two being commanded by peaks of the same names. The next valleys on the right are the *Wâdis ed-Dêr*, *Nehbân*, *Et-Ṭarr*, and *Abu Gerrâyât;* and opposite the latter opens the *Wâdi Ḳoṣêr*, a valley of greater extent. A little before reaching the oasis we pass a rock called the *Ḥêṣi el-Khaṭṭâṭîn*, which is entirely covered with small stones. Prof. Palmer was the first traveller who was told by the Beduins that this rock was the one which yielded water when struck by Moses (comp. p. 240).

The plants of the desert now occur more frequently, and are of more vigorous growth; bushes of tamarisk, the nebḳ, the seyâl, and palm trees, make their appearance, and the scene is enlivened by the notes of birds. With feelings of unmitigated delight, after a hot journey of more than 5 hrs. in the Wâdi Fîrân, we enter the **Oasis of Firân**, the 'Pearl of Sinai', and by far the most fertile tract in the whole peninsula. We first reach the dale of *El-Heswch*, a few hundred paces only in length, watered by an inexhaustible brook which is suddenly swallowed up by the earth here, after having converted the whole of the valley above this point into a luxuriant garden in the midst of the desert. The gardens are watered by means of Shâdûfs or buckets; the dates grown here are celebrated. On the roadside, and on the left slope of the valley, are Beduin huts, gardens, and the ruins of stone houses, dating from the time of the ancient Fîrân. In $^1/_4$ hr. more we reach a second small group of palms, and for a few minutes we obtain a view of the W. side of Mount Serbâl. In 20 min. more we reach a wider part of the valley, in which the rocky and isolated hill of **El-Meḥarret** rises to a height of about 100 ft., bearing on its summit the traces of an early Christian monastery and church. Exactly opposite the ruin of the monastery the traveller should notice a very curious geological formation, consisting of a vein of green diorite in flesh-coloured porphyry, which is in its turn imbedded in green mica-slate. The largest fragment of the ruins, called *Hererât el-Kebîr*, stands on the summit of the hill which the Beduins regard as the spot where Moses prayed during the battle with the Amalekites (Exodus xvii. 10), and at its base the relics of a large church are still traceable. Fragments of columns and ornaments, which once belonged to it, are to be found built into the walls of the houses. The *Wâdis Ejeleh* and *ʿAleyât*, valleys diverging here, are watered in winter by streams from the mountains which are sometimes covered with snow. The best camping-ground is a little to the E. of the entrance to the Wâdi ʿAleyât, and in such a position as to command a view of the pinnacled summit of Mt. Serbâl (p. 225).

History. The Oasis of Fîrân was identified even by Eusebius as the scene of the great battle between the Amalekites and the Israelites (*Rephidim*, Ex. xvii. 8 f.). In the 2nd cent. A.D. Claudius Ptolemæus speaks of the town of *Pharan*, which soon became an episcopal see and the central point of the monastic and anchorite fraternities of the peninsula. Remains of old monasteries and hermits' cells are nowhere more numerous than here and on the rocky slopes and plateaus of the Serbâl. In the 4th cent. we hear of the town being governed by a senate, and about the year 400 the spiritual affairs of the country were presided over by Bishop Nateras or Nathyr. The council of Chalcedon accorded to the oasis an archbishop of its own, who, however, was subordinate to the recently founded patriarchate of Jerusalem. In 454 Macarius is mentioned as bishop of Pharan. The Blemmyes and Saracens did not venture to attack the well-guarded city of the oasis, which paid tribute to their shêkhs. The Romans were nominally masters of Pharan, but in reality it was subject to the sway of the Saracen princes; and one of these, named Abokharagor, presented it to Justinian, who, as a reward, appointed him phylarch of the Saracens of Palestine. Early in the 5th cent. the monks and anchorites of Pharan began to embrace heretical principles, and we frequently hear of admonitions and threats directed by the orthodox synods and the Emperors against them as Monothelites and Monophysites. — Justinian (527-565) erected a church to the Virgin halfway up the Jebel Mûsa, probably on the site of the present chapel of Elijah, and also constructed and garrisoned a strong fortress at the foot of the mountain, on the site of the present monastery of St. Catharine. It was doubtless the protection afforded by this castle that gradually attracted the numerous hermits of the peninsula from the Serbâl to the Jebel Mûsa. — After the dissemination of El-Islâm the anchorites gradually became extinct.

The most conspicuous of the hills visible hence is the *Jebel el-Ṭâḥûneh* (or Mill Mountain), situated in a line with the monastery hill (to the N.), rising above the bed of the valley to the height of 700 ft., and crowned with the ruin of a handsome church. The steep, neglected path ascending to it is flanked with the remains of ancient chapels; and near it are many houses built of loose stones. The windows of these look towards the outside, and not into the court according to Oriental usage. Farther N. rises the summit of the lofty *Jebel el-Benât* (4917 ft.), or the 'Mountain of the Virgins', sometimes called the *Jebel el-Bint*, or 'Mountain of the Virgin'. It is probably so called from a chapel of the Virgin situated here. — On the N. side of the valley are numerous tombs. Prof. Palmer re-discovered them, and observed that the bodies had been buried in a line from E. to W., in coarse shrouds and coffins of which traces remained.

Mount Serbâl (6712 ft.) rises to the S. of the Oasis of Fîrân in the form of a broad, serrated pyramid. The ascent is difficult and fatiguing, and should be attempted by experienced mountaineers only, with guides. The expedition takes a whole day (the ascent 5 hrs.). Strong boots are essential. The ascent is most conveniently made through the *Wâdi ʿAleyât* on the N.E. side. The old Derb es-Serbâl, or Serbâl route, being now impracticable, there is no proper path. The route at first follows a narrow path, and traverses ridges of rocks, hollows, and ravines, and small plains watered with springs and richly clothed with vegetation. It passes several

cells of anchorites and traces of walls, and then, for 3 hrs., ascends rapidly through the *Wâdi Abu Hamâd*. The ascent of the actual summit (¾ hr.) is extremely laborious, and should not be attempted by persons inclined to giddiness. The veins of diorite afford the best footing. The traveller should observe the caverns in the rock which were once occupied by hermits, the ruins of their huts, the Sinaitic inscriptions, and the traces of old paths and of a flight of steps, particularly near the summit.

The highest of the five peaks which form the summit of Mt. Serbâl, and which are separated by deep ravines and chasms, is called *El-Meḍauwa* (the 'beacon-house'). Many Sinaitic inscriptions still exist here. On the lower terrace of the peak is an artificial circle of stones. — *The View from the summit is very imposing; towards three points of the compass the prospect is unimpeded, but towards the S. it is concealed by the intervening pinnacles of the higher Mûsa group. Towards the E. we survey the Bay of 'Aḳaba; towards the N. lies the interminable desert plateau of Tîh, stretching to the distant heights of Petra; and towards the W. are the Bay of Suez, and the hills between the Nile and the Red Sea. 'Every detail of these remarkable formations is distinctly visible hence. The wâdis, including the long, crescent-shaped Wâdi esh-Shêkh, are seen turning and winding in every direction. The innumerable hills stand forth in prominent relief, with well defined colours; the dark granite, the brown sandstone, the yellow desert, the strips of vegetation flanking the Wâdi Fîrân, and the solitary green spot occupied by the large groups of palms of Rephidîm (assuming its identity to be established) are all surveyed at a glance'.

Geological Formation. According to Fraas the chief formations of Mount Serbâl are: — (1) *Gneiss* of grey colour and very fine grain; (2) *Red Granite* of great beauty, containing little or no mica; (3) *Diorite Porphyry*, which frequently veins the masses of gneiss and granite. The following are the principal forms of diorite: — (1) Black diorite porphyry; (2) Dark-green, and somewhat dingy diorite; (3) Diorite resembling porphyry; (4) Polyhedric porphyry of a pale-red colour, containing occasional crystals of albite, and a few grains of quartz; (5) Porphyry varying in colour from brownish to blood-red, and rough and granulated to the touch; (6) Porphyry in which pieces of oligoclase, about an inch in length, are imbedded. *Turquoises* of finer quality than those in the Wâdi Maghâra are also found here.

Is Mount Serbâl the Sinai of Scripture? This question cannot be definitely answered. The original Scriptural accounts of the promulgation of the law assign different names to the mountain on which it was said to have taken place; the N. Israelitish author names it Mount Horeb, the S. Israelitish author calls it Mount Sinai. It is more than doubtful whether either of these writers possessed anything like an exact knowledge of the topography of the Sinaitic peninsula (comp. p. 215). When the early Christians settled in the peninsula they found no memorials of the Exodus, but arbitrarily assigned Old Testament names to the various hills and valleys, a practice which was imitated to excess by the monks of the monastery of St. Catharine on the Jebel Mûsa. One group of anchorites identified Mt. Serbâl, and another the imposing mountain situated farther to the S., with 'Mount Horeb'. As long as Pharan was a

Geograph. Institut of Wagner & Debes, Leipzig.

Scale 1:250.000

ENVIRONS
of
MT SINAI & MT SERBÂL
according to
Wilson & Palmer.
Unexplored
Unexplored
Plain of Es-Sebaeh
Rocks of Mokad en-Nebi
Tomb
Ruins
Ruins & Gardens
Nebi Salih
Monast. of St Catharine
Inscriptions
Circles & Stones
Engl. Miles.

powerful place and an episcopal see its right to claim the title was generally recognised, but after it had lapsed into heresy this right was denied by the orthodox church, and the hermits of the Jebel Mûsa group were expressly recognised as the genuine Sinaites.

Leaving the hill of El-Meḥarret (see p. 224), we proceed towards the N.E. under palm-trees. The ground becomes soft, and is carpeted with turf, moss, and reeds, interspersed with blue and red flowers. We pass rich fields of wheat, besides tobacco and other industrial crops; the bushes are enlivened by birds. After 1 hr. the palm trees cease, and are succeeded by a thicket of ṭarfa shrubs, which we traverse in $^1/_4$ hour. Many of these shrubs assume the form of trees, $2^1/_2$-3 ft. in circumference.

It is only in the lower part of the Wâdi esh-Shêkh, and here in its prolongation, the Wâdi Fîrân, so far as the latter is watered by the brook, that these tarfa plants yield the well-known *Manna*. Minute holes are bored in the fine bark of the thin, brown twigs, by an insect (Coccus manniparus) which was first observed by Ehrenberg, and from the almost invisible openings issues a transparent drop of juice, which then falls off and hardens in the sand. This sweet gum, resembling honey, which is still called 'man' by the Arabians, is collected and preserved in considerable quantities; the monks in the monastery generally keep a supply. It is usually most plentiful from the end of April to the end of June, and the more so in proportion to the moisture of the preceding winter. Usually, however, only a small quantity can be collected.

Adjoining the rocky slopes on the left rise numerous tent-shaped mounds of earth, upwards of 100 ft. in height, which Fraas takes to be the remains of ancient moraines. After $^1/_2$ hr. the *Wâdi el-Akhḍar* (p. 243), leading towards the E., diverges to the left. Opposite to it opens the *Wâdi Rattameh*, to the W. of which rises a hill situated to the S. (right) of the road, called the *Jebel el-Munâja*, *i.e.* 'Mountain of the Conversation' (between God and Moses). The Arabs still offer sacrifices here to Moses within a circle of stones on the summit of the hill, singing — 'O mountain of the conversation of Moses, we seek thy favour; preserve thy good people, and we will visit thee every year'. Farther to the E. we reach in $^1/_4$ hr. the defile of *El-Buwêb*, *i.e.* little gate, or *El-Bâb*, *i.e.* gate, where the valley contracts to a width of about 20 ft. The Wâdi Fîrân terminates here, and the **Wâdi esh-Shêkh** (p. 242) begins.

The part of the Wâdi Fîrân between El-Buwêb and the Ḥererât, which now forms the most fertile oasis in the peninsula, was once a lake, as is proved by the deposits of earth, 60-100 ft. in height, in the angles of the valley. In consequence of the peculiar configuration of the surrounding mountains every fall of rain, snow, and dew in the whole neighbourhood of this extensive region found its way through different channels into this basin; and, after the barrier at Ḥererât had been removed, the brook still remained as a relic of the ancient lake. The sudden appearance of this streamlet in the rocky valley, and its equally sudden disappearance in the rock at El-Ḥesweh, must have been a constant source of wonder to the vivid imagination of the inhabitants of the desert.

Two routes lead from El-Buwêb to the Sinai monastery. The easier, through the Wâdi esh-Shêkh (11 hrs. to the monastery), is more suitable for the return-journey viâ Ṣarbût el-Khâdem (p. 241); the other, rougher ($10^1/_2$ hrs. to the monastery), but more

picturesque, leads through the Wâdi Selâf and across the interesting Naḳb el-Hâwi. We select the second of these routes.

The Wâdi esh-Shêkh, which frequently expands into picturesque basins, stretches to the N.E. to the pass of *El-Wâtîyeh* (p. 242). We, however, quit it at (1/4 hr.) the entrance to the **Wâdi Selâf,** a monotonous and winding valley on the right (S.E.), through which our route runs for nearly 6 hours. On the right opens the *Wâdi er-Rimm*, ascending to Mt. Serbâl, and on the same side the *Wâdi Umm Tâkha*, containing several curious stone huts in the form of beehives, called 'nawâmîs', to which the absurd tradition attaches that the Israelites sought refuge in them from tormenting flies. In less than 2 hrs. we reach the *Wâdi 'Ejjâwi*, through which the road from Ṭûr (p. 232) on the Red Sea joins our route from the S.W. Mt. Serbâl now at length becomes visible in all its majesty, and remains in sight behind us for 1/2 hour. We pass the *Wâdi Abu Ṭâlib* to the left, at the entrance of which the prophet Moḥammed, on his way to Syria (Shâm) in the service of his uncle Abu Ṭâlib, is said to have rested. Several other small wâdis are passed on the right and left. At the upper end of the Wâdi Selâf there is a good camping-place, commanding a fine distant view of Mt. Serbâl. At this point begins the ascent of the **Naḳb el-Ḥâwi Defile** (4930 ft.), occupying 2 1/2 hrs. The camels progress very slowly in this narrow, steep, rocky pass, so that the traveller will find it pleasanter to dismount, and walk up the hill. The granite rocks on each side, weathered into singularly fantastic forms, are upwards of 800 ft. in height; the gorge is strewn with stones of all sizes; the camel-path skirts the hard and uneven cliffs which bound the gorge. Lepsius has proved that the laborious task of making this path was first undertaken by the Christian monks. The torrents in this rocky gorge in winter are often so violent as to carry everything before them. The last part of the ascent is less precipitous, and we now observe a few traces of vegetation. The rocks here also bear some Sinaitic inscriptions.

At the upper end of the defile the barren cliffs of the Sinai group become visible, and a view is at length obtained of the **Er-Râḥa Plain,** surrounded by lofty mountains, and not unlike a huge amphitheatre. At the end of the valley rises the bold and conspicuous rock, known as the *Râs eṣ-Ṣafṣâf* (p. 239). If this be regarded as the true scene of the promulgation of the law, then the plain of Er-Râḥa, which we reach by at first descending a little, and afterwards ascending, the path improving as we advance, must be identified as the camping-place of the Israelites. A dark-green spot, in which antimony is probably to be found, is called *Koḥli* after that mineral. After having crossed another slight eminence we reach the sand of the plain. A block of rock lying here (perhaps an old boundary stone), bearing peculiar marks, is the subject of an Arabian tradition, to the effect that the

Gindî tribe, having been unjustly treated by the monks of the monastery of St. Catharine, who favoured the Jebelîyeh (p. 233), struck their lances into this block in token of confirmation of the oath of their shêkh that the monks should never pass this stone. About 1½ hr. after leaving the summit of the Naḳb el-Ḥâwi we pass, on the left, the mouth of the *Wâdi esh-Shêkh* (p. 242), which is commanded by the *Jebel ed-Dêr* (p. 242) on the E. The gorge, called the *Wâdi ed-Dêr*, or the *Wâdi Shu'aib* (valley of Jethro), ascending gradually, and closed by the hill of *Munâja*, opens before us. To the left of its entrance rises the hill of *Hârûn*, on the summit of which Aaron (Hârûn) is said to have set up the golden calf. In the vicinity are the remains of stone huts. We enter the Shu'aib valley, flanked by enormous cliffs of red-dish-brown granite, towering to a dizzy height. In ½ hr. more we reach the terraces of the green garden of the *Monastery of St. Catharine* (p. 233), which lies to the right of the path.

2. From Suez by sea to Ṭûr, and thence to Mt. Sinai.

5-6 Days. — The first 3 days are occupied by the sea-voyage from Suez to Ṭûr (15-20 hrs.), by preparations for the journey in Ṭûr, and by a visit to the *Jebel Nâḳûs* (p. 231), which last, under favourable circumstances, may be managed on the second day. **Ṭûr** is now the quarantine station for the Mecca pilgrims and is consequently called at by the steamers, which may be used for the journey to this point and back. This considerably decreases the trouble and expense of the expedition, but it is necessary to find out beforehand the season and duration of the quarantine, which of course varies with the lunar year of the Arabs and with the state of health of the pilgrims. — On the next 2 or 3 days we proceed viâ the *Wâdi es-Slê* (p. 231), or more conveniently viâ the *Wâdi Hebrân* (p. 232; 9 hrs.), and then viâ the *Wâdi Selâf* (p. 228; 10 hrs.) and the *Wâdi er-Râḥa* (p. 228) to the *Sinai Monastery* (p. 233).

A vessel of 20 tons' burden, with a crew of four men, may be hired for the trip from Suez to Ṭûr for about 125 fr. The master of the vessel should be required to provide himself with the necessary ship's documents. The traveller's consul will perhaps give him a letter of introduction to *Shêkh Hennen*, a respectable and obliging Arab who lives at Ṭûr, or to the *Russian Vice-Consul* there, who will assist him in getting camels. Travellers who can speak modern Greek or Arabic should go direct to the Greek Convent, show the monks the letter of introduction to the convent on Mt. Sinai, and hire from them the camels necessary for the completion of their journey. Camels are always to be had at Ṭûr, but, as good saddles are rare, the traveller's dragoman should take an ample supply of rugs from Cairo. If the party is numerous, or if the traveller wishes to provide against the possibility of delay, camels should be sent on from Suez to Ṭûr, a journey of three days for unladen animals, the cost of which is not very great.

1. Sea Voyage to Ṭûr.

Suez, see *Baedeker's Egypt*. The start is usually made towards evening. After traversing the narrow arm of the sea at the upper end of which Suez is situated, we reach the end of the Suez canal, and the roadstead shortly afterwards. On the right rises the Jebel 'Aṭâḳa (p. 217), with the promontory of the same name, and to the left

are the palms of ʿAin Mûsa (p. 217), beyond which is the low chain of the Jebel et-Tîh (p. 217). Farther on, to the right, in the foreground, is the lighthouse of *Râs Zaʿferâneh*, opposite to which, on the left, is the *Jebel Ḥammâm Farʿûn* (see p. 219), abutting on the sea. For some distance hills on the left now rise close to the coast (see p. 220). The bay expands. To the right, in the foreground, rises the huge and picturesque *Jebel Ghârib* (about 5900 ft. in height), at the foot of which is a second lighthouse. On the left are the conical peaks of the *Jebel el-ʿAraba*, the base of which we now skirt. Beyond the Jebel Ghârib, which becomes more and more prominent, rises the table-land of *Jebel ez-Zêt*, which yields petroleum. The chain of Jebel el-ʿAraba is prolonged by the sandy *Jebel Nâḳûs* (p. 231), and the *Jebel Ḥammâm Mûsa* (see below). We at length come in sight of the palm-groves and buildings of Ṭûr, beyond which lies the sterile desert of *El-Ḳâʿa* (p. 231); above the latter tower the imposing mountains of Serbâl on the left, and of Umm Shômar on the right, between which appear the mountains of Sinai.

Ṭûr affords the only good anchorage in the Gulf of Suez, besides Suez itself. The harbour (entirely natural) is admirably protected by coral reefs, which, however, are dangerous to those unacquainted with their situation. Ṭûr is the chief quarantine station of the Mecca pilgrims. As the desert air here comes into contact with the fresh sea-breezes and as there is abundance of drinking-water, the choice seems a very judicious one. On the return of the pilgrims the desert to the S. of Ṭûr presents a scene of great animation. Long rows of tents, arranged in six groups, afford ample accommodation for the largest concourse of pilgrims, while the throng is swelled by traders from Suez and Cairo, who sell their inferior wares at the most exorbitant prices. On the side next Ṭûr is the camp of the soldiers who maintain the quarantine. Excellent fish, numerous shells, and interesting marine animals abound here.

To the N. of the town the *Jebel Ḥammâm Sidna Mûsa* ('Mountain of the baths of our Lord Moses'; 375 ft.), a spur of the low range of coast-hills, projects into the sea. At the foot of this hill lie sulphur-springs of the temperature of 92-94°, roofed over by ʿAbbâs Pasha, which irrigate plantations of palms, and are used by the natives chiefly as a cure for rheumatism. The *Ḳalʿat eṭ-Ṭûr*, a castle erected by Sulṭân Murâd, is in a dilapidated condition. Most of the palm-plantations belong to the monks of Mt. Sinai, and are managed by their servants. The *Greek Convent* at Ṭûr, which is connected with the Sinai Monastery, is modern and uninteresting. A few monks are always stationed here, officiating partly as chaplains to a few Christian residents, and partly as caterers for the Sinaitic monastery, which is supplied with provisions and fish from Ṭûr. The caravans between the sea and the monastery are conducted by the Beduins of the convent.

Excursions. The palm-garden of *El-Wâdi*, about a mile to the N.W. of the town, is noted for its salubrity. In the limestone slopes of the *Jebel Hammâm Mûsa* are numerous dilapidated hermitages, with Christian crosses, and several Greek and Armenian inscriptions, dating from A.D. 633. To the N. rises the *Jebel Mokatteb*, which boasts of several Sinaitic inscriptions (p. 223). None of these places present much attraction.

The **Jebel Nâḳûs**, or 'Bell Mountain', is 4½ hrs. distant from Tûr. It rises amphitheatrically about 1 M. from the shore of the Red Sea, and derives its name from a remarkable phenomenon. On ascending the sand which covers its slope we hear a peculiar sound, resembling that of distant bells, which gradually increases until it terminates in a strange kind of roar. The phenomenon is easily explained: in ascending over the sand, when *dry* (in which case alone the sound is heard), the traveller loosens it and causes it to fall into the clefts of the sandstone rock on which it lies; a slight and gradually increasing sound is thus produced by this miniature avalanche. The Arabs believe that these curious sounds proceed from a monastery buried under the sand.

2. From Ṭûr to Mt. Sinai.

There are two routes, one through the *Wâdi Hebrân*, the other through the *Wâdi es-Slê (Islê)*. The latter is the shorter and preferable route.

(a) Through the Wâdi es-Slè. The start should be made at a very early hour, in order that the desert *El-Ḳâ'a* may be crossed before the heat of the day. We ride due E. for 6 hrs. through the gradually ascending desert in the direction of the huge Jebel Umm Shomar (p. 241). On reaching the base of the mountain, we descend very rapidly into a basin resembling the bed of a lake, which has been formed by the mountain-torrent issuing from the Wâdi es-Slê. At the bottom of this basin we enter the narrow, rocky defile of the **Wâdi es-Slê**, one of the most romantic ravines in the whole peninsula. After ascending this gorge with its turbulent brook for half-an-hour we reach a charming resting-place where there is excellent water. The brook sometimes disappears altogether in the upper parts of the valley, but there is water enough everywhere to support the vegetation, which is very luxuriant at places. Palms and numerous tamarisks thrive in the lower part of the valley. The rider must dismount at the most difficult parts of the ravine as he proceeds. About 2 hrs. from the entrance of the valley, and 280 ft. above that point, the route divides, and we turn to the left. At the next bifurcation, 10 min. farther, our route leads to the right. We enter a rocky gorge which soon contracts to a defile of 12 ft. only in width, then expands, and again contracts. We pass a few palm-trees, many tamarisks, Solaneæ, and thickets of reed. At the next bifurcation (1 hr.) we turn to the right. We pass (20 min.) the precipitous bed of a torrent on the right, and then a second descending from a curiously looking hill crowned with a huge mass of rock. The valley becomes wilder and more barren. We ascend the *Wâdi Ṭarfa* for 5-6 hrs. to a height of about 1875 ft. We then enter the broad *Wâdi Raḥabeh*, and traverse an open and undulating basin for 6 hrs. more, first towards the N.E. and then towards the N.W., and at length reach the

Wâdi Sebâ'îyeh (p. 241), at the S.E. base of the *Jebel Mûsa*. (Towards the N. the Wâdi Sebâ'îyeh is connected with the Wâdi esh-Shêkh by the *Wâdi Sadad*; comp. p. 242.) A saddle of moderate height separates the Wâdi Sebâ'îyeh from the *Wâdi ed-Dêr* (p. 229). To the left, on the precipitous Jebel Mûsa, which is quite perpendicular at the top, we perceive the zigzags of the road constructed by 'Abbâs Pasha (p. 237). We at length descend the narrow *Wâdi ed-Dêr (Shu'aib)*, and reach the Monastery of St. Catharine (see p. 233).

(b) Through the Wâdi Ḥebrân. 1st Day. For one hour we ascend a gradual slope with a saline soil to the *Umm Sa'ad*, where a spring of fresh water affords support to a few families. The waterskins should be filled here, and a supply of dates purchased, as the desert of *El-Ka'a*, 6 hrs. in width, has now to be traversed. We follow the road of 'Abbâs Pasha, who had formed a plan of building himself a villa on Mt. Sinai. The road, though sometimes covered with sand on the low ground, is always sufficiently marked to indicate the direction to the Wâdi Ḥebrân. For the first hour or two we pass a number of dûm-palms, but these also at length disappear. A single seyâl-tree stands about halfway, but otherwise we are surrounded by the hot desert, which is at first covered with fine sand, afterwards with rubble, and at length with enormous blocks of stone in the vicinity of the precipitous mountains. The **Wâdi Ḥebrân** is reached in 7-8 hrs. from Umm Sa'ad. At the point where it issues from the mountains it is a deep and very narrow rocky ravine. A rocky recess close to the entrance affords quarters for the first night.

2nd Day. The route through the Wâdi Ḥebrân winds considerably; the formation is granite, in which syenite predominates; it contains thick veins of hornblende, slate, greenstone, and various kinds of basalt. The volume of the brook varies according to the season; its banks are bordered with vegetation. The path, which is comparatively good and passes a number of Sinaitic inscriptions, follows the unfinished road of 'Abbâs Pasha. After $1^3/_4$ hr. the valley divides, and the road of 'Abbâs Pasha leads to the N. At a second bifurcation ($^3/_4$ hr.) the valley expands, and in $^1/_2$ hr. more we reach a clear and abundant spring, but disagreeably warm. The ṭarfa bushes and palms here form an impenetrable thicket. Water now disappears (10 min.), the vegetation becomes scantier, and we proceed to cross the precipitous *Nakb el-'Ejjâwi* (3290 ft.). Our quarters for the second night are near the *Wâdi Selâf* (p. 228), beyond which we reach the route from Suez to Mt. Sinai, described at pp. 228, 229. On the third day we arrive at the Monastery of St. Catharine (p. 233).

ENVIRONS OF THE MONASTERY OF Mt SINAI AND OF THE JEBEL MÛSA.

1 Engl. Mile — Scale, 1:50.000 — Paces

Drawn by H. Kiepert.

Geograph. Instit. of Wagner & Debes, Leipzig.

3. Monastery of St. Catharine on Mt. Sinai and its Environs.

Accommodation. The traveller presents the letter of introduction (p. 212) and is admitted by a side-door. The Beduins and camels remain outside. The monastery contains visitors' rooms, beds, sofas, and a kitchen. The dragoman must make his own bargain with the monks, to whom the traveller may afterwards present a gift on his own account. Those who have to pay their own expenses are generally charged at least 20 pias. a day each for lodging alone. It is healthier during the cold nights in these mountains in spring, as well as more interesting, to lodge in the monastery; but the traveller will find it more independent and less expensive to camp in some suitable spot in the lower Wâdi Shu'aib.

Two or three days at least should be spent at the Monastery. The easiest ascent in the neighbourhood is that of the *Jebel Mûsa* (p. 237), which is usually combined with a visit to the *Râs es-Safsâf*. The 'Sacred Places' in the *Wâdi el-Leja* (p. 240) should also be visited. The ascent of the *Jebel Katherîn* (p. 241) is more difficult. — The Jebeliyeh, as the servants of the monks are called, are excellent guides, and will accompany the traveller for a trifling fee, carrying the necessary provisions.

History of the Monastery. The Monastery of St. Catharine occupies the site of a fort, built by Justinian in 530 A.D., under the protection of which all the anchorites of Mt. Serbâl gradually congregated (comp. p. 225). The monks were greatly benefited by a gift from Justinian of a hundred Roman, and a hundred Egyptian slaves, with their wives and children. From these retainers are descended the *Jebelîyeh*, who still render service to the monks, but are despised by the Beduins and stigmatised as 'Nazarenes' and 'fellâḥîn', in spite of the fact that they have all embraced Islâm. The shrewd monks contrived to ward off their Mohammedan persecutors, partly by displaying an alleged letter of protection from Mohammed, to whom they had accorded a hospitable reception on one of his journeys, partly by their hospitality to pilgrims, and partly also by their care of spots held sacred by the Muslims. The safety of the monks, who belong to the Greek Orthodox church, is now perfectly insured, owing to the protection of Russia. In the 14th cent. the monastery is said to have contained 3-400 inmates, but the number is now reduced to 20-30 only, who are chiefly natives of Crete and Cyprus. There are offshoots of the monastery scattered all over the East. — The *Monastic Rule* is very strict. The monks are prohibited from partaking of meat or wine; but they are permitted to eat fish, and to drink an excellent liqueur which they prepare from dates ('Araḳi). The monastery is presided over by an archbishop, who when absent is represented by a prior or wekîl, but the affairs of the monastery are actually managed by an intendant.

The **Monastery of St. Catharine on Mt. Sinai,** an irregular pile of buildings, lies 5014 ft. above the sea-level, on the N.E. granite slopes of the *Jebel Mûsa* or Mount Sinai, in the *Wâdi Shu'aib* or valley of Jethro. The monastery, which presents the aspect of a fortress externally, was often destroyed and rebuilt, and consequently exhibits great incongruity of form; cubical capitals and round arches, pointed and flat roofs, and a church and mosque are found in close contact with each other. The cross and the crescent appear side by side on the outer wall facing the mountain. The apartments occupied by the monks, pilgrims, and travellers are situated on the first floor of the houses, which are only one room in depth, their doors being connected by a long wooden gallery. The whitewashed walls bear numerous Greek inscriptions, some of which were written by a monk of Athos, named Cyril, who was formerly librarian here. The different buildings are separated by

small courts. The low buildings are commanded by a lofty cypress. From the embrasures in the walls and ramparts a few small cannons still frown on the now peaceful 'Saracens'. In the midst of the buildings is situated the church (see below), with its handsome tower, adjoining which is the ill-preserved mosque. The wells yield excellent water, particularly one in a shed at the back of the church, which the monks point out as the one at which Moses watered the flocks of Jethro's daughters.

The Church of the Transfiguration is an early Christian basilica. The exterior is uninteresting. The church is entered by a porch, and a flight of steps descending beyond it, both of which have been restored. In the middle of each of the topmost steps is a letter of the name of St. James (Ἰ-Α-Κ-Ω-Β-Ο-Σ). — We first enter a *Vestibule* (narthex) with a Byzantine window, containing a large modern basin for holy water, with small silver eagles. The framework of the door leading into the nave is richly decorated and the panels are embellished with old pictures in enamel, of small size.

The *Interior* of the basilica, which we next enter, notwithstanding the lowness of its aisles, and the superabundant decoration peculiar to Greek churches, is not devoid of effect. Each of the lofty walls bearing the entablature of the nave rests on thick columns of granite, covered with stucco and painted green, the capitals of which are adorned with boldly executed foliage. The ceiling has been re-painted, and divided into bright coloured sections containing indifferent medallion figures of John the Baptist, the Virgin and Child, and the Saviour. The aisles are lighted by five Byzantine windows on each side, and are covered by a sloping roof. The pavement is of coloured marble. Adjoining the third column on the left side of the nave is a marble *Pulpit* adorned with pleasing miniatures, which was presented to the church in 1787. Near the fourth column on the right is the *Episcopal Throne*, dating from the last century, and interesting on account of a representation of the monastery at that period, painted by an Armenian artist, and held by figures of Moses and St. Catharine. The inscription repeats the erroneous monkish tradition that the monastery was founded by Justinian (in 527; comp. p. 233). Between each pair of columns are rudely carved choir-stalls. From the ceiling are suspended three candelabra, which are lit at the evening service and made to swing from side to side; also a hundred lamps of every shape and size, some of which are made of ostriches' eggs.

The raised *Tribuna* projects into the nave far beyond the choir. A wooden *Screen* ('septum'), coloured blue, yellow, and red, and overladen with carving, with a broad gate flanked with gilded columns and rich ornamentation, separates the choir from the nave and aisles. The painted crucifix reaches to the ceiling. The candelabra, placed in front of the screen and covered with red velvet,

stand on very ancient bronze lions of curious workmanship, perhaps executed before the Christian era. — The beautiful rounded *Apse* is adorned with well preserved **Mosaics* of great value, executed by European artists as early as the 7th or 8th century. The most important of these is the *Transfiguration of Christ*, in memory of which the church was originally consecrated. In the centre of the mosaic the youthful and somewhat commonplace figure of the Saviour soars towards heaven. Elijah, the prophet of Mt. Sinai, is pointing to the Messiah; St. John kneels at the feet of his master; Moses points to the latter as the fulfiller of his law, and St. Peter lies on the ground, while St. James is kneeling. Each figure is accompanied by the name of the person it represents. A kind of frame is formed to this picture by a series of busts of prophets, apostles, and saints in mosaic, admirably executed. Above the apse, on the right, Moses kneels before the burning bush; on the left he stands before Mt. Sinai, with the tables of the law in his hand. Between these scenes and the arch of the apse hover two angels adjoining two medallion figures (perhaps Moses and St. Catharine), which the monks point out as portraits of Justinian and Theodora, although they do not in the least resemble other portraits of the emperor and his wife. Beneath the Transfiguration is a Greek inscription to the effect that the mosaic was executed under *Longinus*, Presbyter and Superior of the monastery, for the salvation of the souls of those who had contributed towards the cost of the work.

Among the sacred utensils in the choir are a finely executed Ciborium, or stand for the communion chalice, and a short marble sarcophagus said to contain the head and one hand of *St. Catharine of Alexandria*, who is specially revered by the Greek orthodox church. Here, too, is shown a valuable, but unpleasing reliquary, presented by Russian Christians. The head of St. Catharine is represented on a silver pillow, her face and hands being enamelled. Another similar reliquary, bearing a figure of the saint in gilded silver, was presented by the Empress Catharine of Russia.

The *Chapel of the Burning Bush*, at the back of the apse, marking the spot where God is said to have appeared to Moses, is probably the oldest part of the structure. Visitors must remove their shoes before entering. The walls are covered with slabs of porcelain. The spot where the bush is said to have stood is indicated by a plate of chased silver; over it is placed a kind of altar, within which are suspended three burning lamps. At the back of this sanctuary is a small niche adorned with figures, in a line with the apse, the semicircular wall of which encloses the whole E. end of the building. A ray of the sun is said to enter this sanctuary once only in the course of the year, gaining admission through a cleft of the rock on the E. side of the valley. From a cross erected there the hill has been named the *Jebel es-Salîb* ('hill of the cross').

The *Chapels* surrounding the nave are dedicated to SS. Anna, the holy martyrs of Sinai, James, Constantia and Helena, Demetrius and Sergius. Adjoining the right aisle of the basilica are the chapels of SS. Simon Stylites and Cosmas and Damianus; adjoining the left aisle are those of SS. Anna, Marina, and Antipas. — The chapel for the Latins, near the visitors' rooms, is now disused, as the Roman Catholics no longer make pilgrimages to this monastery.

The Mosque, which was erected in the 14th cent. to conciliate the Muslims, is a building of simple construction, in bad preservation. — The stone wall of an out-building near the mosque and an arch between the mosque and the church still bear several coats of arms in the early mediæval style, perhaps those of Crusaders.

Opposite is the Chapel of the Panagia, which contains several portraits of bishops and archbishops of Sinai and a large model of a projected reconstruction of the monastery. It is now, however, very problematical whether this scheme of reconstruction will ever be carried out, since the property of the convent in Russia and Wallachia has been secularised.

The Library of the monastery is kept for the most part unarranged on the first floor of the Panagia chapel. A few 'show' pieces are kept in the treasury and the comparatively modern MSS. in a room adjoining the archbishop's house. The library contains a great many Greek and Arabic MSS., besides others in Syrian, Æthiopian, Persian, Armenian, Slavonic, and Russian. A complete catalogue of the Greek MSS. by Prof. Gardthausen of Leipsic was published at Oxford in 1886, and one of the Arabic MSS., by Gibson, at London in 1894.

The so-called *Evangelium Theodosianum*, a collection of passages from the New Testament, is described without any ground whatever as a gift of the Emp. Theodosius (766 A.D.), and in all likelihood does not date farther back than 1000 A.D. It is written on white parchment, both sides of each sheet having two columns in golden characters. A kind of frontispiece is formed by a series of elaborate miniatures of Jesus, Mary, the four Evangelists, and St. Peter. The *Psalterianum Cassianum*, containing the whole of the Psalms written in microscopical characters on six leaves, was not executed by a nun of the 9th cent., named Cassia, but is a piece of laborious trifling dating from the period of the Renaissance. — In 1893 Mrs. Lewis discovered here some most valuable fragments of an ancient MS. of the New Testament in the Syrian language. — The chief treasure of the library was formerly the famous *Codex Sinaiticus*, discovered by Prof. Tischendorf, a Greek MS. of the Bible, dating from about 400 A.D. and surpassed by the Codex Vaticanus alone in age and authority. Several leaves of the precious MS. are preserved at the university of Leipsic, under the name of the 'Codex Friderico-Augustanus', but the greater part of it is at St. Petersburg, having been purchased from the monastery by Alexander II. for 8000 fr. in 1869. The library now contains only a copy of Tischendorf's edition. Some loose pages of a Greek Bible which the monks show do not belong, as they assert, to the Codex Sinaiticus.

On the N. side of the monastery is the *Burial Place* of the monks, reached by several dark passages, and consisting of a strongly vaulted crypt. The remains of the bishops are preserved in coffins, and those of the priests in a separate part of the vault, while the

bones and skulls of the monks are merely piled up together. The skeletons of several highly revered hermits are suspended from the wall. At the gate of the priests' vault is placed the skeleton of St. Stephanos (d. 580), wearing a skull-cap of violet velvet. Not far from this vault is a well, and beyond it is the rarely used burial-ground for pilgrims who have died here.

A flight of steps descends from this court to the **Garden*, the trees of which blossom most luxuriantly in March and April, presenting a grateful sight in the midst of this rocky wilderness. It is laid out in the form of terraces, and contains peach-trees, orange-trees, vines, etc., overshadowed by some lofty cypresses.

Into the wall of the monastery facing the garden are built two fragments of marble bearing inscriptions, one in Greek, and one in Arabic, both referring the foundation of the monastery to Justinian (p. 234). These, however, date from the 12th or 13th century.

The Jebel Mûsa and Râs eṣ-Ṣafṣâf.

The ascent of the Jebel Mûsa occupies 3 hrs., and presents no difficulty. The start should be made about 5 a. m. or earlier. Two different paths lead to the top. The more interesting, but also more fatiguing, ascends the old pilgrimage-steps (see below) and leads up the Wâdi Shu'aib by an unfinished road begun by 'Abbâs Pasha (p. 232). Those who remain long enough on the Jebel Mûsa to enjoy the magnificent spectacle of a sunset must start immediately after the disappearance of the sun and walk rapidly, so as to have time and light enough to descend to the Chapel of Elijah, whence, with the aid of a guide, they may reach the monastery in an hour without difficulty, even in the dark, by following the road of 'Abbâs Pasha. The pilgrims' steps should on no account be descended at night. If necessary, the night may be spent in the chapel of Elijah, in which case the monks provide blankets.

Those who ascend by the pilgrims' steps quit the monastery by a small side-gate in its W. wall, and mount the bare granite of the W. side of the Shu'aib valley, by a path which gradually becomes steeper, but is unattended with danger. This path, which is said to date from the time of the Empress Helena, was probably constructed for the pilgrims in the 6th or 7th century. In 20 min. we reach a small spring which contains the same quantity of water in winter and summer, and where, according to the Arabs, Moses once tended the sheep of Jethro, whom they call Shu'aib. The monks, on the other hand, declare that it issued from the rock in consequence of the prayers of the holy abbot Sangarius, when the wells in the monastery dried up, and that it is a cure for diseases of the eye. In 12 min. more we come to a hut, styled the *Chapel of Mary*, which is said to have been erected in memory of a vision of the Virgin. The monks, according to the story, were so terribly plagued with vermin, that they determined to leave the monastery, and ascended the mountain in procession, intending to quit the holy places. On the way, however, on the site of this hut, the Virgin appeared to them, promised to deliver them from their tormentors, and commanded them to return. They obeyed, and found that all the vermin had disappeared. The traveller, however, at a late period

of the year, will have abundant opportunity of observing that the foe has since returned. — Farther up the route crosses a small ravine, and then passes through two rude gates. After a few minutes more we reach a pleasant green plain, called the 'plain of the Cypress', after a gigantic cypress which rises in the middle of it. It is enclosed by bold and barren masses of rock, and reddish-brown and grey pinnacles of hard granite. Exactly to the S. of the cypress rises the peak of the Jebel Mûsa; farther distant, to the S.W., towers the lofty Jebel Katherîn (p. 241), and to the N. is the Râs eṣ-Ṣafṣâf (p. 239). On a plateau to the right of the path is a nursery of saplings by the side of a fresh spring. We turn to the left of the cypress, and mount the rugged blocks over which lies the route to the summit of the Jebel Mûsa. On a small eminence, which unites the cypress plain with the Jebel Mûsa, on the left of the path, is a simple white stone building, containing two chapels dedicated to the prophets Elijah and Elisha. The rudely-white-washed interior contains a hollow which the monks point out as the cavern in which Elijah concealed himself (1 Kings xix. 8 f.).

Beyond the Chapel of Elijah (6900 ft.) the route, or rather the flight of steps (3000 in all, according to Pococke; 500 to the spring of Sangarius, 1000 to the Chapel of Mary, 500 to the chapel of Elijah, and 1000 to the top) becomes steeper, but by daylight it is nowhere attended with danger. The granite is at first speckled red, afterwards grey, green, and yellow. After an ascent of 40 min. more a natural hollow in the granite is pointed out by the Arabs (to the left of the path) as a foot-print of the camel which the prophet rode on his visit to Sinai, before his call. In $^3/_4$ hr. more we reach the summit of the **Jebel Mûsa** (7363 ft.), which rises 2350 ft. above the monastery. On the small plateau at the top, to the left, partly built on ancient foundations, is situated a small and simple chapel, which those of the guides who are monks enter with candles and incense. On the right rises a small mosque in bad preservation, which the Arabs revere highly. After the Nebi Ṣâliḥ festival (p. 242) the Beduins sacrifice animals to Mûsa (Moses) here. At the N.E. angle of the rock which bears the chapel there is a hollow where Moses is said to have stood when 'the Lord's glory passed by' (Ex. xxxiii. 22), and the monks show the impression of the prophet's head and shoulders on the stone. The tradition is to the effect that Moses remained fasting for forty days in a hollow resembling a cistern near the mosque, while writing the ten commandments.

The *View is wild and imposing. Towards the S.W. rise the sombre and majestic Jebel Zebîr and Jebel Katherîn, the highest mountains in the peninsula. To the S.E. we survey the Wâdi Sebâ'îyeh (p. 241). Above it rises a multitude of mountain-chains and peaks, picturesquely interspersed with deep valleys. Towards the E. the Jebel el-Me'allawi is particularly conspicuous. In clear

weather the Red Sea, and even the greater part of the Bay of ʿAḳaba, are visible. The island of Tîrân to the S.E. of the peninsula is also sometimes descried. Towards the N.W. is the Râs eṣ-Ṣafṣâf, while below us lie the valleys of the two monasteries. Beyond these, on the right, framing the picture, rise the Jebel ʿArîbeh, El-Ferîʿ, and Eṣ-Ṣannâʿ; on the left, the Jebel er-Rabba and Eẓ-Ẓafarîyeh, with the château of ʿAbbâs Pasha. Towards the N., beyond the Râs eṣ-Ṣafṣâf, we obtain a glimpse through the defile of the Naḳb el-Ḥâwi of the less mountainous region of the peninsula in that direction.

We descend in 20 min. to the cypress plain, whence the guides conduct us in $^3/_4$ hr. through two fertile hollows by a slightly descending path to a third valley, picturesquely commanded by rocks. The first dale contains the remains of a cistern and a chapel dedicated to John the Baptist. From the valley in which this path terminates it is usual to make the ascent of the **Râs eṣ-Ṣafṣâf** ('mountain of the willow'). We may here enjoy a cool draught from a spring near a dilapidated chapel dedicated to the 'Sacred Girdle of the Virgin Mary', and inspect the venerable willow which gives its name to the mountain, and from which Moses is said to have cut his miraculous rod. The ascent of the Ṣafṣâf (6540 ft.) is at first facilitated by steps. Farther up the path becomes steeper, and the extreme summit can only be attained by persons with steady heads by dint of scrambling. Those who are not disposed for this undertaking should take their stand by the opening of a chasm which descends precipitously into the Wâdi er-Râḥa, situated about 50 paces below the summit of the mountain.

To the N., on the other side of the valley, rise the red porphyry masses of the **Jebel Frêʿa**, forming the nucleus of a labyrinth of other mountains extending towards the N. The S. side of it is called the *Jebel Sona*, to which belong the granite slopes commanding the Wâdi er-Râḥa at the traveller's feet and the Wâdi ed-Dêr. On the right (E.) rises the *Jebel ed-Dêr*, and on the left (W.) are seen numerous cliffs of granite, including the narrow *Ughret el-Mehd* at the entrance of the *Wâdi el-Leja*, and the *Jebel el-Ghabsheh*. Far below us in the valley, at the mouth of the ravine above which we stand, rises a mound of sand with some ruined buildings and a few fruit-trees.

Those who wish to return hence to the monastery may descend by the ravine called the *Sikket Shuʿaib*. The route is difficult.

A direct route from the monastery to the top of the Râs eṣ-Ṣafṣâf (guide indispensable) ascends through a cleft immediately behind the monastery, a little to the W. of the pilgrims' steps. There are steps here also, but the route is not recommended to those who are inclined to dizziness, and it is much more fatiguing than the pilgrims' route. The descent may be made by a cleft opening into the Râḥa plain, but this route is also very rough, and cannot be recommended for the ascent. Huge masses of rock have fallen into the cleft, and the path often leads below them.

The Wâdi el-Leja and the Arbaʿîn Monastery.

This excursion, which presents no difficulties, takes 4 hrs. It may be made on horseback and without a guide. The Arbaʿîn Monastery lies on the route to the Jebel Kâtherîn.

Numerous sacred spots are passed on the route. Before we enter the valley from the Râḥa plain the place is shown where the earth is supposed to have swallowed up the company of Korah, although, according to the Bible narrative, the scene of that event must have been at a considerable distance from Mt. Sinai. A hole in the rock is also pointed out as the mould of the golden calf.

The **Leja Valley,** which flanks the W. side of the Jebel Mûsa, owes its name to an Arabian tradition that Leja was a daughter of Jethro, and a sister of Zipporah (Arabic Zafûrîya). At the entrance we first observe, on the right, the dilapidated hermitages dedicated to SS. Cosmas and Damianus, and a disused chapel of the Twelve Apostles. On the left is the ruinous monastery of *El-Bustân*, with a few plantations; farther on we come to a mass of rock, called by the Arabs *Ḥajer Mûsa*, or 'Stone of Moses', and declared by the monks to be the *Rock of Horeb*, from which the spring issued when struck by Moses (Numb. xx. 8 f.; comp. p. 224). It is probably in accordance with an ancient Jewish tradition, with which both St. Paul (1 Cor. x. 4), and the expounders of the Ḳorân seem to have been familiar, that the monks assure us that this rock accompanied the Jews throughout their wanderings in the desert, and then returned to its old place. It is of reddish-brown granite, measures about 130 cubic yds. in content, and is about 12 ft. high. The S. side is bisected somewhat obliquely by a band of porphyry about 16 in. wide, from holes in which jets of water for each of the 12 tribes are said to have flowed. Two of the holes, however, seem to have disappeared. — Several Sinaitic inscriptions (p. 223) are to be seen here.

About 20 min. to the S. of this point is the unpretending **Dêr el-Arbaʿîn,** or Monastery of the Forty (*i.e.* martyrs slain by the Saracens), with an extensive garden containing olive and other trees. In the upper and rocky part of the site rises a spring with a grotto near it, which is said once to have been occupied by St. Onofrius. The monastery was still inhabited in the 16th cent.; but by the middle of the 17th cent. it was abandoned. Two or three monks reside here occasionally to look after the garden.

The Jebel Kâtherîn.

The ascent of the Jebel Kâtherîn is more difficult than that of the Jebel Mûsa, and is hardly suitable for ladies. The start should be made very early, or the previous night should be spent at the Arbaʿîn monastery (see above). See map, p. 224.

Route as far as the (2 hrs.) *Dêr el-Arbaʿîn*, see above. We then follow a gorge to the S.W., which soon contracts considerably, and observe several Sinaitic inscriptions. After $1^1/_4$-$1^1/_2$ hr. we reach

the *Bîr esh-Shunnâr*, or 'partridges' well', which God is said to have called forth for behoof of the partridges which followed the corpse of St. Catharine when borne to Mt. Sinai by angels. The route now inclines more to the W., and is very steep and fatiguing until ($1^1/_2$ hr.) we reach the ridge of rocks leading to the top. The pilgrims have indicated the direction of the path by heaping up small pyramids of stones on larger masses of rock. After another hour of laborious climbing we reach the summit. The **Jebel Kâtherîn** has three peaks, the *Jebel Kâtherîn*, the *Jebel Zebîr*, and the *Jebel Abu Rumêl*, the first of which (8537 ft.) is the highest mountain in the peninsula. The air is often bitterly cold here, and snow lies in the rocky clefts till summer. Half of the narrow plateau on the summit is occupied by a small and rudely constructed chapel. The unevenness of the floor is declared by the monks to be due to miraculous impressions of the body of St. Catharine, which was found here 300, or according to others, 500 years after her execution, and to which attention was attracted by the rays of light emanating from it. The view is magnificent in fine weather, but towards the S.W. it is intercepted by the Jebel Umm Shomar. Towards the S.E. lies the broad Wâdi Naṣb. The greater part of the Gulf of 'Aḳaba, the Arabian mountains, and even sometimes the Râs Mohammed (to the S.) are visible. The Gulf of Suez is surveyed as far as the African coast, on which rises the conspicuous Jebel Ghârib (p. 230). On the W. coast of the peninsula lies the sterile plain of El-Ḳâ'a (p. 232), which terminates near Tûr. To the N. tower Mt. Serbâl and the Jebel el-Benât, and farther distant lie the light-coloured sandy plain of Er-Ramleh and the long range of the Tîh hills.

The **Wâdi Sebâ'iyeh** (afternoon excursion of 3 hrs.) is interesting from its being regarded by several authorities as the camping-place of the Jews. We ascend the *Wâdi Shu'aib* (p. 229), cross the moderate height of the *Jebel Munâja* (p. 227), and enter the rocky *Wâdi Sebâ'iyeh*, which is filled with heaps of rocks and small stones. We may now return by the *Wâdi es-Sadad*, a valley farther to the N.E., from the Wâdi Sebâ'iyeh into the *Wâdi esh-Shêkh*, and thence by a longer and easier route through the *Wâdi ed-Dêr*. On reaching the Wâdi esh-Shêkh (p. 242) we keep to the left, until the entrance of the Shu'aib valley and the monastery comes in sight.

To reach the **Jebel Umm Shomar** ('mother of fennel'; 8448 ft.) we quit Mt. Sinai by the *Wâdi Sebâ'iyeh*, enter the broad *Wâdi Raḥabeh*, and pass the night at the *Wâdi Zêtân*. Next morning we first ascend the *Jebel Abu Shejer*, rising 1180 ft. above the valley. The *Wâdi Zeraḳiyeh*, on the right, contains the scanty ruins of the old monastery of *Mar Antus*. The majestic granite masses of the Jebel Umm Shomar, with its huge pinnacles, somewhat resemble Mt. Serbâl.

4. Return Route from the Monastery of Sinai to Suez viâ the Wâdi esh-Shêkh and Sarbûṭ el-Khâdem.

5-7 Days. — 1st Day. From the Monastery of Sinai to the *Wâdi et-Tarr* (p. 243), in the Wâdi esh-Shêkh, $7^3/_4$ hrs. — 2nd Day. From Wâdi et-Tarr, viâ Wâdi Solêf, Wâdi Berâh, and Wâdi Lebweh, to the lower end of the *Wâdi Barâk* (p. 243), $8^3/_4$ hrs. — 3rd Day. From the lower end of the

Wâdi Barak to the beginning of the *Wâdi el-Homr* (p. 245), 9¼ hrs. — 4th Day. Through the Wâdi el-Homr to the *Wâdi Gharandel* (p. 218), 9¼ hrs. — 5th Day. From the Wâdi Gharandel to the *Wâdi Werdân* (p. 217), 7¾ hrs. — 6th Day. From the Wâdi Werdân to *'Ain Mûsa* (p. 217), 8 hrs. — 7th Day. From 'Ain Mûsa to *Suez* (p. 217), 2½ hrs.

Those who desire to visit the monuments of *Şarbût el-Khâdem* (p. 244) should go on the 3rd day as far as the *Wâdi Merattameh*, and devote the afternoon to the antiquities. They would then proceed on the 4th day as far as the *Wâdi Shebêkeh*, which is 5½ hrs. from the Wâdi Werdân.

On starting from the monastery, we first turn to the N.W. in the *Wâdi ed-Dêr* (p. 229), leave the plain of Er-Râha (p. 228) to the left, and turn to the N.E. into the **Wâdi esh-Shêkh,** which is joined by the *Wâdi es-Sadad* (p. 232) on the S., 1 hr. farther on. On the right rises the *Jebel ed-Dêr*, or 'Mountain of the Monastery' (p. 239), and on the left the *Jebel Sona* (p. 239), both of which are barren and precipitous. On the left, farther on, is the *Jebel Khizamîyeh*. The broad Wâdi esh-Shêkh, which is inhabited at places, extends in a large semicircle of about 15 hours' journey from the Jebel Mûsa towards the N.W. down to the Wâdi Fîrân (p. 223), presenting on the whole but little attraction.

After 1¼ hr. more we observe the *Tomb of the Shêkh Sâlih (Nebi Ṣâliḥ)*, which is highly revered by the Beduins, and from which the valley derives its name. The monument is an insignificant cubical building, whitewashed, and covered with a dome, and contains an empty sarcophagus. The interior contains votive offerings, such as tassels, shawls, ostriches' eggs, camels' halters, and bridles. The Ṭawâra Beduins regard Shêkh Ṣalîḥ as their ancestor; he was probably, however, an early Mohammedan prophet celebrated for his eloquence, who is extolled in the Ḳorân as one of the most venerable of the patriarchs. He is said to have called forth a living camel out of the rocks, and to have destroyed by an earthquake some of the proud Thamudites, to whom he had been sent, for their unbelief and for their wickedness in mutilating the knees of the sacred camel. Every May a great festival takes place here, accompanied with sacrifices, feasting, and games, at which women also are present, and a smaller festival takes place after the date-harvest. At the close of the proceedings the children of the desert ascend the Jebel Mûsa, and there offer sacrifices to Moses (p. 238).

To the W. of the tomb a hill, bearing a few ruins, rises from the valley. We next pass (¼ hr.) the entrance to the *Wâdi Suwêrîyeh* on the right, which is traversed by the route to 'Aḳaba (p. 245). Opposite us, to the left, are several small towers, above which rises the pointed *Jebel Ferî*. The valley contracts, but after ½ hr. expands into a wide basin, bounded on the N. by a chain of precipitous rocky slopes. Beyond this basin (40 min.), and beyond the mouth of the *Wâdi Shîb*, on the left, the route traverses (10 min.) the **El-Watiyeh Pass** (4022 ft.), enclosed by imposing masses of granite. Immediately beyond it rises a stone, resembling an altar, with a white summit, which the Beduins point out as the scene of

Abraham's sacrifice. A rock near it, in the form of a chair, is called the *Maḳ'ad Nebi Mûsa*, or seat of the prophet Moses, which he is said to have occupied while tending the sheep of his father-in-law Jethro.

At this point begins the lower part of the Wâdi esh-Shêkh. The character of the region becomes less mountainous, and the route enters an undulating district. In less than an hour we reach a luxuriant growth of ṭarfa shrubs (comp. p. 227). Beyond these shrubs, on the left, opens the (3/4 hr.) *Wâdi Ḳaṣab*, which leads to the S. to the Naḳb el-Ḥâwi (p. 228). The (1 1/4 hr.) *Wâdi Maghêrât*, to the right, lies 3566 ft. above the sea-level. The imposing mass of Mt. Serbâl now becomes visible. Near the (1 hr.) **Wâdi eṭ-Ṭarr** (right) are a few inscriptions (p. 223). Here the first night is spent. The next valley on the right is the (35 min.) *Wâdi Ṣolêf*; and 35 min. farther is another valley of the same name, opposite which opens the broad *Wâdi Sahab*, through which the Naḳb el-Ḥâwi (p. 228) may be reached in 5 hrs. At this point (2856 ft.) our route quits the Wâdi esh-Shêkh, which leads to the (2 3/4 hrs.) defile of El-Buwêb (p. 227) farther S. We ascend rapidly to the N.W. in the western part of the *Wâdi Ṣolêf*, which soon contracts to a gorge. Several valleys are now crossed, particularly the *Wâdi el-Akhḍar* and the *Wâdi el-'Ishsh*, as well as the low ranges of hills which separate them; and in 1 3/4 hr. we reach the long **Wâdi Berâḥ**, lying at the base of the Jebel of the same name. We now ascend this valley, obtaining at first a fine retrospect of the Sinai group, and reach the top of the pass at the base of the pyramidal hill of *Zibb el-Baḥêr Abu Baḥarîyeh* (3895 ft.). We next enter the broad **Wâdi Lebweh,** through which the route, now monotonous and nearly straight, descends in less than 2 hrs. to the foot of the *Naḳb Wâdi Barak*. The Wâdi Lebweh, which makes a bend here and descends to the Wâdi Fîrân, now takes the name of *Wâdi el-'Aḳir*. Our route ascends in 1/2 hr. to the top of the Naḳb Wâdi Barak Pass, beyond which begins the **Wâdi Barak,** a wild, stone-besprinkled valley, sometimes contracting to a gorge, and overgrown with remarkably fine old seyâl-trees. Near the head of the valley are several 'Nawâmîs' (stone huts; see p. 228), Sinaitic inscriptions, and large fragments of a rude granite wall, which extends along both slopes of the valley.

On the right opens the *Wâdi Mesaḳḳar*, and on the left, lower down, the *Wâdi Ṭayyibeh*, at the base of the lofty *Dabbûs 'Iâḳ*. In 2 1/4 hrs. more the Wâdi Barak reaches the *Wâdi Sîk*, which after 3/4 hr. turns sharply to the left, leading to the Wâdi Sidr, while the *Wâdi el-Merayiḥ* on the right leads to the *Debbet er-Ramleh*. Our route runs to the N.W., gradually ascending, and in 1/2 hr. reaches a narrow sandy plain called the *Debêbet Shêkh Aḥmed*, from the tomb of a Beduin chief of that name to the right of the path. We then descend into the *Wâdi Khamîleh*, in which

we again ascend to (2 hrs.) the *Râs Sûwik* (2475 ft.). On the left is the picturesque *Jebel Gharâbi*, a curiously eroded mass of sandstone, with several Sinaitic inscriptions. An extensive view is obtained over the Tîh hills and the plain of Ramleh. — We descend from the pass by a steep zigzag path into the *Wâdi Sûwik*, in which after 1½ hr. we reach the mouth of the small *Wâdi Merattameh*.

From this point the **Ṣarbûṭ el-Khâdem** ('hill of the castle'; from *Khadem* or *Khatem*, the ancient Egyptian word for a fort or castle) may be visited in about ½ day. The actual ascent, which is somewhat fatiguing and requires a steady head, occupies fully an hour. On the level plateau on the top (690 ft. above the valley) are traces of an old enclosing wall, 57 yds. long and 23 yds. broad, surrounded by sixteen ancient Egyptian upright steles. Similar stones bearing inscriptions are lying on the ground, and there are the ruins of a small temple. The sanctuary and a pronaos of this edifice were hewn in the rocks in the reign of Amenemhet III. (12th Dyn.), and furnished with handsomely painted inscriptions (which, however, are nearly obliterated) and niches for images. In the reign of Thutmosis III. (18th Dyn.) the temple was extended towards the W. by the erection of a pylon and anterior court, and several rooms on the W. side were afterwards added by other kings. As in the Wâdi Maghâra (p. 221), the goddess Hathor, and particularly the Hathor of Mafkat (p. 222), was principally worshipped here. The inscriptions indicate that this spot, instead of being a burial-place with its tombstones, as one would at first have supposed, was a religious edifice with a number of chambers for various purposes. — In the neighbourhood copper and mafkat were formerly worked, and the plateau was occupied with smelting furnaces, and a temple where the miners and the overseers assembled to celebrate various festivals. The dwellings of the workmen and their overseers, and the magazines, lay nearer the mines, some of which, in the Wâdi Naṣb (see below), are even yet unexhausted. Most of the monuments on the plateau were erected by the superior mining officials, who wished to hand down their names and merits to posterity, mentioning the mineral they worked, the zeal with which they performed their duties, and the accidents which befell them, etc. Victories over the native mountain-tribes are sometimes also mentioned.

The large heaps of black stone in the vicinity, resembling the slag from a foundry, are partly of natural form; but artificially produced slag also occurs in the valleys between Ṣarbûṭ el-Khâdem and the Wâdi Naṣb. The old mines, which were worked from the days of Snefru (p. 221) until the 20th Dyn., have been re-discovered in the **Wâdi Naṣb**. The cartouche of Ramses IV. is also said to have been found here, while at the mines of the Wâdi Maghâra the name of Ramses II., the Pharaoh of the oppression, is the last which occurs in the inscriptions (p. 223). — Those who desire to make a thorough inspection, and to visit the Wâdi Naṣb, will require a whole day. They should walk from Ṣarbûṭ al-Khâdem along the hills to the *Wâdi Naṣb*, at the entrance to which are a spring, shaded by palms, some ruins, the traces of old gardens, and a quantity of slag brought

from the mines, 1½ hr. to the N.W. — On the hill above the mines stands an ancient Egyptian obelisk with half-obliterated hieroglyphics. — Descending the Wâdi Naṣb towards the N., we reach the mouth of the Wâdi Ḥobûz (see below), where the caravan should be ordered to await our arrival.

Beyond the Wâdi Merattameh the route continues to follow the Wâdi Sûwik, to the N.W. After 1 hr. the valley takes the name of *Wâdi Ḥobûz*, and in 1 hr. more it unites with the *Wâdi Naṣb*, which almost immediately joins the *Wâdi Baʿba'*. At the junction of the Ḥobûz and Naṣb valleys our route turns to the right, and leads across the sandy table-land of *Debbet el-Ḳerai* in 3 hrs. to the beginning of the **Wâdi el-Ḥomr.** Ascending a little towards the middle of the lofty plain, we enjoy a fine view of the *Ṣarbûṭ el-Jemel* (2175 ft.), rising to the W. To the left, in the distance, are picturesquely shaped mountains with flat summits; to the right is the Jebel et-Tîh; and behind us are the Ṣarbûṭ el-Khâdem, the Jebel Ghârâbi, and the distant Mt. Serbâl.

We now descend to the broad route leading to *Nakhleh*. On the right rises the long *Jebel Bêdaʿ*. On the ground here we observe a number of curious geological formations, consisting of slabs and fragments of sandstone encrusted with nodules of iron ore, with a large admixture of silica, grouped like bunches of grapes. Some of these are perfectly spherical.

The *Wâdi el-Ḥomr* is a broad valley flanked by low limestone hills, and commanded on the N. side by the Ṣarbûṭ el-Jemel (see above). From this valley a path, traversing the *Wâdi Mesakkar* and several other valleys, leads direct to the *Wâdi eṭ-Ṭâl* (p. 219). The regular route follows the Wâdi el-Ḥomr to its union with the *Wâdi Shebêkeh* (see p. 219). Thence to *Suez*, see pp. 219-216.

5. From Mt. Sinai to ʿAḳaba and Petra.

9-12 Days. This expedition will be undertaken by scientific travellers only. They should, if possible, be provided with an introduction to the commandant of the fortress at ʿAḳaba.

The 1st Day from the monastery of St. Catharine is generally short on account of the late start. — On the 2nd Day the watershed between the Gulf of Suez and that of ʿAḳaba is crossed, and the *Wâdi Saʿl* traversed. Beyond the *Wâdi Marra* the route is not easily found, until after 2 hrs. we reach a sandy plain extending to the foot of the Jebel et-Tîh. After 4 hrs. we pass the *ʿAin el-Khaḍra*, a spring with a few palms, lying to the right, perhaps the Biblical *Hazeroth* (Numb. xi. 35, etc.). After having passed through a narrow defile, we proceed to the N.E. by a sandy path, enter the plain of *El-Ghôr*, traverse the spurs of the Tîh chain, and reach the *Wâdi Ghazâl*. The night is passed in the *Wâdi er-Ruwêhibîyeh*. — 3rd Day. In 2½ hrs. we reach the broad *Wâdi Ṣamghi*, quit it (1¾ hr.), turn towards the N.E., and pass huge masses of rock. The narrowest part of the path is called *El-Buwêb*, 'the little gate'. The path gradually approaches the Gulf of ʿAḳaba *(Bahr ʿAḳaba)*. In another hour we come to the good spring of *El-Terrâbîn*. The night is spent on the sea-shore. — 4th Day. The route skirts the shell-strewn shore. Towards noon the spring of *Abu Ṣuwêra* is reached, and we pitch our tents near the *Wâdi Ḥuwêmirât*. We observe curious hermit-crabs here which take up their abode in empty shells, and walk about with

them on their backs. The hills on the opposite coast are insignificant. From our quarters for the night the Arabian village of *Haḳl* is visible. — 5th Day. The route leads across promontories stretching far out into the sea, particularly near the *Wâdi Merâkh*. The territory of the Huwêtât Beduins begins here. Negociations for a new escort must be made with these, who are often unreasonable. About 4 hrs. from the Wâdi Huwêmirât we observe the small granite island of *Kureiyeh* or *Gezîret Farʿûn (Pharaoh's Island)*, on which is a ruined castle of the Saracens (probably *Aila*, see below). The broad *Wâdi Ṭâbaʿ*, farther N., contains a bitter spring and dûm-palms. Close by is a cistern of red stone. The *Râs el-Maṣri*, a promontory of dark-coloured stone, must be rounded, the mountains recede, and we soon reach the broad *Derb el-Ḥajj*, or route of the Mecca pilgrims. We now cross a saline swamp, leave the ruins of a town on the left, proceed to the S., and at length enter the fortress, which lies on the E. bank of the bay.

ʿAḳaba *(Kalʿat el-ʿAḳaba)*. In this neighbourhood lay the *Eloth* of Scripture (1 Kings ix. 26), which was garrisoned during the Roman period by the tenth legion. It was afterwards called *Aila*, and was still inhabited by Jews as well as Christians at the time of the Crusades. In order to protect themselves against the attacks of the Saracens, the inhabitants pretended to possess a letter of protection from Mohammed. During the Byzantine period it paid tribute to the emperors, but was afterwards under the protection of the governors and Mohammedan princes of Egypt, and was especially patronised by Aḥmed Ibn Ṭulûn. During the Crusades it was taken by the Franks, but in A.D. 1170 Saladin recaptured it. Down to the 15th cent. the town is spoken of as a large and prosperous commercial place; but it afterwards fell into decay, though situated on the great pilgrimage-route to Mecca. The Turkish fortress of ʿAḳaba is rectangular in form, each angle of its massive walls being defended by a tower. The entrance, with its iron-clad gate (bearing an old Arabic inscription), is also protected by towers.

About 4-5 hrs. from ʿAḳaba is the *Jebel Barghîr* or *Jebel en-Nûr* ('Mountain of Light'), which has been supposed by some authorities to be the Mt. Sinai of Scripture. The Arabs say that Moses once conversed here with the Lord. Stones in an upright position, and Sinaitic inscriptions, have been found here.

From ʿAḳaba to Petra. The ʿAlawîn Arabs at ʿAḳaba are very exorbitant in their demands and rarely trustworthy. At times the route through their territory is not unattended with danger, and careful enquiry on the subject should be made at Cairo and Suez before starting. A dragoman who is acquainted with the Shêkhs will be found very useful. The route up the ʿAraba and viâ *ʿAin Gharandel* takes 4 days. The following route, farther to the E., is more interesting. 1st day: Viâ the *Wâdi Ḥitem* to the plain of *Kûra*, where there are traces of a Roman road leading to the N. 2nd Day: We pass the (6½ hrs.) fort of *Kuwêra* in the plain, at the end of which is an encampment of Sbêʿ Beduins. 3rd Day: Viâ the *Wâdi Umm Aḥmed*, with numerous ancient terraces, and *ʿAin er-Reṣâṣ*, and past (6 hrs.) a Roman aqueduct and fortifications. 4th Day: Up the *Wâdi Umm Aḥmed* to *ʿAin Rajaf*, *ʿAin Ghazâleh*, and *Wâdi Mûsa* (p. 206).

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22. From Jerusalem to Nâbulus.

11-11½ hrs. Road not practicable for carriages. — Travellers without tents had better spend the night at the Latin monastery or at the Quakers' mission-station (see below) of *Râmallâh* (3¼ hrs.); with tent in *Bêtîn* (4 hrs.).

Jerusalem, see p. 19. — Thence to the Tombs of the Kings, p. 105. We then descend into the upper Kidron valley. From the hill of *Scopus* (20 min.) we obtain a fine survey of Jerusalem (p. 93). The great caravan-route traverses the lofty plain in a due northerly direction. After 20 min. we see to the left *Shaʿfât* (perhaps the *Nob* of 1 Sam. xxi. 23), fragments of a church and a small reservoir hewn in the rock. To the right, after 10 min., rises the hill of *Tell el-Fûl*, probably identical with *Gibeah of Benjamin* (Judg. xix, xx); comp. p. 116. There are the ruins of a large building, perhaps a fort erected by the Crusaders, and some smaller remains; the view is extensive. To the W. (left) are seen the villages of *Bêt Iksâ*, *Bêt Ḥanînâ* (p. 114), and *Bîr Nebâlâ*. Farther on (½ hr.) a road diverges on the left, leading to *El-Jîb* (p. 115); after 15 min. we pass a Roman milestone and in another ¼ hr. reach the dilapidated *Khân el-Kharâîb*, at the W. base of the hill on which the (12 min.) village of *Er-Râm* lies.

Er-Râm, the ancient *Ramah of Benjamin*, formed a kind of frontier castle between the N. and S. kingdoms (1 Kings xv. 17). After the captivity it was repeopled. It is now occupied by about 15 families only. To the W. of the village lies the *Makâm Shêkh Husein*, containing the ruins of a small basilica. The view from it is very extensive. From Er-Râm the traveller may follow the crest of the hill towards the E., and in 35 min. reach the village of *Jebaʿ* (p. 116).

Continuing our journey, we perceive to the left (W.) *Ḳalandiya*, and then (40 min.) *Khirbet el-ʿAṭâra*, a ruined village with two old ponds and tombs (*Ataroth-Adar*, Joshua xvi. 5).

[A road diverges hence to the left to (¾ hr.) **Râmallâh,** a village inhabited by numerous Christians. There are stations of the English mission, of the Quakers, and of the Latin mission; a flourishing Protestant school, and Greek and Latin schools. — Hence to *El-Bîreh* about 20 min.]

The road to the right passes round the somewhat high and broad hill on which the ancient Ataroth lay. In 20 min. we gain the top of the watershed, and skirting the *Wâdi es-Suwênîṭ* (p. 117), which begins here, in 20 min. more reach —

El-Bireh. — History. *El-Bîreh* ('cistern') owes its name to its abundant supply of water, and is perhaps the ancient *Beeroth*, which has the same meaning. This was a town of Benjamin (Joshua ix. 17; 2 Sam iv. 2, 3).

El-Bîreh, containing about 1000 inhab., lies in a poor district. Below it, to the S.W., is an excellent spring, with a Muslim place of prayer and remains of ancient reservoirs near it. Not far off is a ruined khân. In the N. of the village is a tower, partly constructed of ancient materials. On the highest ground in the village lie the ruins of a Christian *Church*, beside which is a Moḥammedan weli. The church and hospice were finished in 1146 by the Templars, and

closely resemble the church of St. Anne at Jerusalem (p. 75); the three apses and the N. wall only are now standing. The tradition that this was the spot where Mary and Joseph first discovered the absence of the child Jesus from their company is mentioned for the first time in the records of pilgrimages in the 14th century.

From El-Bîreh there are two roads to *ʿAin el-Ḥarâmîyeh*. The roads diverge about 10 min. from El-Bîreh.

a. The road to the right leads past *Bêtîn*. After 5 min. a road diverges on the left; after 16 min. we pass a spring and two caverns (ancient reservoirs, called *ʿAyûn el-Ḥarâmîyeh* in the middle ages) on our left. The ceiling of one of these is supported by two columns. Soon afterwards we pass another spring, and in 9 min. more the spring *ʿAin el-ʿAkabeh* on our right. In 5 min. we reach —

Bêtîn. — History. Bêtîn is perhaps identical with *Bethel*, although there are reasons for thinking that the ancient Bethel may have lain further N. In the middle ages it was located near Nâbulus. *Bêth-êl* signifies 'house of God' (Gen. xxviii. 19); according to Judges i. 23, 26 the place was originally called *Luz*. The town was captured and occupied by the tribe of Ephraim (Judges i. 22); in the list in Joshua xviii. 13, 22 it is allotted to the tribe of Benjamin as their frontier-town towards Ephraim. The town afterwards came into the possession of the northern kingdom. Under Jeroboam it became the centre of the worship of Jehovah in the northern kingdom (as Jerusalem was for the southern kingdom); comp. Amos iv. 4; vii. 13; 1 Kings xii. 32. After the captivity Bethel was again occupied by Benjamites, and in the time of the Maccabees it was fortified by the Syrian Bacchides. It was afterwards taken by Vespasian.

Bêtîn, which consists of miserable hovels with about 360 inhab., stands on a hill. The roof of the shêkh's house commands an extensive view. To the N.W. are the ruins of a Crusaders' church, and in the valley to the W. is a fine reservoir, in the centre of which the spring is enclosed in a circular basin; the pond is 105 yds. long and 72 yds. wide. A little to the N. of the village is a remarkable circle of stones which may possibly have had a religious significance (comp. p. cx).

Riding along the mountain-ridge for an hour in a N.E. direction from Bêtîn (a guide is necessary), we reach the foot of the *Tell ʿAṣûr*, which may be ascended in ¾ hr. The mountain (4960 ft.) is perhaps identical with *Baal Hazor* (2 Sam. xiii. 23). We may return to *Seîtûn* (p. 250) by *Merj el-ʿId* ('the meadow of the feast'; Judg. xxi. 19), or to *ʿAin el-Ḥarâmîyeh* (p. 250).

From Bêtîn the road traverses the crest of the hills towards the N.; on a hill in front of us lies the Christian village of *Et-Ṭayyibeh*. In 40 min. we see *Bîr ez-Zet* on a hill in the distance to the left, with *Jifnâ* below it and *ʿAin Yebrûd* on the top of the hill. Vines, figs, and olives remind us that we are now in the favoured territory of Ephraim. Farther on we perceive *ʿAin Sînya* and *ʿAṭâra* above it, and (after 35 min.) *Yebrûd*, all on the left. The road down the valley through the rock-gardens is very bad. Passing a height crowned with a ruin called *Kasr Berdawîl* (castle of Baldwin), the road leads to a cross-valley in 32 min., where we choose the road to the N., leading past extensive ruins with magnificent olive-trees into the *Wâdi el-Ḥarâmîyeh* and to the (¼ hr.) spring —

ʿAin el-Ḥarâmîyeh. — The narrowness of the floor of the valley and the loneliness of the environs seem to justify its name of 'robbers' spring'. The water trickles down from the base of a cliff. Adjacent are rock-tombs, caverns, and the ruins of a khân.

b. The road to the left, an ancient Roman road, leads to the N. to *Jifnâ*. We pass (25 min.) the small pond of *El-Bâlûʿa*, which is often dry. On the right, after 1/4 hr., we observe the ruin of *Kafr Murr*, and in front of us the valley of Jifnâ. After another 1/4 hr. the ruin of *Arnutîyeh* lies on the right, beyond which the road crosses a side-valley and descends into the Wâdi Jifnâ. This valley first runs to the N.E., at (1/2 hr.) Jifnâ expands to a small plain, and then turns to the N.W.

Jifnâ. — HISTORY. Jifnâ is the ancient *Gophnah*, which was a place of considerable importance and became the capital of one of the ten toparchies into which Judæa was divided by the Romans. It was taken by Vespasian, and during the war a number of Jews deserted to the Romans at Gophnah.

The village lies in a pleasant oasis and is now inhabited by about 600 Christians. On the slope of the hill are the Latin monastery and church, to the E. of which the ruins of an old church are visible. Built into the ruins to the S. of the village is a Greek church, containing some antiquities found in the neighbourhood. — A road to the N.W. leads from Jifnâ to *Tibneh*, perhaps the ancient *Timnath Serah*, where Joshua's grave has been shown since the 5th century among other rock-graves (Joshua xix. 50; xxiv. 30). Josephus calls it the capital of a toparchy (Bell. Jud. iii. 3, 5).

From Jifnâ we follow the beautiful valley to the N.W. viâ (25 min.) *ʿAin Sînya* (probably *Jeshanah*, 2. Chron. xiii. 19). In 1/4 hr. the route begins to ascend rapidly. To the right appears *Yebrûd*, to the left *ʿAṭâra*. We reach the top in 16 min. and then descend through olive-groves (first path on the left). In 20 min. we cross a brook and enter the *Wâdi el-Ḥarâmîyeh;* and in 10 min. reach *ʿAin el-Ḥarâmîyeh*.

From ʿAin el-Ḥarâmîyeh we ascend the well-cultivated valley to the N. To the left, after 1/4 hr., appears the ruin of *Et-Tell*. On the right, after 1/2 hr., opens a broad, well cultivated plain with the village of *Turmus ʿAiyâ* (the road on the right leads to *Seilûn*, see below). On the hill to the left stands the village of *Sinjil*, called *Casale Saint Giles* by the Crusaders, from Count Raymond of Saint Giles. The road now skirts the E. slope of the valley (passing on the right the *Weli Abu ʿAuf*, and on the left, on the other side of the valley, the ruin of *El-Burj*) and reaches the top of the pass in 35 min., where we obtain a glimpse of Mount Hermon and the green basin of *El-Lubban* before us. The footpath on the right descends rapidly, the better road on the left leads in 20 min. to the large dilapidated *Khân el-Lubban*, near which rises a good spring.

The slight digression to Seilûn is worth making, if only for the view. Starting from the above-mentioned parting of the ways, the road crosses the plain towards the N.E., and after 1/4 hr. leaves the village of *Turmus ʿAiyâ* (*Thormasia* of the Talmud) to the right. The plain is admirably cultivated. We next ascend a small valley to the N.N.E., avoid, one after the other, two roads on our right, pass the low watershed, and reach (1/2 hr.) the ruins of —

Seilûn. — HISTORY. Seilûn is identical with the *Shiloh* of Scripture. It was here that a temple of Jehovah stood (Jer. vii. 12) with the ark of the covenant; and in honour of the Lord a festival was annually celebrated, on which occasion dances were performed by the daughters of Shiloh (Judges xxi. 19, 21). This was the residence of Eli and of the

youthful Samuel (1 Sam. ii, iii). At what time the catastrophe mentioned by the prophet (Jerem. vii. 12, 14; xxvi. 6) overtook the town, is unknown. In the time of St. Jerome the place was a ruin. In the middle ages Shiloh was supposed to have lain near Nebi Samwîl.

The first ruin, which lies on our right a little distance from the road, is called *Jâmiʿ el-Arbaʿîn* (the 40 companions of the prophet). The edifice was erected at various periods. The lintel of the portal (N.) is formed of a monolith with beautiful antique sculptures. The main building was about 11 yds. in length and breadth, and the roof was supported by four columns with Corinthian capitals. During a restoration vaults were built and the side-walls buttressed. A small mosque has been added on the E. side. — The road to the village (5 min. N.) leads past a pond partially hewn in the rock. The more modern ruins of the village on the hill show traces of ancient building materials. In the hillside are rock-tombs. At the S. foot of the hill is the mosque *Jâmiʿ el-Yetêm*, close to which is an old oak. The interior of the mosque is vaulted and supported by two columns. Behind the village, on the N. of the hill, is a remarkably large terrace; it is possible that the temple stood here.

From Seilûn we descend into the *Wâdi Seilûn* in a N.W. direction, and descend its course to the W. After 50 min. the *Khân el-Lubban* (p. 250) comes in sight. In 5 min. we turn to the N. (on the hill in front is the village of *El-Lubban*), and join the direct road from Bêtîn.

After 5 min. (from Khân el-Lubban) we see to the left the village of *El-Lubban*, the ancient *Lebonah* (Judges xxi. 19). In the N.E. corner of the plain, which we traverse lengthwise, we turn to the right into a broad level valley which ascends gradually and terminates in a barren ridge. In 25 min. we leave *Es-Sâwiyeh* to the left, and in 20 min. more reach the dilapidated *Khân es-Sâwiyeh*. To the N.E., half-way up the hill, is a spring with good water.

From Khân es-Sâwiyeh the road descends N.W. into the *Wâdi Yetma* (1/4 hr.); to the right of the road lie *Ḳabelân* and *Yetma*, to the left *Yâsûf*. On the N. side of the valley the road again steeply ascends. At the top of the hill (30 min.) we obtain a view of the large plain of *El-Makhna*, framed by the mountains of Samaria. Before us rise Ebal and Gerizim, and far to the N. the Great Hermon. After 5 min. we descend by a very bad road into a narrow valley, descending which we reach (20 min.) the S. extremity of the plain of *El-Makhna*. To the left is the village of *Ḳûza*, to the right *Bêta*. From this point there are two routes: either along the W. margin of the plain, or more to the E. and across it; the latter route affords the better view of the country, but is only practicable in the dry season. We pass (20 min.) the large village of *Ḥuwâra* on the left, situated at the foot of the chain of Gerizim. The village of *ʿAudallâh* next lies on the hill to the right. This is the broadest part of the plain of Makhna. We ride past the ruins of the former village of *Makhna;* on the right, after 1/4 hr., lies *ʿAwerta*, where the tombs of Eleazar and Phinehas (Joshua xxiv. 33) are shown. On Mt. Gerizim stands the *Weli Abu Ismaʿîn* (Ishmael). After 1/2 hr. the village of *Kafr Ḳallîn* lies to the left, and that of *Rûjib* to the right beyond the plain. Above us, on the summit of Mt. Gerizim, is a Muslim weli.

The road skirts the N.E. corner of Mt. Gerizim. After 35 min.,

to the right of the road, is situated **Jacob's Well**, adjoining which are the ruins of an old church. Jacob's Well belongs to the Greeks and has been enclosed with a wall.

Jews, Christians, and Muslims agree that this is the Well of Jacob, and the tradition to that effect is traceable as far back as the 4th century. The cistern is situated on the highroad from Jerusalem to Galilee, thus according with the narrative of St. John (iv. 5-30). The Samaritan woman came from *Sychar*, which is probably identical with the modern *'Asker* (p. 258). Moreover the tradition already existed at the time of Christ (John iv. 5, 6) that here lay Jacob's Well and the field which he purchased and where Joseph was afterwards buried (Josh. xxiv. 32). To get to the mouth of the well, one must be let down into the vault that has been built over it. The cistern is very deep (75 ft.). In summer it is often dry. It was formerly deeper than now. It is 7½ ft. in diameter and lined with masonry. The ruins of a church built over it in the 4th cent., and still existing in the 8th cent., and the numerous stones that have fallen or been thrown into the well have probably raised its bottom.

Joseph's Tomb is shown in a building about 1100 yds. to the N. of the cistern. It is entirely modern and, according to an English inscription, was restored in 1868 by the British consul Mr. Rogers. The Jews burn small votive offerings in the hollows of the two little columns of the tomb.

From Jacob's Well we turn to the W. into the valley of Nâbulus. To the left rises Mt. Gerizim, to the right Mt. Ebal with its terraces lined with cactus and extending from the foot to the summit. The floor of the valley is well cultivated. On the right, after 7 min., is the village of *Balâṭa*. Here, according to early Christian tradition and the Samaritan chronicle, stood the oak *(ballut)* of Shechem (Joshua xxiv. 26). About 4 min. farther rock-tombs are visible on Mt. Ebal. We now reach the spring *'Ain Defna*, near which Turkish barracks with an arsenal and hospital have been erected. There is a carriage-road from here to Nâbulus. Olive-groves soon begin. To the left lies the chapel of the *Rijâl el-'Amûd* (men of the columns), where forty Jewish prophets are said to be buried and the pillar of Abimelech (Judges ix. 6) perhaps stood. In 12 min. more we reach the gate of the town of *Nâbulus*, which formerly extended farther to the E. than now, perhaps as far as 'Ain Defna.

Nâbulus. — Accommodation in the *Latin Mission House* (letter of introduction from Jerusalem necessary).

The *Camping Ground* is on the W. side of the town. It is reached by turning to the right before reaching the gate of the town and riding round the N. side of the town. The commandant should be requested to furnish one or two soldiers as a guard for the tents (about ½ mej. per man).

Post and Telegraph Office (Turkish).

History. a. **Samaria and the Samaritans.** The district of Samaria derives its name from Samaria, the ancient Shomeron (1 Kings xvi. 24; p. 259). From the Maccabæan period onwards the name of Samaria was used to denote Central Palestine. After part of the population of the northern kingdom had been carried to the East by the Assyrians, foreign colonists gradually spread over the country (2 Kings xvii. 24), and the population of Samaria thus acquired a mixed character. After the return from the captivity, therefore, which had, if possible, intensified the exclusiveness of the Jewish character, the contrast between Jews and Samaritans was strongly marked. It was this spirit of jealous reserve which prompted the Jews to decline the aid of the Samaritans in building the walls and

temple of Jerusalem, and as the Jews excluded them from all participation in their worship, the Samaritans founded a holy city and a sanctuary of their own under the leadership of a certain Sanballat (Nehem. ii. 10, 19). Mt. Gerizim was chosen for this purpose and a temple was built there, probably not long after the time of Nehemiah; the town of Shechem at its base thus rose in importance, while Samaria declined. Conflicts frequently took place between the Jews and the Samaritans. According to Josephus, the Temple on Mt. Gerizim was destroyed by John Hyrcanus

NÂBULUS (SICHEM).
From the Survey by Rosen & Kiepert.
1:40.000
Yards
Mosques in the Town.
1. Jâmi'a el Kebîr
2. " el Khudra
3. " el Bâk
4. " en Nûrî
5. " el Kanâtîreh
6. Khân el Wekîl
7. Sûk (Bazaar)
Walls
3092
JEBEL SULEMIYEH
(EBAL)
Tell Salemiyeh
NABULUS
Mohammedan Cemetery
Heaps of Ashes
Spring
New Barracks
Bir Yakûb
Kâbr Yûsuf
(Joseph's Tomb)
Spring of Balâta
Khurbet Balâta
Ruins of Church
Ruins of Mosque
Ruins of Church
Ruins of Mosque
Ruins of Church
Ruins of Mosque

ticularly in 529. About this period they martyred Christians and destroyed many churches. At Neapolis they killed the bishop and made Julian, one of their leaders, king. Justinian, however, despatched an army against them, and many of the insurgents were slain. They were now turned out of their own synagogues, and many of them fled to Persia, while others embraced Christianity. At a later period they ceased to play a part in history. In the 12th cent. Benjamin of Tudela found about 1000 adherents of the sect of the Samaritans at Nâbulus, and a few also at Ascalon, Cæsarea, and Damascus. For some years past they have been confined to Nâbulus, although they formerly had small communities at Cairo, Gaza, and Damascus. Their numbers are steadily diminishing, now consisting of 170 individuals only, who live in a distinct quarter of the town (S.W.). — The Samaritans have preserved a venerable type of Jewish physiognomy.

With regard to their *Creed*, the Samaritans are strict monotheists, and abhor all images and all expressions whereby human attributes are ascribed to God. They believe in good and evil spirits, in the resurrection and last judgment. They expect the Messiah to appear 6000 years after the creation of the world, but they do not consider that he will be greater than Moses. Of the Old Testament they possess the pentateuch only, in the old Hebrew or 'Samaritan' writing. Their literature chiefly consists of prayers and hymns. Their oldest chronicles date from the 12th century. Three times a year, *viz.* at the festival of unleavened bread, the feast of weeks, and the feast of tabernacles, they make a pilgrimage to the sacred Mt. Gerizim. They celebrate all the Mosaic festivals, but they offer sacrifices at the Passover only. Bigamy is permitted if the first wife be childless, and when a married man dies, his nearest relation, but not his brother, is bound to marry the widow.

b. **Nâbulus** is a corruption of *Neapolis*, or more fully *Flavia Neapolis*, as it was called to commemorate its restoration by Titus Flavius Vespasianus. This is one of the rare instances in which a place has exchanged its ancient Semitic name for a later one of Roman origin. Nâbulus was also sometimes called *Mamortha*, or *Mabortha*, which signifies 'pass' or 'place of passage', but the ancient name was **Sichem**, or *Shechem* ('the back'). Sichem was one of the towns of the tribe of Ephraim. It was the scene of the episode of Abimelech (Judges ix). Under Rehoboam the national assembly was held here (1 Kings xii) which resulted in the final separation of the northern tribes from the southern. Jeroboam chose Sichem for his residence. — During the Christian period Neapolis became the seat of a bishop. The Crusaders under Tancred took Nâbulus soon after the conquest of Jerusalem, and in 1120 Baldwin II. held a great diet here. Nâbulus was frequently conquered, and suffered severely during the Crusaders' period. In later history the district of Samaria, and particularly the neighbourhood of Nâbulus, has been chiefly noted for its insecurity, and the inhabitants still have the reputation of being restless, turbulent, and quarrelsome.

Nâbulus (1870 ft. above the sea-level) lies in a long line on the floor of the valley between Ebal (Arab. *Jebel Eslâmîyeh* or *esh-Shemâli*, the N. mountain) and Gerizim (arab. *Jebel eṭ-Ṭôr* or *el-Ḳibli*, the S. mountain). The environs are beautifully green and extremely fertile, and water flows in abundance from 22 springs, about half of which are perennial. The town contains about 24,000 inhab., including 170 Samaritans (see above), a few Jews, and about 700 Christians, chiefly belonging to the Greek orthodox church; a few are Latins, and 150 Protestants. Nâbulus is the seat of a Mutesarrif and of a Greek orthodox bishop, possesses a garrison (1 regiment of infantry), 8 large mosques, and 2 Muslim schools (a girls' school and a college), in addition to the Korân schools. It is also a station of the English Church Mission (missionary, Rev. Mr. Falscheer),

which maintains a church, a school, and a hospital. The Latins have a church and mission-house under the Patriarch and a Franciscan church; the united and the orthodox Greeks each own a church here. — Nâbulus carries on a considerable trade with the country E. of Jordan, particularly in wool and cotton. It contains 15 manufactories of soap, which is made from olive-oil.

The interior of the town (which resembles the interior of Jerusalem) contains few attractions beyond the bazaar. In the E. part of the town is situated the *Jâmi' el-Kebîr* (Pl. 1), or the great mosque. Admission is not easily obtained. The E. portal, which is well preserved, and resembles that of the Church of the Sepulchre, consists of 5 recessed arches, borne by 5 small semi-columns, and adorned with sculptures in the Romanesque style. The court contains a reservoir surrounded by antique columns. The mosque was originally a basilica built by Justinian, and rebuilt by the canons of the Holy Sepulchre in 1167. — The *Jâmi' en-Naṣr*, or 'mosque of victory' (Pl. 4), is probably a Crusaders' church too, as no doubt is the *Jâmi' el-Khaḍrâ* (Pl. 2), the 'green mosque'. It is said to stand on the spot where Joseph's coat was brought by his brethren to Jacob. By the church rises a kind of clock-tower resembling that of Ramleh, a slab in the wall of which bears a Samaritan inscription. The Samaritans assert that they once possessed a synagogue here. — Immediately to the W. rises a large mound of ashes, which commands a magnificent view of the town, the plain, and the dark mountains beyond Jordan to the E. — In the N.E. corner of the town is the *Jâmi' el-Mesâkîn*, the 'mosque of the lepers' (who live there). It was probably erected by the Crusaders, perhaps as a hospital for the Templars. — A little farther to the N. is shown what Muslim tradition declares to be the *Tomb of Jacob's Sons*, beside a newly erected mosque.

The quarter of the Samaritans is in the S.W. part of the town. Their *Synagogue (Kenîset es-Sâmireh)* is a small, white-washed chamber, the pavement of which is covered with matting, and must not be trodden on with shoes. Their worship is interesting. The prayers are repeated in the Samaritan dialect, although Arabic is now the colloquial language of the people. The men wear white surplices and red turbans. They attach great importance to cleanliness. The office of high-priest is hereditary, and *Ya'ḳûb*, the present holder of it, is a descendant of the tribe of Levi. He is the president of the community and, at the same time, one of the district authorities. His stipend consists of tithes paid him by his flock. The Samaritan codex of the pentateuch is old, but that it was written by a grandson or great-grandson of Aaron, is a myth, as it is certainly not older than the Christian era. An inferior codex is generally palmed off on travellers; the genuine codex is kept in a costly case, with a cover of green Venetian fabric. The fee to the kôhen is for a single person 2 fr., for a party 1 fr. each.

The slopes of Mt. Gerizim afford a beautiful view of Nâbulus. By the highest row of gardens we turn to the left (E.), and follow a terrace skirting the rocky slope. The large caverns here were probably once quarries. From the terrace we at length reach a platform, from which projects a triangular piece of rock, about 10 ft. in diameter. This spot accords better than any other with the narrative of Judges ix. 7-21, while the passage Joshua viii. 30-35 applies best to the amphitheatrical bays of Ebal and Gerizim to the E. of Nâbulus.

Two routes lead to the top of **Mt. Gerizim** (1 hr.); see the Plan, p. 253. One passes the Chapel of *Rijâl el-ʿAmûd* near the barracks (p. 252). The other leads from the S.W. corner of the town and through the valley ascending thence towards the S., in which (10 min.) rises the copious spring *Râs el-ʿAin*. A climb of 40 min. brings us to a lofty plain, where the Samaritans pitch their tents at the feast of the Passover. Thence to the summit is a walk of 10 min. more.

Seven days before the feast the Samaritans repair hither and encamp in this basin. The scene of the sacrifice is a little nearer the top of the mount. The chief ceremony of the feast consists in the solemn slaughtering of seven white lambs in strict accordance with the Old Testament ritual. Visitors are seldom admitted to this most interesting spectacle.

Mt. Gerizim (2848 ft.) is composed almost entirely of nummulite limestone (tertiary formation). The summit consists of a large plateau, at the N. end of which are the ruins of a castle, probably erected in Justinian's time (533), although the walls, 5-10 ft. thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square and is flanked with towers. On the E. side are remains of several chambers, one of which has a Greek cross over the door. To the N.E. rises the weli of *Shêkh Ghânim* (magnificent view from the window, see below), and on the N. side of the castle is a large reservoir. Of the *Church* which once stood here the lowest foundations only are extant. It was an octagonal building with an apse towards the E., having its main entrance on the N., and chapels on five sides. It is said to have been erected in 474 (?533). To the S. of the castle are walls and cisterns, and there is a paved way running from N. to S. Some massive substructions a little below the castle, to the S., are shown as the stones of the altar which Joshua is said to have erected here (viii. 30-32). In the centre of the plateau the Samaritans point out a projecting rock as having once been the site of the altar of their temple. — Over the whole mountain-top are scattered numerous cisterns and smaller paved platforms resembling the places of prayer on the area of the Ḥaràm at Jerusalem (p. 39). The whole surface bears traces of having once been covered with houses. Towards the E. are several paved terraces. At the S. E. corner the spot where Abraham was about to slay Isaac is pointed out. Near it, to the N.W., are some curious round steps. — The summit commands a noble *Pro-

SPECT: to the E. lies the plain of *El-Makhna*, bounded by gentle hills, with the village of *ʿAsker* lying on the N. side, and that of *Kafr Kallîn* on the S.; farther to the E. are, in the direction from N. to S., *ʿAzmût*, *Sâlim* (with *Bêt Dejan* behind), *Rûjîb*, and *ʿAwerta*. The valley to the S. is the *Wâdi ʿAwerta*. To the E., in the distance, rise the mountains of Gilead, among which *Jebel Ósha*ʿ (p. 163) towers conspicuously. Towards the N. the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Ebal. Towards the N.W. Carmel is visible in clear weather. Towards the W. the valleys and hills slope away to the blue band of the distant Mediterranean; Cæsarea may sometimes be recognised (S.W.).

The ascent of (1 hr.) **Mount Ebal** (3077 ft.; 1207 ft. above Nâbulus) is more fatiguing and less frequently undertaken than that of Mt. Gerizim; but the summit is higher, and the view still finer. The path winds up over terraces hedged with cactus. Near the top on the W. side stands a Muslim weli which attracts pilgrims and is said to contain the skull of John the Baptist. The highest part of the mountain is towards the W. side; on the summit are the ruins of *El-Ḳalʿa* ('the fortress'), the walls of which are very thick; a little farther E. are other ruins called *Khirbet Kuneiseh* ('little church'). The *VIEW extends over the mountain-chain of Galilee, from Carmel across the plain of Jezreel to Gilboa; Mt. Tabor, Safed in the extreme distance near Hermon, the coast-plain to the W., and the distant mountains of the Haurân to the E. are all visible. — On a hill a little to the N. of Mt. Ebal is *Ṭallûza*, identified on rather insufficient grounds with *Tirzah*, which for a time was the capital of the northern kingdom (1 Kings xvi. 8, etc.).

From Nâbulus to Es-Salṭ.

13 hrs. — An escort is necessary and is to be obtained either from the government (1 or 2 khaiyâl; price, see p. xxxiii) or from the ʿAdwân Beduins (Shêkh *ʿAli Diyâb;* negociations should be conducted at the consulate in Jerusalem).

The route first crosses the plain of *Makhna* to the S.E. (leaving Jacob's Well to the right). In 1 hr. 35 min. we reach *Bêt Fûrîk*. After crossing the top of *Jebel Jedʿa* we descend the narrow *Wâdi Zakaska*, past the (35 min.) ruins of *Yanûn*. To the right rise the hills of *Ijjim*. We avoid the *Wâdi el-Aḥmar* on the right. In 3 hrs. we cross the top of the last hill, which commands an admirable survey of the plain of Jordan. The route descends thence to (1¼ hr.) the rich oasis of *Karâwa*, abundantly watered by the large *Wâdi el-Fârʿa* (p. 153). In 1¼ hr. we come to the first terrace of the Jordan valley, about 32 ft. in height, and then cross a second terrace to the bridge *Jisr ed-Dâmiyeh*. As the Jordan has formed a second bed for itself by the side of the bridge, it is necessary to use the ferry. The traffic is considerable.

The direct route to Es-Salṭ (5 hrs.) takes us in a S.E. direction along the bed of the valley, which is about 1¼ hr. broad, and past the *Jebel Ósha*ʿ. It is worth while, however, to ascend the mountain (4 hrs. from the foot). From the summit to Es-Salṭ, 1 hr. (see p. 164).

From Nâbulus to Beisân and Tiberias.

From Nâbulus to Beisân (9 hrs.) the route is by the great Damascus caravan-road. We ride round the E. side of Ebal to (25 min.) *'Asker* (p. 252). There are rock-tombs and a spring here. After 25 min. we pass opposite the villages of *'Azmût*, *Dêr el-Ḥaṭab*, and *Sâlim*, and traverse the gorge of the *Wâdi Bidân* to (2 hrs.) *Burj el-Fâr'a*, whence the large *Wâdi el-Fâr'a* descends towards the S.E. to the Jordan. We cross a hill to (1 hr. 10 min.) the village of *Tûbâs* (*Thebez*, Judges ix. 50; 2 Sam. xi. 21). On the right (1 hr. 15 min.) lies a sarcophagus and a small square building of ancient construction, probably a tomb, with a sculptured marble portal. The village of (5 min.) *Tayâsîr* possesses no well. The *Wâdi el-Mâliḥ* descends hence to the Jordan; and so also does the *Wâdi Khazneh* towards the N.E. Descending the latter, our road leads to (2 hrs. 50 min.) the ruin of *Ka'ûn* in the Jordan valley. From Ka'ûn we ride to the N. in 1 hr. to *Tell Ma'jera*, and thence, crossing several small water-courses, to (1 hr.) —

Beisân (320 ft. below the level of the Mediterranean). — Beisân answers to the ancient *Beth-Shean*. During the reign of Saul it still belonged to the Canaanites (Judg. i. 27 f.; 1 Sam. xxxi. 10), though it lay in the territory of Manasseh (Josh. xvii. 11). David seems to have conquered Beth-Shean, and one of Solomon's officers resided here (1 Kings iv. 12), but it never became a Jewish town (2 Macc. xii. 30). In the Greek period the town was called *Scythopolis*, and belonged to the Decapolis (p. lvi). Gabinius rebuilt and fortified the town. In the Christian period Scythopolis was an episcopal see. In the time of the Crusades it was known by both its names. Saladin reduced the place and committed it to th flames. Numerous palms are said to have once flourished in the environs but in the 13th cent. Yâkût saw two only.

The village and ruins of Beisân lie in a basin on the margin of the great plain of *Jezreel*, which slopes down hence towards the Ghôr, upwards of 300 ft. below. The N. hills of the broad valley are skirted by the brook *Jâlûd*, to the N. of Tell Beisân. The formation is volcanic, the prevailing rock being basalt. The present village lies to the S. of the hill, surrounded by several brooks. It is the seat of a Mudîr. The precincts of the ancient town, to judge from its ruins, must have extended far beyond those of the modern village. The most important ruins are the following: 1. W. of the village a hippodrome, now almost concealed by vegetation. — 2. In the N.E. of the place the foundation-walls of the mosque *Jâmi' el-Arba'în Ghazâwi*, finished in 1403-4. It was formerly a church, the apse is still distinctly traceable at the E. end. — 3. Proceeding N.W. from the mosque and passing some tombs, we come to the great amphitheatre *(El-'Akûd)* in the bed of the valley, the best-preserved theatre in the country W. of the Jordan. It is 60 yds. in diameter and had 12 tiers of seats. The passages and outlets of the interior are still preserved. The remarkable recesses probably served to improve the acoustic of the theatre. — 4. A colonnade once led along the brook in a N.E. direction to an ancient bridge *Jisr el-Maktû'*, a little below the point where the brook flows into the river Jâlûd. — 5. On the other side (N.) of the bridge are remains of an old street; to the left is *Tell el-Maṣṭaba* with the ruins of a fort, to the right, near some columns, is the reservoir *El-Ḥammâm;* close by are numerous rock-tombs and still farther S. a large rock-tomb called *Maghâret Abu Yâghi*. — 6. On the hill *Tell el-Ḥôsn*, to the N. of the theatre, are traces of the thick wall which once enclosed the summit, and a partially preserved portal. The view extends to the W. up to Zer'în in the valley of Jezreel. To the E. and S. we look down into the Ghôr, and beyond it, to the E., are *Kal'at er-Rubûd*, etc. — 7. Interesting, too, is the upper bridge *Jisr el-Khân* at the N.W. extremity of the territory of Beisân. From the bridge we obtain a pretty view of the valley with its numerous columns and other ruins. If we follow the old road from the bridge northwards we reach (1/4 hr.) the large *Khân el Aḥmar*, the greater part of which is built of ancient materials.

From Beisân to Zer'în, 3 hrs. 50 min. A good road ascends by the brook *Jâlûd* between the *Jebel Faḳû'a* (mountains of Gilboa, p. 277) on the left (S.), and the slopes of the *Nebi Daḥi* (1815 ft.), the so-called *Little Hermon*, on the right (N.), surmounted by a weli. We pass ($1^3/_4$ hr.) the ruins of *Bêt Ilfa*, and (35 min.) the *Tell Shêkh Ḥasan*, with its ruins and springs. In 50 min. more we come to a fine reservoir formed by the *'Ain Jâlûd*, at the N.E. end of the Gilboa mountains. From this point to *Tell Zer'în* (p. 277) is a ride of 40 min. more.

From Beisân to Ṭabarîyeh, about $7^1/_2$ hrs. The heat is often very great on this route as it lies about 600 ft. below the sea-level. We at first descend through underwood to the N.N.E. We cross (22 min.) a copious brook, with a stony bed, and a conduit. In 40 min. more the large *Wâdi 'Esheh* descends from the W. After 1 hr. we see the village of *Kôkab el-Hawa* on the hill to the left. This point answers to the castle of *Belvoir*, which was erected by King Fulke at the same time as Safed (about 1140) and taken by Saladin in 1188 (beautiful view from the top, where there are extensive ruins). In 17 min. we reach the *Wâdi Bîreh*, and in 27 min. we descend to the bridge of *Jisr el-Mujâmi'*. Hence to (4 hrs.) *Tiberias*, see p. 186.

23. From Nâbulus to Jenîn and Ḥaifâ.

Sebasṭîyeh, 2 hrs.; *Jenîn*, $4^1/_2$ hrs.; *Ḥaifâ*, $12^1/_2$ hrs. Night-quarters at Jenîn.

1. From Nâbulus to Sebasṭîyeh (2 hrs.).

The direct route to *Jenîn*, usually taken by the baggage muleteers, leads past the village of *Bêt Imrin* to *Jeba'* (p. 261).

The somewhat longer route viâ *Sebasṭîyeh* is preferable. It descends the valley to the W.N.W. After 23 min. we see *Râfidîyeh* lying $^1/_4$ hr. to the left, and soon afterwards *Zawâta* on the hill to the right. The villages of (20 min.) *Bêt Uzin* and *Bêt Iba* (10 min.) also lie to the left. When we come in sight of a water-conduit crossing the valley to a mill we ascend out of the valley to the right (N.W.). As the road ascends it affords (20 min.) a view of the village of *Dêr esh-Sheraf* in the valley below; on the height opposite us is *Keisîn*, and to the W. of it *Bêt Lîd;* by the roadside is a spring with good water. The view becomes more extensive when we reach the top ($^1/_4$ hr.); to the N.E. we see *Râmîn* and *'Anâbetâ*, and *En-Nâḳûra* on the hill to the right. We then descend in 5 min. more into the valley. The road passes under (10 min.) a conduit. On the hill to the right is a weli. A final ascent of 17 min. at length brings us to the round, terraced hill of *Sebasṭîyeh*, over 330 feet in height and standing isolated in the valley.

Sebasṭiyeh. — History. The palace of Omri, king of the northern empire, at Tirzah having been burned down, he purchased a hill from one Shemer, and erected upon it a new residence for himself called *Shomeron*, or **Samaria** (1 Kings xvi. 24). The town continued to be the capital of the kingdom of Israel until it was taken by Sargon in B.C. 722, after a siege of three years. The town was doubtless devastated on that occasion, but in the time of the Maccabees it was again an important and fortified place. After a siege of a year it was taken and totally destroyed by Hyrcanus. Not long afterwards Samaria is again mentioned as belonging to the Jews. Pompey included Samaria in the province of Syria, and

it was rebuilt by the general Gabinius. Augustus presented the town to Herod the Great, who caused it to be handsomely restored and fortified, and gave it the name of *Sebaste* (Greek for Augusta). A large colony of soldiers and peasants was then established in the place. Sebaste, however, was gradually surpassed in prosperity by Neapolis (Sichem). St. Philip preached the Gospel in Samaria (Acts viii. 5), and the place afterwards became an episcopal see, which was revived by the Crusaders. To this day a Greek bishop derives his title from Sebaste.

The most important ancient edifice at Sebaṣṭîyeh is the **Church of St. John*, converted into a mosque at an early period, and unfortunately almost entirely destroyed in the course of a restoration of the mosque in 1894.

St. Jerome is the first author who mentions the tradition that John the Baptist was buried here. The statement that he was beheaded here is of much later origin (p. 177). In the 6th cent. a basilica stood here. The present church dates from the second half of the 12th cent., and is a work of the Crusaders.

The church stands below the village. Externally the excellent jointing of the smooth walls with their slightly projecting buttresses is worthy of inspection. The church evidently consisted of a nave with two aisles of inferior height; the apse of the nave projects considerably beyond those of the aisles. The nave is separated from the aisles by square pillars with columns, on which the pointed vaulting rests. The capitals of these columns have the palm enrichment, and, like the rounded windows, are of the Romanesque style. In the apse the arches are pointed. The windows consist of small round arches, and are enriched. The church, including the porch, is 55 yds. long and 25 yds. wide. The very simple façade is at the W. end. Over the portal was probably once a circular window or panel. The *Tomb of John the Baptist (Nebi Yahya)* is shown in the crypt, a small chamber, hewn deeply in the rock. From this point we look through holes into three (empty) tomb chambers, which are said to be the tombs of the Baptist, of Obadiah (1 Kings xviii. 3), and of Elisha. — To the N. of the church are the ruins of a large building, at the corners of which were square towers. This was either the residence of the bishop or of the knights of St. John.

In and among the houses of the modern village are scattered many fragments of ancient buildings, such as hewn blocks, shafts of columns, capitals, and portions of entablatures. The natives, who are, it should be remembered, very fanatical, offer coins and other relics for sale. — Above the village, to the W., is a large artificially levelled terrace, now used as a threshing-floor. To the W. of it stand upwards of a dozen columns without capitals, forming an oblong quadrangle. Here probably stood the temple which Herod the Great is said to have erected in honour of Augustus 'on a large open space in the middle of the city.' From this terrace we soon reach the top of the hill (1542 ft. above the sea), which is compared in Isaiah xxviii. 1 to a crown and commands an unobstructed view, including the Mediterranean to the W. Sebaṣṭî-

Drawn by H. Kiepert.

En-Nâsira
NAZARETH
Debûrieh
Iksâl
J. et-Tûr
M. TABOR
Harîtheh
Madâra
Umm el-Ghanîm
Jedîdi
El-Mezra'a
Kefr Masr
Nain
Endûr
El-Bûreh
Et-Tûreh
Neby Dahi
Denna
Tamra
Afûleh
J. Dahi
Kefra
Kokeb el-Hawa
El-Futeh
Kn. Nâûra
Tarîbeh
Sôlam
Zerîn
JEZREEL
Kûmieh
Murassas
Nûris
Shaîtar
Mezâr
Mukêbeleh
Arrabôneh
Khân Besân
Bêt Lîtt
Tell Besân
El-Jelemeh
Arrâneh
Der Ghazâl
El-Fakû'a
Bêt Kûd
Jelbôn
J. Abu Mudawwar
Jenîn
Tell Ma'jera
Shtannîr
T. Abu Feraj
T. Hamra
Kabâtiyeh
Tell Fît
Misilia
Zebâbdeh
Arâba
Merj el-Gharakîya
Mothelîn
Jedîdeh
Bûrîs
Tubâs
Yerza
Mukta'a
Ain el-Beda
Berdela
Kalâ'at Malîh
Yasûr
Khirbet Malîh
Sa'eda
W. Jeneî
Es-Samra
Tamûn
Tallûzeh
M. EBAL
Tôkeî Belân
Jabûlus
NEAPOLIS
Asmâth
Sâlim
Bêt Dejân
Rûjîb
B. Fûrik
Tîma
Bagalzeyeh
Awârteh
Ed-Zemarîn
Shûneh
Abdallah
Bêta
Mo'allaka
Yanûn
Samir
Akraba
Ain Sîr
Ansârin
Et-Tîrîm
Hafûr
Tell Fît
Surîsh
Kubelân
Kusra
Jâtûd
Mejdel
Ed-Dâmieh
Fesa'il
PHASAELIS
Karn Sartabeh
Jôleh
Jisr-Dâmieh (Ruined Bridge)
Wâdy Fâr'a
Wâdy Jâlûd
Wâdy Mâlîh
Wâdy Bîreh
Wâdy Ferâ
Wâdy Bûkeî'a
Wâdy Sûkereir
Wâdy Jeneî
Wâdy Serâd (Tubâs)
Wâdy Bel'ameh
Wâdy Ghanîm
Wâdy Abu Sûr
Wâdy Zerka
Wâdy Ibzîk
Wâdy Shâmîr
Wâdy Ferâ
Wâdy Mukna
Wâdy Ahmar
Wâdy Ajjûl
Wâdy Mukelik
Wâdy Abu Sûr
Wâdy Shâbûr
Wâdy Kûnâ
Wâdy Nimrîn
Wâdy Fâr'a
Wâdy Yabis
Wâdy Mâlîh
Wâdy Ferâ

yeh is surrounded by ranges of gently sloping hills. Numerous villages are visible. On the S.W., a little below the crest of the hill, the thick foundation-walls of a rather large building, possibly a tower, are still visible. In the interior are four columns. A few sarcophagi lie upon the hill-side. — Around this hill, now itself cultivated, are terraces at several places. On a terrace to the S., at about the same level as the village, runs the *Street of Columns* which Herod carried round the hill. The columns, all of which have lost their capitals, are 16 ft. high and some of them are monoliths. The colonnade was about 20 yds. wide and over 1800 yds. in length. — To the N.E., where the hill forms a bay, are further numerous fragments of columns, probably the ruins of a hippodrome (480 yds. by 60 yds.); possibly, however, these belong to a second colonnade which diverged at an angle from the first.

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2. From Sebasṭîyeh to Jenîn ($4^1/_2$ hrs.).

Starting from the church of St. John, we proceed N. past the hippodrome mentioned above and descend into the *Wâdi Bêt Imrin* (10 min.); the large village of the same name is on the mountain on our right. Beyond the valley we are careful to take the road on the right and ascend to ($^1/_4$ hr.) its N. margin (fine retrospect) and (10 min.) the village of *Burḳâ* in the midst of olive-trees. A castle seems once to have stood in the middle of the village. The road soon reaches (20 min.) the top of the hill, which commands an extensive view. On the right (E.), on the hill, stands the weli of *Khêmet eḍ-Ḍehûr*. To the N. is the village of *Sîlet eḍ-Ḍahr*, and somewhat farther distant, beyond a beautiful little plain, are *Râmeh* (*Remeth* of Joshua xix. 21) and *ʿAnza*, opposite each other. The road begins to descend to the E.N.E., and passes (35 min.) *El-Fandakûmiyeh* (an ancient *Pentacomias*) on the hill to the right. At (20 min.) *Jebaʿ* (the spring of which is beyond it) we reach the direct road from Nâbulus to Jenîn (p. 259). We follow the valley, which narrows towards its head, and then emerge on a plain. In 35 min. we reach the foot of the hill on which lies the former fortress of *Ṣânûr*. Ṣânûr was besieged in 1830 and captured with difficulty by ʿAbdallah, pasha of Acre, as the shêkh of Ṣânûr had declared himself independent. Ibrâhîm Pasha, of Egypt, destroyed the fortress entirely. To the E. lies the beautiful and fertile plain of *Merj el-Gharaḳ* ('the meadow of sinking in'), upwards of 1 hr. in length, which in winter forms a swamp. The road skirts its W. side. On the right, at the end of the plain (35 min.), lies *Zebâbda*, to the N. of which is *Mithilîyeh* (perhaps the *Bethuliah* of the Book of Judith, the site of which must be looked for in this neighbourhood). Opposite the latter, to the left, is *Jerbâ*.

The traveller who wishes to visit the ruins of **Dôthân** diverges here to the left, so as to leave the village of Jerbâ on the right. Ascending at first towards the N.W., then descending to the W., we come in a narrow ravine (22 min.) to a footpath on the right which leads to ($^1/_4$ hr.) *Tell*

Dôtân. A few ruins only lie on the hill near some terebinths. At the S. foot of the hill is the spring *El-Hafîreh.* This is doubtless the site of the ancient *Dothan* (Gen. xxxvii. 17), for which reason it is still called *Jubb Yûsuf* ('Joseph's pit'). In the time of Elisha a village seems to have stood here (2 Kings vi. 13). To the N.W. of Dôtân rises the large *Tell Ya'bûd* with a village. From Dôtân the ordinary route to Kabâṭiyeh may be regained in 22 min.; or Jenîn may be reached by a direct road to it, passing a few hundred paces to the W. of Dôtân.

At the end of the plain we enter a small valley and riding to the N. cross (25 min.) a small elevation with a fine view (Carmel, Nazareth, the Great Hermon, etc.). On the right, before the road descends into a small valley to the N.E., stands a sacred tree, hung with votive offerings and shreds of cloth, where we obtain a view of the plain of Esdrelon. The steep descent leads through the village of *Ḳubâṭiyeh* and in 20 min. reaches the floor of the valley. We then follow the telegraph-wires and after crossing two other small valleys reach the *Wâdi Bel'ameh*, on which Jenîn is situated. The brook is named after the ruin of *Khirbet Bel'ameh* (*Ibleam*, Joshua xvii. 11; 2 Kings ix. 27), at the foot of which it rises. Following its course, we come in 20 min. to —

Jenîn. — Accommodation in private houses. Tents may be pitched to the N. or the S. of the village. A military guard is necessary. — Turkish Telegraph.

History. Jenîn is supposed to be the *Ginea* of Josephus, which again seems to answer to the ancient *Enganniṁ*, or garden-spring (Josh. xix. 21; xxi. 29), within the territory of Issachar. The road from Nazareth to Jerusalem probably always passed this way.

Jenîn is a village of some importance, with about 1300 inhab., including a few Christians, situated on the boundary between the mountains of Samaria and the plain of Esdrelon. It is the seat of a Ḳâimmaḳâm, and possesses a bazaar, two Muslim schools, and two mosques, one of which may formerly have been a church. An excellent spring, rising to the E., is conducted through the village. In the environs are productive gardens, where a few palms also occur.

The plain, on the outskirts of which we now stand, answers to the ancient **Plain of Jezreel**, Greek *Esdraelon.* The valley of Jezreel is properly only the low ground by the village of Jezreel, the modern *Zer'în*, descending thence eastwards towards *Beisân* (p. 258). In a wider sense the name embraces also the plain to the W. of the Gilboa mountains, which is called the 'great plain', or plain of *Megiddo*, in the Old Testament. The modern Arabic name is *Merj ibn 'Âmir*, or meadow of the son of 'Âmir. This plain is triangular in form, the base running from Jenîn towards the N.W. for a distance of 24 M., while the shortest side is the eastern, extending from Jenîn northwards to Iksâl. It also forms bays running up into the mountains at several places. The plain lies 250 ft. below the sea-level, and, though marshy at places, is on the whole remarkable for its fertility. The blackish soil consists chiefly of decomposed volcanic rock. In spring, when seen from the mountains, the plain resembles a vast green lake. Cranes and storks abound here, and gazelles are sometimes seen.

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3. From Jenîn to Ḥaifâ (12½ hrs.).

The road skirts the brow of the hills towards the N.W., keeping in view the mountains of Galilee. It passes (1 hr. 5 min.) *Yâmôn*

on the left, (1/2 hr.) *Sîlî*, and (35 min.) *Ta'annak* with ruins. The last-named village answers to the ancient *Taanach*, a Canaanitish town allotted to Manasseh, and mentioned in the song of Deborah (Judges v. 19). The road next leads to (25 min.) a small valley between the villages of *Salîm* and *Selâfeh*, and to (50 min.) the ruined *Khân el-Lejjûn* (beside a mill), where it intersects another broad road. A bridge here crosses an important arm of the brook *Muḳaṭṭa' (Kishon)*. The ruins on the hill to the N. of the brook are insignificant. Near the khân rises the basalt hill called *Tell el-Mutesellim*.

Khân el-Lejjûn. — HISTORY. *El-Lejjûn* corresponds to the *Legio* of Eusebius, an ancient town of importance, and apparently also to the ancient *Megiddo*, which is often mentioned in connection with the neighbouring Taanach. The place was fortified at a very early period, and though it was assigned to Manasseh (Josh. xvii. 11), the Canaanites were not expelled from it (Judges i. 27). On the round *Tell el-Mutesellim* probably once stood a castle. The town was so important, that the 'great plain' was also repeatedly called the 'plain of Megiddo', and the Kishon, the 'waters of Megiddo' (Judges v. 19). It was near Megiddo that Barak and Deborah signally defeated the Canaanites (Judges iv. 6-17). Megiddo, being a commanding spot, was afterwards fortified by Solomon and entrusted to the care of one of his officers (1 Kings iv. 12; ix. 15). Ahaziah, king of Judah, when mortally wounded by order of Jehu, died here (2 Kings ix. 27). Several centuries later Josiah attacked the Egyptian army of Pharaoh Necho in this plain when on its march against the Babylonians, but was defeated at Megiddo (2 Kings xxiii. 29).

The spring at Lejjûn contains bad water. To the S. we see the conspicuous volcanic hill of *Shêkh Iskander* (1700 ft.). The road next passes (40 min.) near the remains of a conduit and a spring in a small valley. In the distance rises the round summit of Mt. Tabor; to the E. are the mountains E. of Jordan (Jebel 'Ajlûn), and to the N.W. Mt. Carmel. On the hills to the left are several unimportant villages and ruins. The road next passes (1 hr. 10 min.) *Abu Shûsheh*, (25 min.) another small valley with an aqueduct on the left, (20 min.) several rock-tombs, and (1/4 hr.) the entrance to the *Wâdi el-Milḥ* ('valley of salt') to the left. The *Tell Ḳaimûn* on the left was probably once the site of the ancient *Jokneam* (Joshua xii. 22, etc.), in the territory of Zabulon. In 25 min. we pass another side-valley to the left. The road next reaches (30 min.) the **Tell el-Ḳassis**, a barren hill on the right bank of the Kishon, bounding the plain towards the W. The upper part of the Kishon contains no water in summer, but the springs of *Sa'adîyeh* constitute it a perennial stream lower down. (Near the village of *Shêkh Abrêk*, a little to the N.E. of Tell el-Ḳassîs, are large ancient burying-places.)

The road continues to follow the valley. In 1/2 hr. we strike the new road from Ḥaifâ to Nazareth near the large railway-bridge and the unfinished road-bridge. The valley now expands into a plain. On the hill to our right is *El-Ḥârithîyeh* (p. 275), and on our left *El-Jelâmeh*. Hence to Ḥaifâ is a little more than 8 M. (see pp. 275, 274).

24. Ḥaifâ *(Mount Carmel and Acre).*

Accommodation. Hôtel Pross (Karmelheim; landlord *Herr Pross*), on Mt. Carmel, pens. 8-10 fr., wine extra, highly spoken of, about 1¼ hr.'s drive from the German colony; carr. meet the steamers on request. — Hôtel Carmel (Pl. 20; landlord *Herr Kraft*), in the German colony, pens. 8-10 fr. per day; wine extra. — German Catholic Hospice (Pl. 11), on the road to the German colony. — Luftcurhaus Karmel (landlord *Herr Keller*), a sanatorium on Mt. Carmel, open in summer only, pens. 4-5 fr., wine extra, plain but good; previous application for rooms requested.

Wine and Beer: *Pross*, *Wagner*, in the German colony; *Bitzer*, in the town.

Post Office, *Austrian*, in Lloyd's office; *Turkish*, in the telegraph-office (Pl. 23). — International **Telegraph.**

Steamers. The Austrian Lloyd steamers touch at Ḥaifâ once a week in each direction (p. xix). A small British steamer plies 2-3 times a week (weather permitting) between Ḥaifâ and *Acre*, *Tyre*, *Sidon*, and *Beirût* (voyage to Beirût, 20 hrs., fares 1st cl. 10, 2nd cl. 5 fr.). Travellers who miss the steamer must either ride to Beirût (3 days, R. 32) or go to Jaffa (1 to 2 days, p. 270; carriages available).

Vice-Consuls. British, *Dr. Schmid;* American, *Dr. Schumacher;* German, *Fr. Keller* (all in the German colony); Austrian, *M. Scopinich;* Russian, *Selim Khouri;* Belgian and Dutch, *J. Germain.* French consul, *J. Roncevalle.*

Physicians and **Chemists**: *Dr. Schmid*, *Dr. K. Kaufmann*, both in the German colony; Sisters of Mercy at the German Catholic Hospice (see above).

Bankers: *A. Dück & Co.*, in the town and at the German colony. *Rate of Exchange:* 1 mejîdi = 23 pi.-23. 10; 1 beshlik = 3 pi.-3 pi. 5; English sovereign = 137 pi.; 20-franc piece = 108 pi. 20-109 pi.; Turkish pound = 124 pi.; 1 franc = 5 pi.; otherwise the same as in Beirût (comp. table before the title-page). English, German, or Russian silver coins are not accepted.

European Shops for travellers' requisites: *A. Dück & Co.* (see above); *Struve*, *Beck*, both in the town; *O. Fischer*, *J. Katz*, both in the German colony. — **Saddlers.** *Kruiss & Son*, *Müller*, both in the German colony; *G. Beck*, in the town. — **Soap,** *Struve & Co.* — **Provisions.** *Beilharz*, *Ruff* (meat, etc.); *Münzenmay*, *Stoll* (bread, etc.).

Carriages and **Horses** should be obtained through the hotel or the hospice. The following are reliable carriage-hirers and coachmen, acquainted with the roads in the vicinity: *G. Sus*, *S. Hermann*, *J. Unger*. — Charges: to Mt. Carmel 7 fr.; to the Curhaus or Hôtel Pross on Mt. Carmel, 5 fr.; to Nazareth 25-30 fr.; to Tiberias 90-100 fr.; to Acre and back 12-15 fr.; to Jaffa 100-140 fr. (according to the weather); to Zammârîn and back (1½ day), 25-30 fr.

History. Ḥaifâ is the *Sycaminum* of ancient Greek and Roman authors, and in the Talmud both names occur. In 1100 Ḥaifâ was besieged and taken by storm by Tancred, but after the battle of Ḥaṭṭîn it fell into the hands of Saladin. In the 18th cent. Ḥaifâ extended more towards the promontory of Carmel, but it was destroyed by Ẓâhir el-'Omar, pasha of Acre, in 1761, after which the new town sprang up farther to the E.

Since the Austrian Lloyd steamers have been in the habit of touching regularly at Ḥaifâ the town has enjoyed increasing commercial prosperity and has attracted to itself a great share of the trade of Acre. Wheat, maize, sesame, and oil are exported in considerable quantities, and soap is manufactured on a large scale. The harbour is not good, and the steamers have to cast anchor at a considerable distance from

ḤAIFÂ

from an original design by
Dr. G. Schumacher at Ḥaifâ

1 : 18.300

0 1000 2000
Feet

1 *German Church & School*
2 *Carmelite Church & Convent*
3 *United Greek Church*
4 *Orthod. Greek Church & Convent*
5 *Maronite Church*
6 *Templars' School & Meeting-house*
7 *School of the Frères des Ecoles chrétiennes*
8 *Convent of the Dames de Nazareth*
9 *Franciscan Convent*
10 *Convent of the United Greeks*
11 *German Catholic Hospice*
12 *Greek Cath. Cemeteries*
13 *Latin Cemetery*
14 *German Consulate*
15 *Austrian, Ital. & Span. Consulate*
16 *American Consulate*
17 *British* „
18 *French* „
19 *Russian* „
20 *Hôtel Carmel*
21 *J. Pross's Restaur.*
22 *Brewery*
23 *Turkish Post & Telegr. Office*
24 *Villa of Selim Effendi Khûri*
25 *O. Fischer's Magazine*
26 *Kraiss's (saddlers)*
27 *Soup factory*

Wagner & Debes' Geogl. Estabt. Leipzig.

Northern Part of MOUNT CARMEL.

From the Ordnance Survey of Palestine & Admiralty Charts.

1: 150.000

0 ½ 1 2 3 Engl. Miles

Abbreviations: R., R.s = Ruin, Ruins. T., T.s = Tomb, Tombs. W. = Well. W. = Wady. 3 = Depth-line of 3 Fathoms

Drawn, engraved & printed by

Wagner & Debes, Leipzig

the shore. In winter, however, it is a secure haven of refuge. A larger harbour is contemplated, in connection with the railway to Damascus. About 5 M. of this railway, including a bridge over the Kishon (p. 263), are completed; and the construction, after being suspended for some time, is being pushed forward. — The town itself has considerably expanded, especially towards the E. It contains about 12,000 inhabitants, including 600 Europeans, among whom are 500 Germans. Half the natives are Muslims, about 200 Latins, 800 Greeks, 1600 Jews, the remainder Maronites and United Greeks. There are 2 mosques, several Christian churches, an institution belonging to the Dames de Nazareth, a German Catholic hospital and Sister's home (Congregation of St. Borromæus) near the German colony, a school of the Frères des Ecoles Chrétiennes on the road to the colony, a Franciscan monastery on the hill-slope to the S. of the old town, and a convent of the Sœurs Carmélites to the N.W. of the colony. — Ḥaifâ is the seat of a Ḳâimmaḳâm.

In 1869 a German colony of the 'Templars' (p. 9) was established to the N.W. of the town. Their clean and neat dwellings, built in the European style, present a pleasing contrast to the dirty houses of the Orientals. The Templars number about 320 souls and possess a meeting-house and a school; the Germans (about 160) in the colony who are not Templars have also established a school and a church. Vineyards have been planted by the colonists on Mt. Carmel; the wine is excellent.

On the German territory on Mt. Carmel a sanatorium, a hotel (p. 264), and a few houses have been erected. A convenient carriage road leads up to this little colony, which commands a splendid *View of the sea, Galilee, Mt. Lebanon, the hills to the E. of the Jordan, and the range of Carmel.

The town is picturesquely situated in the S. angle of the bay of Acre, close to the base of Mt. Carmel. Between the shore and the mountain is only a narrow strip of land, which is covered with houses, gardens, and, particularly towards the W., with olive-trees, and an occasional stately palm. Beyond the beautiful bay lies Acre, glistening on the coast. The mountains, overtopped by Hermon, slope gently upwards towards the E. The bazaar is the chief attraction, as the town contains few antiquities. There are some interesting old rock-tombs by the German cemetery, and also on the slopes of Mt. Carmel, between the town and the castle. The latter, however, are built over.

Walks and Excursions.

1. To the Carmelite Monastery. The carriage-road (¾ hr to drive) winds in great curves northwards round the promontory and up the W. side of it. To reach the new path for walkers and riders we take the first turning to the right from the main street of

the colony and then leave the old stony path on our right. We pass limestone quarries and reach the monastery in 40 minutes.

Mount Carmel. — History. Mt. Carmel, which is isolated on the S. by the *Wâdi el-Milh*, branches off from the mountains of Samaria and stretches in a long line to the N.W. towards the sea. It is frequently mentioned in the Bible. The mountain consists of limestone with an admixture of hornstone, and possesses a beautiful flora. The rich vegetation of the mountain is due to the proximity of the sea and the heavy dew. The highest point (1810 ft.) is S. of *Esfiya*. In the direction of the sea the mount slopes down to a shelving promontory, where the Carmelite monastery is situated 480 ft. above the sea. As this conspicuous promontory remains green, even in summer, it forms a refreshing exception to the general aridity of Palestine in the hot season. The aboriginal inhabitants regarded the mount as sacred, and at a very early period it was called the 'mount of God' (1 Kings xviii. 19, 30). The beauty of Carmel is also extolled in the Bible (Isaiah xxxv. 2; Song of Sol. vii. 5). It does not seem to have been thickly peopled in ancient times, but was frequently sought as an asylum by the persecuted (2 Kings ii. 25; iv. 25; Amos ix. 3). On the W. side of the mountain are numerous natural grottoes. Even Pythagoras, who had come from Egypt, is said to have spent some time here. In the time of Tacitus an altar to the 'God of Carmel' is said still to have stood on the top, but without temple or image, and Vespasian caused the oracle of this god to be consulted.

Some of the hermits' grottoes still contain Greek inscriptions. In the 12th cent. the hermits began to be regarded as a distinct order, which in 1224 was sanctioned by Pope Honorius III. In 1238 some of these Carmelites removed to Europe. In 1252 the monastery was visited by St. Louis. Since then the monks have frequently been ill-treated. In 1291 many of them were killed, and the same was the case in 1635, when the church was converted into a mosque. Afterwards, however, the monks regained their footing on the mountain. In 1775 the church and monastery were plundered. When Napoleon besieged Acre in 1799 the monastery was used by the Franks as a hospital. After Napoleon's retreat the wounded were murdered by the Turks, and are buried under a small pyramid outside the gate of the monastery. The Greeks have erected a chapel not far from the monastery. In 1821, on the occasion of the Greek revolt, 'Abdallah, pasha of Acre, caused the church and monastery to be entirely destroyed under the pretext that the monks might be expected to favour the enemies of the Turks. The new buildings chiefly owe their origin to the indefatigable exertions of Brother Giovanni Battista of Frascati, who collected money for their erection. The large, clean, and airy building is now occupied by 18-20 monks. Pilgrims are accommodated on an extensive scale.

The church with its conspicuous dome is built in the modern Italian style. The wall at the back is covered with fine slabs of porcelain. On a side-altar is an old wood-carving, representing Elijah. Below the high-altar is a grotto in which Elijah is said once to have dwelt. The spot is revered by the Muslims also. The terrace of the monastery commands a delightful *View. On three sides the sea forms the horizon. To the N., beyond Acre, projects the promontory of *Râs en-Nâkûra*, and to the S., on the coast, lie *'Athlît* and Cæsarea. — To the N. of the monastery stands the monument to the French soldiers (see above), and close by is a building now used for the accommodation of native pilgrims, and surmounted by a lighthouse, which is visible at a considerable distance. — The monks distil an aromatic *Carmelite Spirit* (Eau de Mélisse) and a good liqueur. — Fee to the monastery servant, 6 pi.

Leaving the monastery-court, and turning first to the left, the footpath leads us along the wall and round the monastery; we descend by the footpath to the right and come in 5 min. to a chapel in memory of St. Simon Stock, an Englishman, who in the 13th cent. became general of the Carmelite order. Descending hence, and keeping to the right, we reach a Muslim cemetery, beyond which we enter an enclosure. Passing through the house, which is usually open, we come to the door of the so-called *School of the Prophets*, a large cavern, partly artificial. The Holy Family is said to have reposed here in returning from Egypt. Fee to the Muslim keeper, 2 pi., parties more. — There are numerous petrifactions and melon-shaped clusters of crystals to be found on Mt. Carmel near *'Ain Siyâḥ*.

2. Along the Ridge of Mount Carmel to El-Muḥraḳa ($5^1/_4$ hrs.). This somewhat fatiguing, but very interesting, excursion takes one day; a guide is necessary. — The good road leads from the sanatorium (p. 264) along the ridge of Mt. Carmel to the E. We pass the ruins of *Rushmiya* (on the left) and in 2 hrs. after leaving the German colony reach a beautiful group of trees (*Shejarât el-Arbaʿîn*, 'the trees of the 40' *i.e.* martyrs), formerly a sacred grove, beside the ruins of *Khirbet el-Khrêbi*. After 35 min. the road divides: the branch to the right leads to *Dâliyeh* (p. 268). We take the road to the left and reach ($^3/_4$ hr.) the Druse village of *Esfîya* (the highest point of Mt. Carmel; p. 266). Here we have a fine view. The game on the mountain is abundant, gazelles and partridges are numerous, while leopards *(nimr)* and deer *(yahmûr)* are also found. Proceeding to the S.E., we reach (2 hrs.) **El-Muḥraḳa,** 'the place of burning', the S.E. point of Mt. Carmel (1700 ft.). On the summit is a Latin chapel, and a little lower towards the E., hidden in the wood, are ruins, possibly the remains of an old castle. This spot is said to have been the scene of the slaughter of the prophets of Baal (1 Kings xviii. 40). The *View from the platform of the chapel is magnificent, especially to the N. We look over the green and yellow plain of Jezreel with the brook Kishon; immediately below us is the *Tell el-Ḳassîs* (p. 263), behind it the mountains of Nazareth, Tabor, Great and Little Hermon, and the region beyond Jordan, on the sea-side the chalk cliffs of *Râs en-Nâḳûra* (p. 306); to the S.W. we see the large village of *Iḳzim*, the Jewish settlement of *Zammârîn*, and the sea in the neighbourhood of Cæsarea. — In spring the vegetation is luxuriant; oak-trees, wild almond and pear trees, and pines grow here in abundance. — There is a direct but steep path from this point into the plain to *Tell el-Kassîs* (1 hr.).

The return-route may be chosen viâ the Druse village of *Dâliyet el-Karmal* (1 hr. W.N.W.). In the prettily situated village is a villa belonging to Mrs. Laurence Oliphant. There is a pretty view of the sea to the W. and of the ruins of *'Athlît* (p. 271). Hence to Ḥaifâ in $4\text{-}4^1/_2$ hrs.

Another route is to ride from *Dâliyet* to (4-4½ hrs.) the Jewish colony of *Zammârîn* (p. 272), spend the night there, and return the next day by *Mâmâs* (*Miyamâs*, 50 min.), *Ṭanṭûra* (2½ hrs., p. 271), and *ʿAthlît* (¾ hr., p. 271) to *Ḥaifâ* (3 hrs.).

3. From Ḥaifâ to ʿAthlît (and Ṭanṭûra), ½-1 day to ride or drive, see p. 270.

4. From Ḥaifâ to Acre. — By water across the beautiful bay, 1-1½ hr., according to the wind; by land, 2½ hrs. to ride, or 1½ hr. to drive. The trip affords a beautiful view.

We take the road along the sea-coast, cross (20 min.) the *Kishon*, which is about 6 yds. wide, by a new pontoon-bridge and enter the great plain of Acre. The beach is strewn with beautiful shells, and among them are still found the *murex brandaris* and *murex trunculus*, the spiny shells of the fish which in ancient times yielded the far-famed Tyrian purple. The Phœnicians obtained the precious dye from a vessel in the throat of the fish. The place where these fish most abounded was the river *Belus*, now *Nahr Naʿmên*, which we reach in 2 hrs. more and cross by a new pontoon-bridge beside the *Maslakh* or slaughter-house. Pliny informs us that glass was made from the fine sand of this river, and, according to Josephus, on its bank once stood a large monument of Memnon. Beyond the river, on the right, rises the *Tell el-Fukhâr*, on which Napoleon planted his batteries in 1799. On the harbour are the ruins of a tower of the Crusaders. In ¼ hr. we reach the public garden and in 5 min. more the gate of —

Acre (*ʿAkka*). — **Accommodation.** The Franciscan Monastery (*Dêr Latîn*; Pl. 4) affords unpretending accommodation; introduction from Haifâ necessary. The terrace commands a fine view of the sea, into which Mt. Carmel projects, with the town of Ḥaifâ at its base. To the E. rise the mountains of Galilee. To the N., beyond the nearer cape of *Rás en-Nâḳûra*, is seen the *Rás el-Abyaḍ*, or white promontory (p. 307).

Cafés. In the *Public Garden*, a popular resort on the road to Ḥaifâ (see above). Greek *Cafés* at the harbour.

Turkish Post Office. International Telegraph.

Physician. *Dr. Cropper* (English). — Hospital of the *English Mission*.

History. *Accho* (Judges i. 31) was not a town of the Israelites, and although a Jewish colony was afterwards established in it most of the citizens continued to be heathens. Accho was considered by the Greeks to belong to Phœnicia. It was afterwards called *Ptolemais* by one of the Ptolemies, perhaps Ptolemy Lagi; the new name, however, fell entirely into disuse after the conquest of the place by the Arabs. Acre was important as a seaport. By Roman authors, and on coins, the place is represented as a colony of the Emperor Claudius. St. Paul once spent a day at Ptolemais (Acts xxi. 7), and during its later Christian period the place became an episcopal see, the names of several of the bishops being handed down to us. In 638 the town was captured by the Arabs. It was taken by Baldwin I. in 1104 with the aid of a Genoese fleet. Acre then became very important as the chief landing-place of the Crusaders, and, when Jerusalem was retaken by the Muslims, became the headquarters of the Frankish kingdom. It was also important as a commercial place; the fleets of the Genoese, Venetians, and Pisans frequented the harbour, hospices were erected, and the town was strongly fortified. At length, in 1187, after the battle of Ḥaṭṭîn, Acre was reduced by Saladin, after which it was fortified anew. In 1189 King Guy of Lusignan, with barely 10,000 men,

encamped before Acre, while a Pisan fleet besieged it by sea. On 5th June, 1191, Richard Cœur de Lion landed here, and with his aid the town, which Saladin had done his utmost to save, was taken on 12th July. As the sum which Saladin was to pay for the ransom of the prisoners was not forthcoming, Richard caused 2500 of them to be massacred in a meadow near Acre. The Third Crusade, as is well known, proved a failure owing to the dissensions among the European princes. By treaty Acre remained in possession of the Franks; it became their chief seat in 1229, and the headquarters of the orders of knights were transferred thither. The

knights of St. John, who had settled here soon after the conquest of Jerusalem by Saladin, named the town *St. Jean d'Acre*. The Teutonic knights also possessed large estates in the environs. In 1291 Sultan Melik el-Ashraf took the place, and thus put an end to the Frankish domination. In the middle of last century a certain Shêkh Zâhir el-'Amr made himself master of Central Palestine and chose Acre as his residence. The town now rapidly began to prosper. His successor was the infamous and cruel Jezzâr Pasha, who established for himself an extensive independent sovereignty, extending to the N. as far as the Dog River and Ba'albek, and to the S. as far as Cæsarea. He was chiefly famous for his buildings, for which he caused ancient materials to be brought from every direction. On 20th March, 1799, Acre was besieged and unsuccessfully assaulted by Napoleon. Jezzâr Pasha died in 1804, and the country was now more peacefully governed by his son Solimân. In 1832 Ibrâhîm Pasha with an Egyptian

army succeeded in taking the place. The town was plundered and destroyed, but soon, as on former occasions, sprang up anew. In 1840, in consequence of the intervention of the Western powers in favour of Turkey, Acre was bombarded for a short time by vessels of the united fleets of England, Austria, and Turkey. The town having thus so often been destroyed, it is destitute of almost all antiquities. Its area seems to have been much raised by deposits of rubbish.

Acre is the seat of a Mutesarrif. The town is situated on a small promontory, at the S.E. end of which remains of a mole are still seen under water. The only gate is on the E. side. The ramparts date in part from the times of the Crusaders, but are in bad preservation. The wall next the sea is provided with subterranean magazines. The market of Acre is of some importance. The export trade is considerable, consisting of wheat from the Ḥaurân, maize, oil, cotton, etc., but is gradually being absorbed by Ḥaifâ; the harbour is now much choked with sand. The town contains about 11,000 inhab., of whom 8000 are Muslims. — The English Mission has a station here, with a school and a small hospital. The town also contains 3 higher and 20 elementary Muslim schools, and elementary schools of the Latins, the United and the Orthodox Greeks, and the Jews. — The *Mosque*, in the N. part of the town, was built by Jezzâr Pasha with ancient materials; the columns are from Cæsarea. The mosque is spacious, but, in spite of its marble incrustation, unpleasing. Around the court run galleries covered with small domes. Jezzâr himself is buried in the mosque. — The present military hospital is said once to have been the residence of the knights of St. John. — Opposite the lighthouse are several interesting old vaults with apsidal recesses and ornamentations; above are the remains of a Crusaders' church, some columns of which may be seen in the house of the Latin Sisterhood. The church of the United Greeks retains traces of an ancient apse. — On the N.E. side of the town is a fine aqueduct constructed by Jezzâr Pasha (p. 306). — About ½ M. to the E. of the town, on the road to Ṣafed and beside a branch of the Nahr Na'mên (p. 268), is a tastefully laid out Persian garden.

From Acre to Tiberias, 34 M., carriage in about 12 hrs. (fare, see p. 264). The direct route leads viâ *'Abellin* and *Bîr el-Bedâwiyeh* (p. 276) and joins the carriage-road from Nazareth a little to the N. of *Kafr Kennâ* (p. 285).

From Acre to Safed, two days. The road, which is practicable for carriages (fares, p. 264) in summer, leads viâ *El-Bewweh*, *Mejd el-Kerûm*, *Er-Râmeh*, and *Mêrôn*. Comp. the Map., p. 283.

From Acre to Nazareth, see p. 276.

25. From Ḥaifâ to 'Athlît and Cæsarea *(Jaffa)*.

'Athlît, 3 hrs.; *Ṭanṭûra*, 1¾ hr.; *Zammârîn*, 1¾ hr.; *Caesarea*, 2¼ hrs.; *Jaffa*, 10 hrs. The best accommodation for the night will be found in Zammârîn (small hotel, sufficient for moderate requirements), inferior with the Circassians in Cæsarea. Although the carriage-road only extends a portion of the distance, the whole journey may be done by carriage in about 20 hrs. For prices, see p. 264. The trip is fatiguing, but the ruins

at ʿAthlît and Cæsarea well repay a visit. The route is not particularly safe and, unless the party is a large one, it is advisable to take a Khaiyâl as escort.

Starting from the German colony, the road leads W. through the fields. To the right are the convent of the Sœurs Carmélites, churchyards, and the German windmills. After 1/2 hr. we skirt the N.W. extremity of Mt. Carmel. After 15 min. we reach *Tell es-Semek* (a hill with ruins); on our left is the road to the convent and a few minutes farther on a footpath to the 'Spring of Elijah'. 20 min. German farm-buildings. 40 min. *Et-Ṭîreh* on our left, and on our right *Bîr el-Kenîseh*, so named from the ruins close by. 35 min. *Bîr el-Bedâwîyeh* on the right. After 25 min. we reach the ruins of *Dustrê* ('detroit'), a mediæval fort, belonging to the outer wall of ʿAthlît. The fort commands the pass (Petra Incisa? 'the hewn-out rock') which leads through the rocks here. Traversing this pass, we reach (1/4 hr.) —

ʿAthlît. — History. It was not until the period of the Crusaders that the spot became celebrated under the name of *Castellum Peregrinorum*, or *Château des Pélerins*. At the beginning of the 13th cent. it bore the name of *Petra Incisa* (see above). In 1218 the Templars restored the castle and constituted it the chief seat of their order, on which occasion a number of 'strange unknown coins' was found. The castle was then regarded as an outwork of Acre. In 1220 the fortress was unsuccessfully besieged by Muaẓẓam, sultan of Egypt, and in 1291 it was the last possession of the Franks in Palestine to succumb. It was then destroyed by Sultan Melik el-Ashraf.

ʿAthlît occupied a very strong position on a rocky mountain-spur between two bays. An outer wall with two towers and three gates to the E., and one gate to the S., cut off access to the promontory; the moat could be filled from the sea. The inner wall had only one gate (on the E.), which was protected by bastions. In front of the gate was a moat, and then a wall with an outer moat. The principal ruins are on the N.E., where the remains of the tower *El-Karnifeh*, built of beautiful drafted blocks, and also large vaults are to be seen. Many of the stones used for the buildings, especially those of the decagonal Crusaders' church, have been transported to Acre. The village is now the property of Baron E. Rothschild of Paris.

Proceeding S.E. from *ʿAthlît* and passing by the ruins of the S. tower of the outer wall, we reach (25 min.) the carriage-road again; on our left is the village of *Jebaʿ*; after 30 min. we pass *Ṣarafand* on our left; after 12 min. we see *Kafr Lâm* on our left, with the ruins of a Crusaders' fort, and farther up, on the hill, *ʿAin Ghazâl*; we then pass the ruins of *Haidara* and (40 min.) reach —

Ṭanṭûra. — History. Ṭanṭûra is the ancient *Dor* (Josh. xvii. 11; Judg. i. 27). In Solomon's time it became the seat of one of his officers. Classical authors mention it as a Phœnician colony. On the rocky coast here the murex, or purple shell-fish, was captured in large quantities, and was apparently the source of the prosperity of the place. In the inscription of Esbmunazar (p. 316) the epithet 'mighty' is applied to the town. During the wars of the Diadochi Dor was besieged and partly destroyed. The Roman general, Gabinius, restored the town and harbour.

In the time of St. Jerome the ruins of 'this once very great city' were still an object of admiration.

Ṭanṭûra now contains 1200 to 1500 inhabitants. Opposite the little town are several small islands, and between it and the hills to the E. lies a swamp. To the N. rises a rocky eminence bearing the ruins of a tower about 40 feet high, *El-Burj* or *Khirbet Ṭanṭûra;* it formed part of a strong fort built by the Crusaders. On the S. side of the rock are several caverns, and the whole of the low hills extending towards the N. is covered with the shapeless ruins of the ancient town. To the N. of the tower is the port of the ancient town; remains of the harbour buildings (a large structure with columns) are still visible on the shore below. Old tombs are also to be found. A road led from the ruins to *El-Ḥannâneh* (ancient cistern); to the S., 9 ancient columns are still standing.

The road now bends towards the mountains; after $1^3/_4$ hr. we reach *Zammârîn*, also called *Zikhrôn Ja'aḳob*, a Jewish agricultural colony maintained by Baron Rothschild.

We descend hence in a S.E. direction towards (50 min.) *Mâmâs (Miyamâs)*, passing numerous remains of columns. On the right is a khân which was formerly a fort and adjoins an ancient Roman theatre still in good preservation. Remains of the aqueduct are also visible: it ran along here from the springs of *Sindiyâneh* (E.) to Cæsarea. — Near Mâmâs we cross a bridge over the *Nahr ez-Zerḳâ* ('the blue river'), the *Crocodile River* of Pliny. Strabo also mentions a town named *Crocodilon*. As the climate of this region resembles that of the Delta of the Nile, there is nothing extraordinary in the appearance of crocodiles here; some German colonists from Ḥaifâ shot a female crocodile here in 1877.

After crossing the bridge the road divides. The carriage-road leads S. viâ *Kâkûn*, *Ḳalansaweh* (where there are two Crusaders' castles), and *Et-Ṭîreh* to the road between Nâbulus and Jaffa (p. 10). — Riders will prefer the route along the coast viâ Cæsarea and therefore turn S.W. from the bridge. Caution is necessary on account of the marshes, and a guide is advisable. The ruins of *El-Ḳaiṣâriyeh* (Cæsarea) are reached in about $1^1/_2$ hr.

[Travellers who do not wish to visit Zammârîn and Mâmâs ride straight on from Ṭanṭûra to the S. along the sea-shore, reaching *Nahr ed-Difleh* in 28 min., and *Nahr ez-Zerḳâ* (see above) in 50 min. To the right, on the coast, are the ruins of *El-Melâḥ*, a Crusaders' fort. Thence we reach *El-Ḳaiṣâriyeh* in 50 min.]

El-Ḳaiṣâriyeh. — History. *Caesarea* was erected by Herod with great magnificence on the site of a village called 'Straton's Tower', and was named Cæsarea, or *Kaisaria Sebaste*, in honour of Augustus. Its completion was celebrated in B.C. 13 by splendid games (Joseph. Bell. Jud. i. 21, 5-8; etc.). Cæsarea soon became the most important city in Palestine, and before the destruction of Jerusalem had been appointed the residence of the Roman procurators. Vespasian and Titus bestowed upon it the privileges of a Roman colony. Even before the Jewish war bloody contests took place here amongst the partly Jewish, partly heathen population. SS. Paul, Philip, and Peter visited the place, and St. Paul was a prisoner here for two years. About A.D. 200 Cæsarea became the residence of a

bishop, who down to 451 was the metropolitan of all the bishops of Palæstina Prima, including even the bishop of Jerusalem. As early as the 3rd cent. the city possessed a learned school at which Origen once taught, and where Eusebius, afterwards bishop of Cæsarea, was educated (d. 340). At a later period the town is said to have been besieged by the Muslims for seven years, and to have capitulated at last. In 1101, when it was taken by Baldwin I. after a siege of fifteen days, it yielded a rich booty. Among other prizes was found a hexagonal vase of green crystal, supposed to have been used at the administration of the sacrament, and now preserved in Paris. This vase plays an important part in mediæval poetry as the 'holy grail'. Cæsarea was then constituted an archbishopric. During the Crusaders' period the town was twice rebuilt by the Christians, and in 1251 was fortified by Louis IX. It was afterwards destroyed by Beibars in 1265.

Little is now left of the ruins of *Caesarea*, parts of which were used by Ibrâhîm Pasha in constructing the new fortifications of Acre. Since 1884 a colony of Bosnians has settled among the ruins. The work of destruction progresses rapidly; the Bosnians still do a brisk trade in the stones. — The *Mediæval Town* was built in the form of a rectangle, measuring 600 yds. from N. to S. and 250 yds. from E. to W. The walls, which are scarped, are 8½ ft. thick and are enclosed by a moat, lined with masonry, about 40 ft. wide. Bastions, 30-50 ft. wide and projecting 23-33 ft., occurred at intervals of 16 to 29 yds. along the wall; nine of them may still be counted along the E. wall. The E. and N. walls had each a strong tower in the middle, and the E. and S. walls had each an entrance-gate. That in the S. wall is still in existence. The ruins are all of sandstone, with the exception of the fragments of columns of grey and reddish granite. — Within the wall on the S. side of the town are the remains of a large church of the Crusaders' period. It had a nave and aisles and three apses towards the E. The spot is now covered with modern houses. A little to the N. of the church are the ruins of what has been supposed to be the temple erected by Herod in honour of Cæsar. Not far from the mole, which is almost entirely built of columns and encircles the harbour on the N., are the ruins of a smaller church. — On the S.W. side a ridge of rock, bounding the small harbour, runs out into the sea for about 250 yds. This natural pier was enlarged by Herod, and on it stood his Tower of Drusus. Large blocks of granite are still seen under water. The foundations only of the Temple of Cæsar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the ridge of rock, where the 'Tower of Straton' probably once stood, is now occupied by the remains of a mediæval castle, about 19 yds. square, with fragments of columns built into the walls. The top of this ruin commands a very extensive view. In the interior are several vaulted chambers.

The *Roman Town*, which covered an area of some 370 acres, extended far beyond the precincts of the mediæval, particularly towards the E. To the S. of the town, 5 min. beyond the gate of the mediæval wall, is traceable the vast amphitheatre of Herod, turned

towards the sea. It accommodated 20,000 spectators. It was formed of earth and surrounded by a moat. The N. and S. walls are each furnished with a tower at the sea-end. The whole was afterwards converted into a fortress. In the middle of it are remains of a semicircular building, probably a theatre. By means of canals it could be filled with sea-water and turned into a naumachia. — In the S.E. corner of the town (a little to the N.E. of the amphitheatre) are the remains of a hippodrome. — The town was supplied with water by two aqueducts. One of these is a tunnel coming from the Zerḳâ on the N., and a wall was built for the purpose of directing the waters of the marshy land into this channel. Another aqueduct with arches, still partly preserved, comes from Mâmâs (see p. 272).

From Caesarea to Jaffa, about 10 hrs. We pass the theatre and take the road to the S. to (35 min.) the *Nahr el-Mefjîr* (or *Wâdi el-Khudéra*); in 1 hr. 20 min. we reach *Nahr Iskanderûneh* (*Abu Zabûra*). After 11 min. the road bends to the left inland (from this point we may also take the road along the sea-shore, reaching *Arsûf* in about 4 hrs.); in 1¼ hr. we come to *Mukhâlid*, and in 1½ hr. more to *Nahr el-Fâlik* (with ruins of the same name), in the spring an extensive swamp with papyrus-plants. In 1½ hr. we reach the ruins of **Arsûf**. Arsûf is the *Apollonia* of the ancient geographers; the modern name seems to be connected with the god Resheph, who was identified with Apollo. In the middle ages this place was believed to be the ancient *Antipatris*. The ruins date from the period of the Crusaders and are gradually disappearing. In the plain of Arsûf a great battle was fought on Sept. 7th, 1191, between the Crusaders (Richard Cœur de Lion) and the Saracens (Saladin). In 13 min. we reach the *Ḥaram ʿAli ibn ʿAlêm* (*Sidna ʿAli*), with ruins and the remains of a harbour. This spot, which is a Muslim pilgrim-resort, is said to be the burial-place of a dervish who defended the neighbouring Arsûf for a long time against the sultan Beibars, who is said to have himself ordered the erection of the monument. Hence along the sea-coast to (1 hr. 20 min.) the ford of the *Nahr el-ʿAujâ* (p. 10) and to (2 hrs.) *Jaffa*. In spring, however, when the river is very full of water and not fordable, it is better to ride into the country to *El-Jelîl* (30 min.) and thence in 1 hr. 10 min. to the bridge over the Nahr el-ʿAujeh. From the bridge past the German colony *Sarona* to *Jaffa* in 2 hrs.; see p. 10.

26. From Ḥaifâ *(Acre)* to Nazareth.

a. Direct.

New carriage-road, 23½ M. (for carriages, see p. 264). Immediately after passing the Muslim cemetery at the Acre gate we turn to the right (S.) into the new carriage-road and ride through the E. suburb *(Ḥâret esh-Sharḳîyeh)*. After ½ M. we reach a new Jewish colony and a little bridge over the *Wâdi Rushmiya*; about ½ M. farther we leave the gardens and enter the plain of the Kishon; after another ½ M. we observe some ruins on the small hill *Tell ez-Zîr* to our left; we then pass a number of springs and cross by a stone embankment through the waters of the brackish springs of *ʿAyûn es-Saʿadi*. We next reach (3 M. from Ḥaifâ) the village of *Beled esh-Shêkh*, beyond which we pass through a beautiful olive-grove with springs of good water; we then descend again into the fertile cultivated plain of the Kishon. 5 M. the poor village of *El-Yâjûr*;

GALILEE.
1:500.000
English Miles.
Kilometres.
MEDITERRANEAN SEA
Sûr
TYRE
Râs en-Nâkûra
(SCALA TYRIORUM)
Akka (Acre)
ACCO (PTOLEMAIS)
Haifa
Jebel Mar-Elias
Merj-ibn-Âmir
Drawn by H. Kiepert.

HERMON
Mutoller
Ghazar
Tell el-Kadi
DAN
Abil el-Kamh
Banias
CAESAREA PHILIPPI
Mejdel esh-Shems
El-Hadr
Habesh
Tell Dubbeh
J. el-Arab
Nahr Mughaniyeh
Jebbata el-Khashab
Misherefeh
Jebbata ez-Zeit
Ain Kedeis
Tell Dibben
Ain Fit
Zaura
Birket Râm (L. PHIALA)
El-Khrêbeh
Tell Kurûm
El-Mansûra
Tell el-Ahmar
Tell Eram
Khân el-Kunêtera
Tulûl Shaar
Jibâ'a
Kefr Nâsij
Tell Abu Nâda
Ain Faawâr
Tell Abu Khanzir
Tulûl Surnam
Ukraba
Tell el-Hâra
Tell Abu Yusef
Hami Kursuh
Hâra
Ain Yasef
Tell Kâshûyeh
Shaûf es-Sindiâneh
Tulûl Dabêyeh
Tell el-Feras
Nawâ
El-Kunêtera
Jebel Heish
Testl
Projected Railway to Damascus
Khisfin
Tell ez-Zeitaneh
Tell Ashtereh
Ta'aleh
Tafsi
Jumha
Mizerib
L. Bejrah
Tell esh-Shehâb
Amrawa
Sahem
Ibdir
Abil
Shejreh
Turra
Der'at
EDREI
Mukalta
Abdin
Yakûsa
Kefr Lahia
Kefr Saham
Somera
Mkes
CADARA
Sahar
Meru
El-Mughayir
Kefr Harib
CAMALA
Fik APHEK
Tabariyeh
CENNEZARETH
TIBERIAS
Hammâm Tabariyeh
Bahr Tabariyeh
MAGDALA
Khân Minieh
TARICHEA
CAPERNAUM
Tell Hûm
Robodiyeh
Kerâzeh
JULIAS
Et-Tell
El-Batîha
Khân Jubb Yûsef
Safed
El-Ja'ûneh
El-Mantâr
El-Mughâr
El-Wakkâs
Tell el-Kâdi
Tell el-Amarna
Tell Khreibeh
B. Hûleh
L. MEROM
Tell Himaniyeh
Kedes
Tell en-Nâmeh
Mês
Ard el-Hûleh
Ain el-Beida
Ain el-Mellahah
Et-Mellahah
Tell el-Hâra
Ain el-Hâra
Ain el-Mellahah
Ain el-Hâra
Ain el-Mellahah
Ain el-Hâra
Ain el-Mellahah

6½ M. bridge over the *Wâdi esh-Shomarîyeh;* 8 M. *Tell 'Omar* (on the hill to the right is *El-Jelâmeh*, p. 263). The road then crosses the Kishon (a road diverges here to the right to *Jenîn*, p. 262), quits its valley, and ascends in windings to the village of *El-Hârithîyeh*, which is probably the ancient *Harosheth* (Judges iv. 2). At this point we have a pretty retrospect. The road then ascends through a pleasant valley with groves of oaks (rarely found in this country) to the crest of the hill (about 550 feet) and descends into the marshy *Wâdi Jêda*. The unwholesome water of the springs should under no circumstances be drunk. 12½ M. the wretched village of *Jêda*. 15 M. *Semûniyeh*, the first settlement in Palestine of the German templars, is now almost entirely deserted. Not far from the road is a pretty but unwholesome spring. From here we skirt the foot of the hills till we have above us the village of *Ma'lûl*, where a shorter but less agreeable bridle-path ascends the narrow gorge. The carriage-road ascends to (8 M.) the large village of *Mujêdil*, which possesses a Greek chapel, a school of the Russian Palestine Society, and a Protestant community with a little church and a school. The road then strikes across the threshing-floor and leads up to the ridge of the mountains. From the point where the road bends to the E. we enjoy the finest view on the Nazareth road. A little farther on are traces of a Roman road on the right. We cross the undulating plateau till we reach (3¾ M.) the pretty village of *Yâfâ*, the *Japhia* of Joshua xix. 12. A tradition arose in the middle ages that the home of Zebedee and his sons James and John was situated here. Josephus fortified the place. Yâfâ has a Protestant school, two Latin churches, and a Greek church and school. After a short ascent, *Nazareth* suddenly comes into view, and we descend down a good road into the town. The first house on the left, with a tile roof, is the small German *Hôtel Heselschwert* (p. 279).

b. Viâ Shefâ 'Amr and Ṣaffûriyeh.

6-7 hrs. About ¼ hr. beyond the pontoon-bridge over the *Kishon* (p. 268) we leave the coast and ride eastwards over sand-hills. We pass (50 min.) the hamlet of *Jidru*, enclosed by walls, near a well. To the right, in the plain, lies the village of *Kafr Ettâ*. The first hills (20 min.) now begin on the right. In the fields to the left (5 min.) lies a small ruin. At the cross-roads we turn to the right and ascend a green dale. After 50 min. our road is joined, near a well on the left, by the road from Acre, beyond which we reach (¼ hr.) the village of —

Shefâ 'Amr. — The village contains 2700 inhabitants of all confessions. There is a Latin nunnery, and an English Protestant school and chapel. The most interesting building is the ancient *Castle*, once a spacious stronghold with thick walls, said to have been built by a certain 'Amr (or by Zâhir el-'Amr, p. 269). The ancient entrance was on the E. side, the present entrance is on the S. side; the N. front is the best preserved part. According to the Arabian geographer Yâḳût, Saladin's camp was situated here whilst he harassed the Franks who were besieging Acre. About ¼ hr. to the S. of the village, on a hill whose slopes contain many cisterns and caverns, is situated *El-Burj* ('tower'), another mediæval ruined castle with thick walls. The top commands a fine view. — To the S. of Shefâ 'Amr are beautiful rock-tombs with ornaments, garlands, and figures of lions in Byzantine style.

From Shefâ 'Amr we continue to follow the top of the hill towards the E., then (1/4 hr.) descend into a small valley, and (1/4 hr.) avoid a path to the right. To the left, at (1/2 hr.) the *Bîr el-Bedâwiyeh*, we obtain a view of the fertile plain called *Sahel el-Baṭṭôf* (basalt formation), which answers to the *Plain of Zebulon*. The Greeks and Romans called it *Asochis*. We now enter a small valley to the right. After 3/4 hr. we turn to the left and in 10 min. reach the hill of —

Ṣaffûriyeh. — History. Ṣaffûriyeh corresponds with the *Sepphoris* of Josephus and the *Sippori* of the rabbis. Its Roman name was *Diocaesarea*. The town was the seat of one of the five synedria into which Gabinius divided this region. Herod the Great took it by storm, and after his death it was destroyed by Varus. Subsequently, however, it was splendidly rebuilt by Herod Antipas and became the capital and largest town in Galilee. About the year A. D. 180 the Great Sanhedrim was transferred hither by the rabbi Juda Nasi, after which the town also became the residence of a bishop of Palæstina Secunda. In 339 Sepphoris was destroyed, as the numerous Jews who resided here had revolted against the Romans. At the end of the 6th cent. a basilica sprang up on the spot where the Virgin Mary is said to have been visited by the angel. Armies frequently assembled here during the period of the Crusades, as did that of the Crusaders before the battle of Ḥattîn. It was not till the time of the Crusaders that the tradition, that this was the home of Joachim and Anna, the parents of the Virgin, was generally received. At a later period a building called the 'beautiful castle' still stood here.

The village lies on the S.W. side of the hill. On the N. side are the ruins of the *Crusaders' Church*, on the traditional site of the dwelling of the parents of the Virgin. The church consisted of nave and aisles, the principal apse and that of the N. aisle are preserved. The side pillars which bore the arches were divided into five sections. On the N. and S. sides a small oblique window is still preserved. In front of the church lies a large prostrate column. The Franciscans have built a new chapel here. — The portal of the *Castle*, facing the S., is well preserved. From the round arches and the rosettes we infer that it dates from the Crusaders' time. The walls are of great thickness. In the interior a damaged stair ascends to a chamber with pointed vaulting and small windows. The top commands a charming view of the green environs. Large ancient reservoirs and a conduit exist in the neighbourhood of Ṣaffûriyeh.

The road to Nazareth leads to the S. and (1/4 hr.) enters a small valley. To the left we observe (1/2 hr.) the village of *Er-Reineh*, and by the *Weli Nebi Sa'in* we reach the height. In 20 min. more we are at *Nazareth*.

From Acre to Nazareth.

a) *Viâ Shefâ 'Amr* (6 1/2 hrs.). The road traverses the plain towards the S.E., leaving the Ṣafed road to the left, and the Haifâ road to the right. It crosses (1 hr. 40 min.) the *Nahr Na'mên* (p. 268), leaving the *Tell el-Kurdâni* to the right, and reaches (1 hr. 55 min.) *Shefâ 'Amr* (p. 275).

b) *Viâ Tell Jefât* (8 1/2 hrs.; guide necessary). The route leads to (1 3/4 hr.) *Tell Kisôn*, then to (1/2 hr.) *Bîr eṭ-Ṭîreh*, to the N. of the village of *Eṭ-Ṭîreh*. The first hill (1 hr. 5 min.) commands a beautiful retrospect. Beyond it (20 min.) the road traverses a fertile table-land, and leads to (25 min.) the village of *Kôkeb*. The route then descends into the beautiful *Wâdi 'Abellîn*. In 45 min. we reach —

Tell Jefât. — History. On the *Tell Jefât* once stood the fortress of *Jotapata*, which Josephus long defended against Vespasian, until want of water at last obliged him to surrender. The hill on the N. side, whence alone the castle could be entered, he caused to be enclosed within the walls.

The *Tell Jefât*, which is partly an artificial mound, is round and lofty,

and is only connected with the hills to the N. of it by a low saddle. On the N. side are remains of a village. The top of the hill itself consists of flat, naked rock. Several cisterns are ranged round the Tell, and it contains numerous caverns.

Beyond Tell Jefât there is no path; our route descends the valley to the E. and leads to (40 min.) the ruins of *Kânat el-Jelîl*. According to an old but uncertain tradition, this is *Cana* (John ii. 11; comp. p. 285). We proceed hence towards the S.W. to (40 min.) *Kafr Menda*, and across the plain to (1½ hr.) *Ṣaffûriyeh* (p. 276).

27. From Jenîn to Nazareth.

a. Direct (6 hrs.).

The caravan-road intersects the plain of Jezreel towards the N. and leads to (1 hr. 20 min.) *Mukêbeleh*, where there are a few traces of ancient buildings. The plain, which is marshy at places, is interesting for the botanist in spring. The road next passes (2¼ hrs.) *'Afûleh* and (1 hr.) *El-Mezra'a*, reaches (½ hr.) the entrance to the valley, and after an ascent leads through a small ravine beyond which *Nazareth* (1 hr.) is seen on the slope of the hill to the left.

b. Viâ Zer'în, Sûlem, and Nain (6½-7 hrs.).

An interesting tour. On quitting Jenîn we leave the mosque to the left and ride towards the spurs of the *Jebel Faḳû'a*. On the chain of hills to the right are the villages of *Jelbôn* and *Faḳû'a*, in front of which lies *Bêt Kâd*. To the W., at the foot of the hills, on the road to Megiddo, we see the villages of *Yâmôn*, *Sîlî*, etc. (pp. 262, 263). About 50 min. from Jenîn *'Arâneh* is seen, ¼ hr. to the right of the road, and *'Arabôneh* farther up. To the left (10 min.) is *El-Jelemeh*, beyond which rises the hill of *Mukêbeleh*, situated on the caravan-route (see above).

The **Jebel Faḳû'a** (1717 ft.) answers to the ancient *Gilboa Mountains*, a name which still survives in the above-named village of Jelbôn. This was the territory of Issachar. Although at the present day this mountain, running from E.S.E. to W.N.W., presents a bare appearance, and is used as arable and pasture land on the S. side only, it was once wooded. The N. side, towards the valley of Jezreel, is precipitous and stony. On the E. side lies the Ghôr, or valley of Jordan.

On a hill to the right, after ¾ hr., is seen the *Nebi Mezâr*, a Muslim place of pilgrimage. We next reach (25 min.) —

Zer'în. — History. Zer'în is the ancient *Jezreel*, a town of Issachar. Close by was the scene of the great battle fought by Saul against the Philistines. The Israelites were posted around Jezreel (1 Sam. xxix. 1), while the Philistines were encamped at Shunem (p. 278). Saul himself fell here, whence David in his lament says 'Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you' (2 Sam. i. 21). After Saul's death Jezreel remained for a time in possession of his son Ishbosheth (2 Sam. ii. 8, 9). It was afterwards the residence of King Ahab and Jezebel (1 Kings xviii. 45, 46). On the vine-clad hill lay the vineyard of Naboth (1 Kings xxi. 1), where Joram, Ahab's second son, was afterwards slain by Jehu (2 Kings ix). In the book of Judith Jezreel is called *Esdraelon* or *Esdrelom*. In the time of the Crusaders it is mentioned as *Parvum Gerinum*.

Zer'în is situated on a N.W. spur of the Gilboa mountains.

Here we stand on the watershed; the hill, partly artificial, gradually slopes down on almost every side. There are ancient wine-presses on the E. and S.E. slopes. We look down into the valley of Zer'în, which descends to Beisân (p. 258), and in which lies the *'Ain Jâlûd*, or spring of Goliath (p. 258); below us is the Tell of *Beisân*, above which rise the mountains to the E. of Jordan *(Jebel 'Ajlûn)*. To the W. extends the plain of Jezreel as far as Mt. Carmel. To the N., through an opening in the hills, is seen Nazareth.

From Zer'în a by-road leads in 1½ hr. to *'Afûleh* (p. 277). About 20 min. before 'Afûleh is reached we come to the huts of **Fûleh** ('bean'), where the Frankish castle of *Fuba* once stood.. Aided by Napoleon, Kleber with his corps of about 1500 men here put to flight the whole Turkish army of at least 25,000 men on 16th April, 1799.

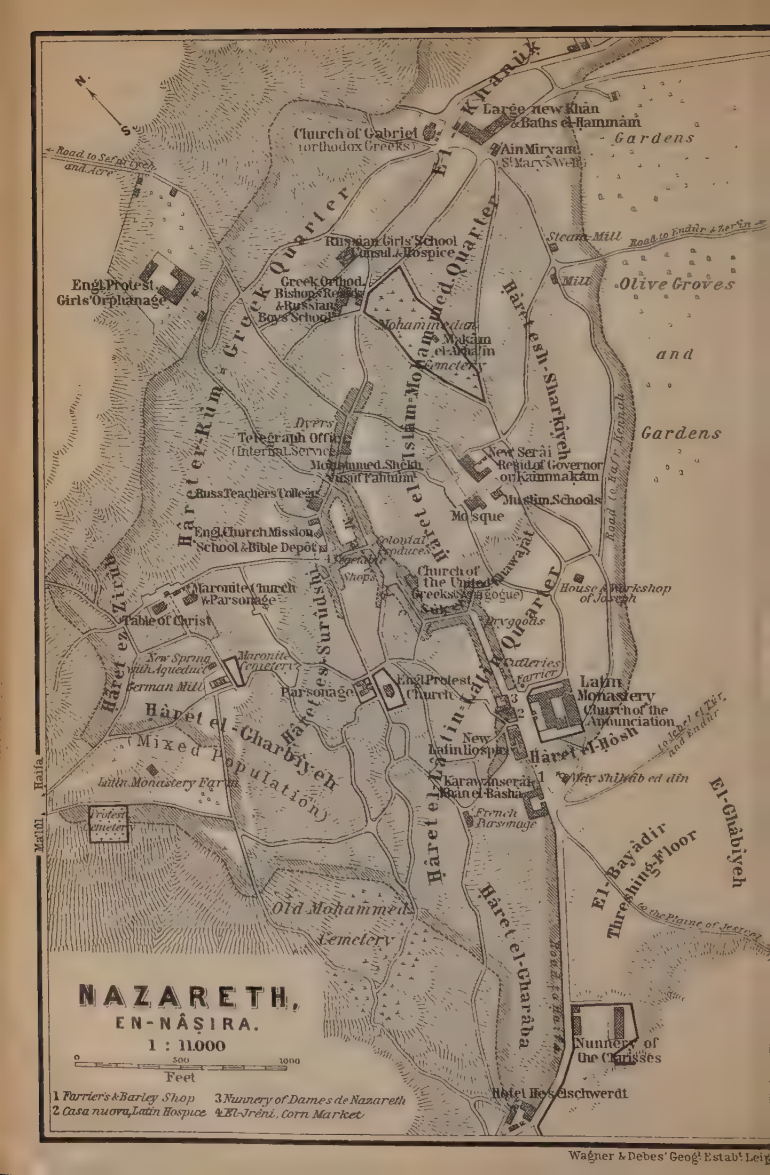
Beyond Zer'în our route leads northwards, across the bottom of the valley, to the heights of the *Nebi Daḥî*. It passes (¼ hr.) the cistern *Bîr es-Swêd*, and (¼ hr.) crosses a water-course. A path diverging here to the left also leads to Nazareth. Our road, which leads more to the N.E., next reaches the small village of **Sûlem**, situated on the S.W. slope of the *Nebi Daḥî*.

History. — *Sûnem* or *Shunem* was a town of the tribe of Issachar. The form *Sulem* is found in the word Shulamite (Song of Sol. vi. 13). Here, too, probably stood the house of the Shunammite woman (2 Kings iv. 8). — The **Nebi Dahi** is for the first time called Hermon by St. Jerome, and has since been known as '*Little Hermon*', with a mistaken reference to Ps. lxxxix. 12. The hill *Moreh* (Judges vii. 1) is supposed to be identical with this range of hills, which derives its present name *Nebi Dahi* from a makâm or sanctuary of that prophet and a village situated near the top (1815 ft.). The view from the summit is extensive.

The Nazareth road now leads to the N.N.W., skirting the W. slope of the hills until it reaches an arm of the great plain. We obtain (½ hr.) a view of Mt. Tabor to the N.E., and cross the great caravan route from Egypt to Damascus. Several water-courses are crossed in the plain. On the right (20 min.) lies *Iksâl* (*Chesulloth*, Joshua xix. 18, on the frontiers of Zebulon and Issachar). There are numerous ancient tombs here. On the N. side the rocks descend precipitously, and it is here that tradition has since the 12th cent. localised the 'Saltus Domini', where the Nazarenes attempted to cast Christ down headlong (Luke iv. 28-30). To the E. of this hill is the mouth of a precipitous wâdi, which, however, we do not ascend. We turn more to the left, following the slope of the hill, and then begin to mount by a steep path. This leads to (¼ hr.) a small valley which we follow towards the N. to (5 min.) a spring called *Bîr Abu Yêseh*. On the left lies the village of *Yâfâ* (p. 275).

The village of *Nain* may be visited by making a slight digression from Sûlem. We follow at first the direct road to Nazareth above described, and then, after 35 min., diverge from it to the left. The road skirts the base of the hill and soon reaches (½ hr.) **Nain**, a small village famed as the scene of the raising of the widow's son (Luke vii. 11-15). The village consists of wretched clay huts. Near it are rock-tombs and a Franciscan chapel. Another road leads hence to Nazareth. Farther on we leave (½ hr.) *Iksâl* on the right, and soon reach (25 min.) the hill from which his enemies attempted to throw the Saviour (see above).

The digression may be prolonged from Nain to (1 hr.) **Endûr**, to which



NAZARETH,

EN-NÂṢIRA.

1 : 11.000

0 500 1000

Feet

1 Farrier's & Barley Shop
2 Casa nuova, Latin Hospice
3 Nunnery of Dames de Nazareth
4 El-Jrêni, Corn Market

Wagner & Debes' Geogl. Estabt. Leipz

a road, skirting the foot of the hill, leads in a little less than an hour. The small and dirty village contains no antiquities except a few caverns. This was the ancient *Endor*, a town of Manasseh, where the shade of Samuel was raised by the witch and consulted by Saul on the eve of the disastrous battle of Gilboa (1 Sam. xxviii. 7-20). In the time of Eusebius Endor was still a large village.

In returning from Endûr we cross the valley again, this time towards the N.W.; after 1½ hr. *Iksâl* is left to the right, and we then follow the above-described route to Nazareth. There is also a road from Endûr direct to Mt. Tabor.

28. Nazareth.

Accommodation: Hôtel Heselschwert, at the entrance to the town (see Plan), plain but good and clean; pension (without wine) 8-10 fr. — Hospice *(Casa Nuova Foresteria)* of the Franciscan monastery; payment same as in the hotel. — The best camping-ground is among the orchards to the N. or on the threshing-floor.

Horses are furnished by the hotel-keeper; *Khalîl Semân* and *Shahdût* are recommended as Mukâris.

Physician: *Dr. Vartan*, who has studied in England; *Dr. Jocoubowitsh*, a Russian. — Scottish Protestant *Hospital* (Dr. Vartan); Austro-German *Hospital* of the Order of *Fate bene fratelli* (Brothers of Mercy of St. John of God).

Turkish **Post Office**; international **Telegraph**.

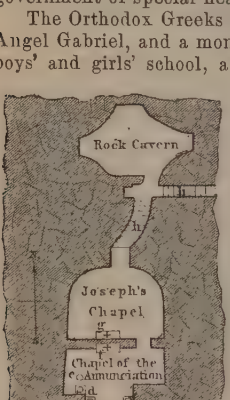
History. The town is not mentioned in the Old Testament. In the time of Our Lord it was an unimportant village (John i. 46). The name of Nazarene was applied as an epithet of derision, first to Christ himself, and then to his disciples (Matthew ii. 23; Acts xxiv. 5); the Oriental Christians call themselves *naṣâra* (sing. *naṣrâni*). The name of the place is also preserved in the modern name of *En-Nâṣira*. The first historians who mention the town are Eusebius and St. Jerome. Down to the time of Constantine Samaritan Jews only occupied the village. About the year 600 a large basilica stood here, but the bishopric was not yet founded. In consequence of the Muslim conquest Nazareth again dwindled down to a mere village. In 970 it was taken by the Greek emperor Zimisces, but before it came into the possession of the Franks it was destroyed by the Arabs. In 1109 Galilee was bestowed on Tancred as a fief. The Crusaders afterwards erected churches here and transferred hither the bishopric of Scythopolis. After the battle of Ḥaṭṭîn Saladin took possession of Nazareth (July, 1187). In the middle ages Nazareth was much visited by pilgrims, chiefly from Acre. In 1229 the Emperor Frederick II. rebuilt the place, and in 1250 it was visited by Louis IX. of France. When the Franks were finally driven out of Palestine Nazareth lost much of its importance. After the conquest of Palestine by the Turks in 1517 the Christians were compelled to leave the place. At length, in 1620, the Franciscans, aided by the powerful Druse chief Fakhreddîn (p. 319), established themselves at Nazareth, and the place began to regain its former importance, though still a poor village, and frequently harassed by the quarrels of the Arab chiefs and the predatory attacks of the Beduins. In the middle of the 18th cent. the place recovered a share of its former prosperity under the Arab shêkh Ẓâhir el-ʿAmr (p. 269). In 1799 the French encamped near Nazareth.

En-Nâṣira is situated in a basin on the S. slope of the *Jebel es-Sîkh* (lime formation), perhaps a little lower than the earlier town. The appearance of the little town, especially in spring, when its dazzling white walls are embosomed in a green frame-work of cactus-hedges, fig-trees, and olive-trees, is very pleasing. The population amounts to about 10,000, *viz.* 3500 Muslims, 3500 Orthodox Greeks, 1000 United Greeks, 1500 Latins, 290 Maronites, and

250 Protestants. The town is the seat of a Ḳâimmaḳâm and the chief town of a district (Ḳaḍa) in the Muteṣarrifîik of Acre. Most of the inhabitants are engaged in farming and gardening, and some of them in handicrafts, and in the cotton and grain trade. The inhabitants are noted for their turbulent disposition. Many pretty female figures are to be seen. The district is comparatively rich and the Christian farmers have retained many peculiarities of costume, which are best observed at weddings. On festivals the women wear gay, embroidered jackets, and have their foreheads and breasts laden with coins, while the riding camel which forms an indispensable feature in such a procession is smartly caparisoned with shawls and strings of coins.

The various confessions have their own quarters. On the S. side is the Latin *Ḥâret el-Latîn*, on the N. the Greek *Ḥâret er-Rûm*, and in the centre the Moḥammedan *Ḥâret el-Islâm*. The other quarters contain a mixed population. The Christians are under the government of special heads.

The Orthodox Greeks have a bishop, a church dedicated to the Angel Gabriel, and a monastery here. They also possess a Russian boys' and girls' school, a Russian teachers' college, and a Russian hospice. The United Greeks have a new church. The Latins have a Franciscan monastery with a church and school, a new hospice, a school for Muslim boys, an orphanage and school of the Dames de Nazareth, a nunnery of the Clarisses, a nunnery and orphanage of the Sisters of St. Joseph, and a new Sisters' Home beside the Franciscan monastery. The Maronites have erected a church. The Protestants have a hospital of the Edinburgh Medical Mission (mentioned at p. 279), a church and mission school, and a bible depot of the Church Mission. The English Female Education Society has also erected a handsome institution for orphan girls on the hill. A good view of the town is obtained from the roof.



The *Latin Monastery* (see the Plan) is the best starting-point for a walk through Nazareth. The **Church of the Annunciation**, situated within the monastery, was in its present form completed in the year 1730. It is 23 yds. long, 16 yds. wide, and has a nave and two aisles. The vaulting of the nave rests on four large arches, borne by four massive pillars. On each side are two altars. The high-altar, to

which marble steps ascend on each side, is dedicated to the Angel Gabriel. Behind the altar is the large but sombre choir. The church contains an organ and several tolerable paintings, including an Annunciation and a Mater Dolorosa, attributed to *Terallio*, a Spanish painter. The *Crypt* is below the high-altar. A handsome flight of marble steps (Pl. a) descends to a vestibule called the *Angel's Chapel;* on the right (E.) is the altar of St. Joachim (Pl. b), on the left that of the Angel Gabriel (Pl. c). Between the two altars is the entrance to the *Chapel of the Annunciation*, to which two steps descend. This chapel was originally larger than the Angel's Chapel, but is now divided by a wall into two parts. The first Chapel contains the *Altar of the Annunciation* (Pl. f), with the inscription at the back: 'Hic verbum caro factum est' (here the Word was made flesh). Immediately to the left of the entrance are two columns. One of these, the round upright *Column of Gabriel* (Pl. d), marks the place where the angel stood, while $1^1/_2$ ft. distant is the *Column of Mary* (Pl. e), a fragment of a column depending from the ceiling, and said to be miraculously supported, above the spot where the Virgin received the angel's message. This fragment, which was even formerly revered by the Muslims, has been very variously described by pilgrims. It probably belonged originally to an older building. — On the rock here, which is now richly overlaid with marble, the *House of the Virgin* is said to have stood.

On 10th May, 1291, according to the tradition, the sacred dwelling was carried off by angels, in order to prevent its desecration by the Muslims. The heavenly messengers first carried it to Tersato near Fiume in Dalmatia, and thence to Loreto in Italy, where it still attracts numerous pilgrims; but it was not till nearly two centuries later (1471), during the pontificate of Paul II., that this miracle was confirmed by the church. The truth is, that the whole story is not older than the 15th cent., a period so prolific of marvellous traditions.

Adjoining this chapel is a second dark chamber, called the *Chapel of St. Joseph*, which contains an altar bearing the inscription: 'Hic erat subditus illis' (here he became subject to them; Pl. g). From this chamber a staircase (Pl. h) leads into the monastery. On our way out by this egress we may examine an old cistern called the *Kitchen of the Virgin*, the mouth of which is said to be the chimney. The gardens of the monastery are pleasant and well kept.

A little to the N. of the monastery rises the *Mosque*, with its dome and elegant minaret, surrounded by lofty cypresses.

To the N.E. of the monastery (where the key is kept) is the *House* or *Workshop of Joseph (Bottega di Giuseppe)*, situated in a small enclosed court. The chapel was built in 1858-59. Over the altar is a tolerable picture. The Franciscans obtained possession of this spot in the middle of last century. The tradition dates from the beginning of the 17th century. — The history of the *Synagogue*, in which Christ is said to have taught, is traceable as far back as the year 590. The building experienced many vicissitudes.

In the 13th cent. it was converted into a church, and has had different situations at different periods. At the present day the 'Synagogue' is in possession of the United Greeks. — Before we reach the synagogue a path on the left leads to the *Protestant Church* and parsonage; from the open space in front of it we gain a good view of the town. — We now cross the market and proceed to the *Table of Christ*, on the W. side of the town; the present chapel was erected in 1861 and belongs to the Latins (key in the Latin monastery). The table is a block of hard chalk, 11½ ft. long and 9½ ft. broad, on which Christ is said to have dined with his disciples both before and after the resurrection. The tradition is not traceable farther back than the 17th cent., and the Latin inscription which speaks of unbroken tradition is therefore unfounded.

The view from the *Jebel es-Sîkh* (1600 ft.), a hill to the N.W. of Nazareth, amply repays the ascent. In 20 min. we reach the *Weli Nebi Sa'în* (or *Weli Sim'ân*), which stands on this height. It commands a fine survey of the valley of Nazareth. Over the lower mountains to the E. peeps the green and cultivated Mt. Tabor, to the S. of which are the Nebi Daḥî (Little Hermon), Endûr, Nain, Zerîn, and a great part of the plain of Esdraelon (as far as Jenîn). To the S.W. Mt. Carmel projects into the sea, to the N. of which is the bay of Acre, the town itself being concealed. To the N. stretches the beautiful plain of El-Baṭṭôf, at the S. end of which rises the ruin of Ṣaffûriyeh; to the N. also, farther distant, is seen Ṣafed on an eminence, in the midst of confused ranges of hills, beyond which rises Mt. Hermon. To the E., beyond the basin of Tiberias, are the distant blue hills of Jôlân.

Descending to the E. we may visit **St. Mary's Well,** situated near the *Church of Gabriel*, or the *Church of the Annunciation* of the Orthodox Greeks. This church was built about the end of last century and has frequently been restored. Though half under ground it is not unpleasing. The spring is situated to the N. of the church, and is conducted past the altar on the left side. There is an opening here for drawing water, and the Greek pilgrims use the sacred stream for bathing their eyes and heads. Through this conduit the water runs to 'Mary's Well', where women are constantly to be seen drawing water in pitchers of graceful form. The spring is also known as *Jesus' Spring* and *Gabriel's Spring*, and a number of different traditions are connected with it. As this is the only spring which the town possesses, it is all but certain that the Child Jesus and his mother were once among its regular frequenters. The motley throng collected around the spring, especially towards evening, presents a very picturesque appearance. An ancient sarcophagus, now lying beside the spring, was formerly used as a watertrough for it.

29. From Nazareth to Tiberias.

a. Viâ Mount Tabor.

Tabor, 2½ hrs.; *Tiberias*, 4½ hrs. Luggage may be sent on to Tiberias by the direct route. — Accommodation: on *Tabor*, in the Greek or Latin monastery. The latter has the finer view. Travellers intending to stay the night should bring letters of recommendation from the guardian of the Franciscan monastery in Nazareth. For *Tiberias*, see p. 286.

Leaving Mary's Well we turn to the right; on the hill to the left is the former Scottish hospital (now the property of the Turkish government), while the Austrian hospital is immediately in front of us. In ascending we obtain a fine view of Nazareth. After ¾ hr. we descend to the N.E. into a valley, the slopes of which are overgrown with oak-bushes, and (20 min.) enter a valley in front of Mt. Tabor; in 20 min. more we reach the base of the hill. The ascent begins by a narrow path. To the right (15 min.) in the valley below we see *Dabûriyeh* (the ancient *Daberath*, on the frontier of Zebulon and Issachar, Josh. xix. 12). It contains the ruins of a church. The path winds gradually upwards in zigzags, passing numerous ruins and heaps of stones. On the (50 min.) top of the plateau the road divides. Turning to the left we pass an Arabic inscription of the period of Saladin and the so-called *Grotto of Melchizedek* and reach the *Greek Monastery* on the N.; turning to the right we pass under a pointed archway of the mediæval Arabian period, now called *Bâb el-Hawâ*, to the precincts of the *Latin Monastery*.

Mount Tabor. — History. Mt. Tabor was situated on the frontier of Issachar and Zebulon. It was here that Deborah directed Barak to assemble his army (Judges iv; comp. p. 263). In the Psalms, Tabor and Hermon are extolled together (lxxxix. 12). The hill was afterwards called *Itabyrion*, or *Atabyrion*. In B. C. 218 Antiochus the Great found a town of the same name on the top of the hill. In A.D. 53 a battle took place here between the Romans under Gabinius and the Jews. Josephus afterwards caused the place to be fortified. Origen and St. Jerome speak of Mt. Tabor as the scene of the Transfiguration (Mark ix. 2-10), but this can hardly have been the case, as the top was covered with houses in the time of Christ. The legend, however, attached itself to this, the most conspicuous mountain in Galilee, and so early as the end of the 6th cent. three churches had been erected here in memory of the three tabernacles which St. Peter proposed to make. — The Crusaders also erected a church and a monastery on Mt. Tabor, but these suffered much during the wars with the Muslims. In 1212 Mt. Tabor was fortified by Melik el-'Adil, the brother and successor of Saladin. Five years later this fortress was unsuccessfully besieged by the Christians. It was afterwards dismantled by the Muslims themselves, and the church was destroyed. The two monasteries which now occupy the top of the hill are comparatively modern.

Mt. Tabor (2018 ft. above the sea) is called by the Arabs *Jebel et-Tôr* (comp. p. 88). When seen from the S.W., it has the form of a dome, but from the W.N.W. that of a truncated cone. The slopes of the hill are wooded. The soil is fertile, yielding luxuriant pasture. Oaks *(Quercus ilex* and *aegilops)* and butm *(Pistacia terebinthus)* formerly covered the summit, but most of them have been felled by the peasants. The monks, however, are again endeav-

ouring to propagate them. Partridges, hares, foxes, and various other kinds of game abound. The *Ruins* on Mt. Tabor belong to several different periods. The substructions of the wall surrounding the summit, and enclosing a plateau of about 4 sq. M. in area, consist of large blocks, some of which, particularly on the S.E. side, are drafted, and are at least as old as the Roman period. The castle, which occupied the highest part of the plateau and was protected by a moat on the E. side, dates from the middle ages, and is now a mere heap of stones. Within the Latin monastery are still to be seen the ruins of a Crusaders' church of the 12th cent., consisting of a nave and aisles and three chapels in memory of the three tabernacles which St. Peter wished to build. There is also a large subterranean crypt. The church belonged to the monastery of St. Salvator of the monks of Cluny. The Greek church also stands on the site of a very ancient church of the 4th or 5th century. The two apses and a portion of the mosaic pavement of black and white mosaic in stone were carefully preserved when the new Greek church was built.

The Greeks and Latins differ as to the actual spot where the Transfiguration took place, each claiming it to be within their own church. Excavations are being continued. To the E. of the Latin monastery and to the W. of the Greek monastery several other ancient buildings have been discovered. The Greeks have also found several Arabic inscriptions.

The *View from Mt. Tabor is very extensive. To the E. the N. end of the Lake of Tiberias is visible, and in the extreme distance the blue chain of the mountains of the Ḥaurân. To the S. of the Lake of Tiberias is the deep gap of the Yarmûk valley (Hieromyces), then the Jebel ʿAjlûn. Towards the S. and N. the view resembles that from the high ground above Nazareth (p. 282); on the Nebi Daḥî lie Endûr, Nain, and other villages. Towards the S.W. we survey the battlefield of Barak and Sisera as far as Megiddo and Taanakh; to the W. rises Mt. Carmel; between these are ranges of hills which almost entirely shut out the view of the sea. To the N. rise the hills of Ez-Zébâd and Jermaḳ, near which is the town of Ṣafed. Above all presides the majestic Hermon. Below us, to the N., lie the Khân et-Tujâr, Lûbiyeh, and the Circassian village of Kafr Kama.

We descend on foot by the path by which we came up, and after 40 min. take a path to the right. On the right (4 min.) we observe a cistern with vaulting, beyond which we enter a beautiful green valley. Here we cross two other paths, and after 25 min. leave the valley, continuing to follow the broad road. In 20 min. we reach *Khân et-Tujâr*, a handsome building erected in 1487, but now dilapidated. On a height to the N.W. of the khân are the ruins of an Arab castle. Near them is a spring, and in the neighbourhood are Beduin settlements. The zone of trees is now quitted. In 45 min. we come to *Kafr Sabt*, a village inhabited by Algerian peasants. We

then descend into a steep valley and soon reach (40 min.) a broad and fertile basin. About 1 hr. to the N. rises the *Ḳarn Ḥattîn* (1135 ft.), a rocky hill with two peaks.

On the plain near the hill, on 3rd-4th July, 1187, Saladin signally defeated the Franks, thereby giving a death-blow to their power in Palestine. King Guy of Lusignan was taken prisoner with many others, the knights were sold as slaves, and the Templars and Hospitallers executed. The Grand Master of the former order was slain by Saladin himself on account of his having repeatedly broken faith with him. During the latter part of the Crusaders' period the Latins gave currency to a tradition that Ḳarn Ḥattîn was the *Mountain of the Beatitudes*, or scene of the Sermon on the Mount, and also the place where the five thousand were fed. Here the Jews show the grave of *Jethro*, Exod. iii. 1 (*Nebi Shu'aib*).

After 25 min. we cross a water-course, by which stands a sidr tree. In $^1/_2$ hr., on the plateau of *Arḍ el-Ḥammâ*, a magnificent *View is disclosed of the N. part of the Lake of Tiberias; to the N. is Mt. Lebanon, and to the W. Mt. Tabor rears itself conspicuously. After 10 min. we begin to descend, and in 25 min. we reach the town of *Tiberias*.

b. Viâ Kafr Kennâ.

5 hrs. 50 min. Road practicable for carriages for 16 M. Carriages, etc., see p. 264.

The scenery is uninteresting. By making a slight digression, the *Ḳarn Ḥattîn* may be ascended (see above), but the view from it is inferior to that from Mt. Tabor. From St. Mary's Well (p. 282) we ascend to the N. to the ($^1/_4$ hr.) top of the hill of *El-Khanûḳ* (fine retrospect); below, in front, appears *Er-Reineh*, which we pass (on the right) 25 min. later. In 9 min. more the road reaches a small spring, perhaps the 'cress spring' near which the Franks gained a victory over the Muslims on 1st May, 1187. A little to the N.W. of the road we perceive (12 min.) the village of *El-Meshhed*, the ancient *Gath-Hepher*, a town in the territory of Zebulon, and the birthplace of the prophet Jonah (2 Kings xiv. 25), whose tomb is shown here. Descending we reach (20 min.) the spring of *Kafr Kennâ* (with a sarcophagus used as a trough), and (5 min.) the village itself.

Kafr Kennâ is, according to ecclesiastical tradition, the *Cana* of the Bible (John ii. 1-11). The earlier pilgrims, however, seem to have identified Cana with *Ḳânat el-Jelîl* (p. 277), but the distances they give are rather indefinite. In the present village the children run after the traveller with shouts of 'ḥajji, ḥajji' (pilgrim), and offer him water. The village contains 600 inhab., half Muslims, and the remainder mostly Greek Christians with a few Latins and Protestants. The Latin chapel succeeds an ancient church, traditionally said to occupy the spot where the water was made wine. In the Greek church an earthenware jar is shown which is said to have been used on the occasion of the miracle. Jars of the same kind were also shown in the middle ages. — Tradition also points out the house of Nathaniel (John i. 45).

From Kafr Kennâ the route leads to the E. through the broad, fertile, and well-cultivated *Wâdi Rummâneh*, a side-valley of the plain of Baṭṭôf (p. 276). After 50 min. *Tur'an* is seen to the left. In 3/4 hr. we pass the ruins of *Khirbet Meskana*, and turn due E., and in 20 min. more see *Lûbiyeh* on the right. In April, 1799, the French under Junot fought heroically against the superior forces of the Turks near Lûbiyeh. We next reach (23 min.) the ruins of *Khân Lûbiyeh*, cross the caravan route (to the N. rises the *Karn Hattîn*, see p. 285), and traverse a hilly tract to the E. to (1 hr. 25 min.) the hill above Tiberias, which we reach in 3/4 hr. more.

Tiberias.

Accommodation. Hotel Tiberias (landlords, *Herren Krafft & Grossmann*), newly fitted up, in a picturesque and lofty situation. — Good quarters are found also in the Latin Monastery (Franciscans; guardian, *Father Norbert*), pens. incl. wine 10 fr., previous notice necessary in the season. — The Greek Monastery, at the S. end of the town, is perhaps not quite so good, pens. 6-8 fr., wine extra. — Sea of Galilee Hotel (landlord, *A. K. Nassâr*). — Tents had better be pitched on the bank of the lake, to the S. of the town. In case of necessity, accommodation and Jewish fare may be obtained at Benjomen's Locanda, an ancient vault near the convent and market-place, 5-6 fr., wine extra. The wine sold by the Jews is cheap but bad. Tiberias is notorious throughout Syria for its fleas; the Arabs say the king of the fleas resides here.

Turkish **Post Office**; international **Telegraph.**

Physician. *Dr. Torrance* (Edin.), physician-in-chief of the *Hospital* of the Scottish Medical Mission. — There are several chemists and two Jewish physicians.

Boats are best obtained through the guardian of the Latin monastery or from the Hotel Tiberias. An exact bargain as to voyage and price advisable. Charges for a boat and 6-8 travellers: to *Tell Hûm* (p. 291; about 3 hrs.), in summer 15-20 fr., in winter 25-30 fr.; round trip (to the mouth of the Jordan on the N. and back, 1 day), 30 fr., in bad weather 40 fr.

History. (*a*). The name of **Galilee** ('district of the heathens'; Isaiah ix. 1; Matth. iv. 15) was originally applied to the highlands only which extend from the N. of the Lake of Gennesaret to the W. The tribes of Asher, Zebulon, and Issachar dwelt here, but the land was colonised anew after the captivity by Jews from the South. The population, however, retained its mixed character, and the name of Galilee was extended to the whole province lying between the plain of Jezreel and the river Lîtâni. The N. part was called Upper Galilee, to the S. of which was Lower Galilee. The country was famed for its fertility, rich pastures and luxuriant forest-trees being its chief features. The tract situated to the W. of the lake was the most beautiful part of the country. In the Roman period Galilee formed a separate province and was densely peopled (see p. lvii). The Jewish element still continued predominant, but was more affected by foreign influences than in Judæa. The language also varied from that spoken in Judæa (Matth. xxvi. 73). The Jews of this district seem to have been less strict and less acquainted with the law than those of Judæa, by whom they were consequently despised. Their revolt against the Romans in A.D. 67 proved, however, that their national spirit was still strong. — Galilee attained the height of its prosperity about the time of Christ. Sepphoris (p. 276) had for a time been its chief town; but Herod Antipas determined to build a new and magnificent capital.

(*b*). **Tiberias** is said by the rabbinical writers to occupy the site of a place called *Rakkath*, but there is no authority for this statement. According to Josephus the building of the city began between A.D. 16-19 and was finished in A.D. 22. Herod, the founder of the new city, named

it Tiberias after the Roman emperor Tiberius, a name which is preserved in the modern *Ṭabarîyeh* and has also been given to the lake. In the construction of the foundations a burial-place was disturbed. As, according to the Jewish law, contact with graves defiled the person for seven days, but few Jews could be persuaded to live in the place; and Herod was, therefore, obliged to people it chiefly with foreigners, adventurers, and beggars, so that the population was of a very mixed character. The town was, moreover, constructed in entire accordance with Græco-Roman taste, and even its municipal constitution was Roman. It possessed a race-course, and a palace adorned with figures of animals, probably resembling that of 'Arâḳ el-Emîr (p. 173). These foreign works of art were an abomination to the Jews, who were for the most part rigidly conservative; and thus it happens that the new city is only once or twice mentioned in the New Testament (John vi. 1, 23; xxi. 1). It is probable, too, that it was never visited by Christ. During the Jewish war, when Josephus became commander-in-chief of Galilee, he fortified Tiberias. The inhabitants, however, voluntarily surrendered to Vespasian, and the Jews were therefore afterwards allowed to live here. After the destruction of Jerusalem Galilee, and Tiberias in particular, became the chief seat of the Jewish nation. The Sanhedrim (or Sanhedrin) was transferred from Sepphoris to Tiberias, and the school of the Talmud developed itself here in opposition to Christianity, which was also gaining ground. Here, too, about A. D. 200, the famous Jewish scholar Rabbi Juda Hak-Kadôsh published the ancient traditional law known as the Mishna. In the first half of the 4th cent. the Palestinian Gemara (the so-called Jerusalem Talmud) came into existence here, and between the 6th and 7th cents. the 'Western' or 'Tiberian' pointing of the Hebrew Bible, which is now universally accepted. It was from a rabbi of Tiberias that St. Jerome (p. 125) learned Hebrew. Christianity seems to have made slow progress here, but bishops of Tiberias are mentioned as early as the 5th century. In 637 the Arabs conquered the town without difficulty. Under the Crusaders the bishopric was re-established, and subordinated to the archbishopric of Nazareth. The town was long in possession of the Christians, and it was an attack by Saladin on Tiberias which gave rise to the disastrous battle of Ḥattîn, on the day after which the Countess of Tripoli was obliged to surrender the castle of Tiberias. About the middle of last century it was again fortified by Ẓâhir el-'Amr.

Ṭabarîyeh, the modern Tiberias, lies on a narrow strip of plain between the lake and the hill at the back, while the original town extended more southwards. On the land-side the town is defended by a thick wall, furnished with towers. The terrible earthquake of 1st Jan., 1837, seriously damaged the walls and houses. Tiberias has improved considerably of late years. It is the seat of a Kâimmaḳâm who is subordinate to the Mutesarrif of Acre. Of the 4000 inhabitants about two-thirds are Jews (with 10 synagogues), about 1200 are Muslims, 200 Christians (orthodox Greeks, United Greeks, Latins, and Protestants).

As we approach by the carriage-road from Nazareth, we first observe the government-building with its numerous domes, to the left, and the recently restored mosque with its handsome minaret, to the right. Below the Serâi, at the N. town-gate, are the large hospital and the physician's and pastor's dwellings, belonging to the mission-station of the Free Church of Scotland. — The church and monastery (with school) of the Orthodox Greeks adjoin the town-wall at the S.E. end of the town, near the lake, and were built in 1869 among ruins, said to date from the Crusades. — The small

church and parsonage of the United Greeks are built against the town-wall in the S.W. of the town. — *St. Peter's Church* and the Franciscan monastery (with school) lie close to the lake on the N. side of the town. The tradition that the miraculous draught of fishes (John xxi. 6-11) took place here, is comparatively modern. — In spring the vicinity of the lake is a veritable paradise, in summer the heat is excessive both by night and day, while after the first rains of autumn fever is prevalent. Otherwise Tiberias is healthy. The environs (lava soil) are fertile, and a few palms occur.

In walking through Tiberias the traveller will be struck by the predominance of the Jewish element. Many of the Jews are immigrants from Poland. Most of them live on alms sent from Europe (comp. p. 33). They wear large black hats and fur-caps (even in summer). There are two synagogues on the bank of the lake; the Frank synagogue, built on a square ground-plan, is vaulted and borne by columns. Its ornamentation is in Arabian style. The synagogue of the German Jews is a long rectangle with ancient columns and round arches; there is an ancient Greek inscription on the exterior. — The study of the Talmud still flourishes in Tiberias.

On the S. side the town is unenclosed. In order to visit the extensive ruins of the castle on the N. side, we either traverse the bazaar, or walk round the outside of the town, along the wall, which, with its two old towers, is best preserved on this side. Near it is a dilapidated mosque with a few palms. The spacious *Castle* is now entirely in ruins. The ruins command a beautiful view of the little town, the blue lake, and the mountains to the N. Here, for the first time, we encounter buildings of the black basalt which is the material invariably used beyond Jordan. The basaltic formation extends to the W. of the river also, including the regions of Tiberias, Beisân, and Ṣafed.

The **Lake of Tiberias** was anciently called *Kinneret* or *Kinerôt*, a name commonly (but probably erroneously) derived from the supposed resemblance of the irregular oval form of the lake to a lute (Kinnor). In the time of the Maccabees it was called the *Lake of Gennezar*, or *Gennesaret*, from the plain of that name at its N.W. end. Its surface is 681 ft. below that of the Mediterranean; its greatest depth is 130-150 feet. The height of the water, however, varies with the seasons. The lake is 13 M. long, its greatest width nearly 6 M. The banks are beautifully green early in spring, and the great heat consequent on the low situation of the lake produces a subtropical vegetation, although for a short period only. The hills surrounding the blue lake are of moderate height, and the scenery, enlivened by a few villages, is of a smiling and peaceful character without pretension to grandeur. Its basin is sometimes visited by violent storms. We learn from the Gospels that the lake was once navigated by numerous vessels, but there are now a few miserable fishing-boats only. The water is drunk by all the dwellers on its

banks; it is cooled by being placed in porous jars and allowed to stand a night. Near the hot springs (see below) it has an unpleasant taste. A pleasant bath may be enjoyed in the lake. The bottom is for the most part covered with fragments of basalt of various sizes, and near the bank with ancient building material.

A Sail on the Lake should not be omitted (boats and charges, see p. 286). Voyagers should keep close to the shore, on account of the sudden squalls. An expedition to *Et-Tâbigha* and *Tell Hûm* is recommended to those who do not make the tour to Safed (R. 30).

The lake still contains many good kinds of fish. Several do not occur elsewhere except in the tropics. Of particular interest are the *Chromis Simonis*, the male of which carries the eggs and the young about in its mouth, and the *Clarias macracanthus*, the *Coracinus* of Josephus and the *barbûr* of the Arabs, which emits a sound.

About $^1/_2$ hr. to the S. of Tiberias lie the celebrated **Hot Baths,** reached by a good road (seat in a carriage $^1/_2$ fr.). On our way we pass numerous ruins of the ancient city, including the remains of a thick wall, fragments of buildings and of a fine aqueduct towards the hill on the right, and many broken columns. The site of the baths is somewhat elevated. Nearest the town is a bath-house built by Ibrâhîm Pasha in 1833 and recently restored; farther to the S. lies another bath-house, dating from 1890. The latter contains several dirty general rooms, and also two private baths which may be recommended when cleaned and freshly filled ($1^1/_2$-2 fr.; in April and May, during the season, 3-4 fr.). Bathers are recommended to douche themselves with lake-water after the warm bath, as otherwise the strongly saline spring-water is apt to induce an uncomfortable irritation of the skin. Still farther to the S. is the oldest bath-house of all, with its spring. The general bathroom in the N. bath should be avoided. The water is much extolled as a cure for rheumatism and cutaneous diseases. The principal spring has a temperature of 143° Fahr.; other similar springs flow into the lake unutilised, leaving a greenish deposit on the stones. The water has a disagreeable sulphureous smell, and a salt, bitter taste. It contains sulphur and chloride of magnesium.

Beyond the baths is a synagogue of the Sephardim, and close by a school of the Ashkenazim, with the graves of the celebrated Talmudist Rabbi Meîr and two of his pupils. 5 min. to the N. of the town, beneath the new road to Nazareth, is shown the tomb of the famous Jewish philosopher Maimonides (Rambam, d. 1204); near to it are the tombs of Rab Ami and Rab Jochanan Ben Sakai; $^1/_4$ hr. farther up the hill, the tomb of the celebrated Rabbi Akîba who took such a prominent part in the revolt of Bar Cochba (p. lxii).

Excursions to the *E. Bank of the Lake* are unsafe, owing to the Beduins, and must, therefore, either be made by boat, or with an escort. The price of a boat is 20-30 fr., according to the length of the excursion. Crossing the lake obliquely from Tiberias, we may land near the ruin of —

Kal'at el-Hosn. Kal'at el-Hosn is most probably the ancient *Gamala*. The place was conquered by Alexander Jannæus, and Herod was after-

wards defeated here by his father-in-law Aretas. Gamala was taken and destroyed by Vespasian. The situation of the town was very secure, and Josephus compares the hill on which it stood to the back of a camel (Heb. 'gâmâl').

The plateau on which the town and castle stood is precipitous on three sides, and is accessible from the E. only. The walls ran round the brink of the plateau. Caves, columns, and other interesting remains may be seen. Even after its destruction by the Romans the place seems to have been inhabited. — About 1/2 hr. S.E. of Ḳal'at el-Ḥoṣn is *Sûsiyeh*, the ancient *Hippos* of the Decapolis.

From this point we proceed northwards to *Kersa*, lying on the left bank of the *Wâdi es-Samak*. The extensive ruins are enclosed by a wall. An attempt has been made to identify Kersa with *Gergesa* (Matth. viii. 28), although Mark v. 1 and other passages read *Gadara*. — We may next proceed to the plain of *El-Baṭîḥa*, at the N. end of the lake. At the N. end of this plain, on the slope of the hill, and 3/4 hr. from the lake, lie the ruins of *Et-Tell*, the ancient *Bethsaida* (Luke ix. 10; John i. 44), the birthplace of Peter, John, and Philip, which was rebuilt by Philip, the son of Herod, in the Roman style, and named *Julias* in honour of the daughter of Augustus (but comp. p. 291). They consist only of a few ancient fragments, the building material used being basalt. From this point we may skirt the W. bank of the lake to Tell Ḥûm (p. 291).

From Tiberias to Beisân, see p. 259.

30. From Tiberias to Tell Ḥûm and Ṣafed.

Khân Minyeh, 2 hrs. 10 min.; *Tell Ḥûm*, 55 min.; *Ṣafed*, 3 1/2 hrs. The start should be made early, as the ride along the bank of the lake is very hot.

1. From Tiberias to Khân Minyeh.

The road at first runs 30-40 ft. above the level of the water, commanding a fine view, though Tiberias itself soon disappears behind a rocky corner. On the right (35 min.) we perceive below us fig-trees with ruins among them, and several springs (*'Ain el-Bârideh*), the water of which is warm and brackish. Some of the springs have an enclosure of stone, forcing the water to ascend. A small valley descends from the left. On the hill to the left are several rock-tombs. The miserable village of *Mejdel* (25 min.) is identical with *Magdala*, the birthplace of Mary Magdalen, and perhaps also with *Migdal-El* of the tribe of Naphthali (Joshua xix. 38). Here, too, we may perhaps place *Taricheae*, which played an important part in the war with Rome.

Near Mejdel the hills recede westwards from the lake. The *Wâdi el-Ḥamâm* descends here from *Khân Lâbiyeh* (p. 286), and is traversed by the caravan route between Nazareth and Damascus. About 1/2 hr. to the W. of Mejdel, on the left side of the valley, lie the ruins of the castle of *Ḳal'at Ibn Ma'ân*, opposite which is *Irbid*, the ancient *Arbela*. The cliffs here are about 1150 ft. in height. The castle consists of caverns in the rock, connected by passages and protected by walls, and possesses several cisterns. This inaccessible fastness was once the haunt of robbers. Herod the Great besieged them here, and only succeeded in reaching and destroying them by letting down soldiers in cages by ropes to the mouths of the caverns. The caverns were afterwards occupied by hermits. The ascent is difficult (3/4-1 hr.). — Near Irbid, close to the slope of the Wâdi el-Ḥamâm, still stand the ruins of an old synagogue mentioned in the Talmud.

At Mejdel begins the plain of *El-Ghuwêr*, the ancient *Gennesar*, about 3 M. long and 1 M. wide.

The soil is extremely fertile and copiously watered by several springs, but there is hardly a trace of cultivation. The banks of the lake and the brooks are fringed with oleanders *(difleh)* and nebk. The brooks contain numerous tortoises and crayfish, and shells abound on the shores of the lake. The principal spring is the *'Ain el-Mudawwara* ('round spring'), which lies 25 min. N.W. from Mejdel. The basin, enclosed by a round wall, and about 30 yds. in diameter, is concealed among the bushes. The water, 2 ft. deep, is clear and good, and bursts forth in considerable volume. From 'Ain el-Mudawwara we return to the bank of the lake by crossing the plain obliquely (½ hr.).

Leaving Mejdel we cross (¼ hr.) the *Wâdi el-Ḥamâm*, the the (10 min.) brook of the *'Ain el-Mudawwara*, and (10 min.) the brook *Er-Rabadîyeh*, and soon afterwards pass the village of *Abu Shûsheh* on a hill to the left. We next reach (¼ hr.) the mouth of the *Wâdi el-'Amûd*, and (20 min.) arrive at the **Khân Minyeh**, dating from the time of Saladin. Attempts have been made to identify this spot with the *Bethsaida* of the N.T., but it is doubtful whether there ever was another village of this name except Bethsaida Julias (p. 290).

From Khân Minyeh, or even from *Mejdel* by *Abu Shûsheh*, the baggage horses may be sent by a more direct route to Safed. The present caravan route (which is also the ancient Roman road) leads from Khân Minyeh direct towards the N. to (1 hr. 25 min.) *Khân Jubb Yûsuf* (p. 293).

2. From Khân Minyeh to Tell Ḥûm.

The narrow path skirts to the right (E.) the rocky slope of the hills at some height above the lake. The ruins of a (modern) aqueduct, which ran from *'Ain et-Tâbigha* to *Khân Minyeh*, serve as a bridle-path. On the right we soon observe the *'Ain et-Tîn*, or fig-spring, below us (much papyrus), and beyond it (20 min.) reach the copious —

'Ain et-Tâbigha (= *Heptapegon*, '7 springs'), which was formerly supposed to be the scene of the miracle of feeding the 5000 (Mark vi. 30-44). The water is brackish and has a temp. of 89.6° F. On the left, about 2 min. from the road, is the large octagonal enclosure of the spring. A little to the S. of the spring the German Catholic Palestine Society has established a small colony with a hospice (kind reception but limited space, pens. incl. wine 10 fr.), near a few ruins. Some authorities locate Bethsaida here (see above), which is possible; others seek to identify the spot with the ancient spring of Capernaum.

The path from *'Ain et-Tâbigha* continues to skirt the bank, on which several springs and remains of buildings are observed, and reaches (35 min.) the ruins of —

Tell Ḥûm. — History. The identification of *Tell Ḥûm* with *Capernaum* is supported by some old itineraries of pilgrims and is as good as certain. Jewish authors mention a place here called *Kafar Tankhûm*, or *Nakhûm*. Whether 'Tell Ḥûm' was corrupted from 'Tankhûm', or whether the Arabic 'Tell' (hill) was substituted for 'Kaphar' (village) and Nakhûm

shortened to Ḥûm, is very questionable. The extent of the ruins of Tell Ḥûm points to an ancient place of considerable importance, such as a custom-house and garrison town is likely to have been. The building material is basalt.

The village consists of a dozen miserable huts. The ruins are surrounded by a wall and belong to the Franciscans, who own a small hospice (no beds) and a farm here. Permission to inspect the ruins should be brought from the guardian at Tiberias. In order to acquire the land the Franciscans covered up most of the ruins, but by-and-by excavations will be made. On the bank of the lake lies the only building which is still to some extent preserved. It was probably a Christian church, and is composed of still more ancient materials. There is no trace of anything like a quay or harbour. In the midst of the mass of black ruins we can trace the remains of a beautiful ancient building of white limestone resembling marble. This structure, about 25 yds. long and 18 yds. wide, was partly composed of very large blocks of stone. On the S. side there were three entrances. In the interior are still seen the bases of the columns, while beautiful fragments of Corinthian capitals and other remains lie scattered in wild confusion. This, as some think, must have been a synagogue (perhaps the one mentioned in Luke vii. 5), and the ruins are certainly older than some others adjacent, which perhaps belonged to the basilica that stood here about the year 600 on the site of St. Peter's house. At the N. end of the town are two tombs, one of which, lined with limestone, is subterranean, while the other is a square building, which must have been capable of containing many bodies. From the ruins of the deeply humiliated city (Matth. xi. 23) the eye gladly turns to the lake, bounded by gentle hills and stretching far to the S.; and of this, at least, we are certain, that the scene is the same as that which Christ and his disciples once so often beheld.

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3. From Tell Ḥûm to Ṣafed.

We follow the water-course from Tell Ḥûm along a very bad, steep path. On the left bank (1 hr.) lie the ruins of *Kerâzeh*, the ancient *Chorazin*, once apparently an important place (Matth. xi. 21). The ruins lie partly in the channel of the brook, and partly on an eminence above the valley. Many walls of houses are preserved. These are generally square buildings, the broadest measuring 9 yds.; in the centre are one or two columns for the support of the roof, which seems to have been flat. The walls, 2 ft. thick, are constructed of basalt blocks or of masonry. In the middle of the town are the ruins of a floridly ornamented synagogue. The rocky eminence commands a fine view of the lake. To the N. of the town are the remains of a street running northwards. From Kerâzeh our route leads to (1 hr.) the ruined —

Khân Jubb Yûsuf. — This khân derives its name from a tradition current among old Arabian geographers to the effect that the pit into which Joseph was thrown by his brethren was situated here, and the pit is actually shown. The tradition was probably based on the assumption that the neighbouring Safed was identical with the Dothan of Scripture (Gen. xxxvii. 17), but this is erroneous: comp. Gen. xxxvii. 14 (see p. 262).

From Khân Jubb Yûsuf to Bâniyâs, direct, 10 hrs. We first proceed N. along the direct caravan route from Acre to Damascus viâ *Jisr Benât Ya'kûb* (p. 303). After crossing the *Wâdi Nashîf* we turn to the left (18 min. from the khân) and skirt the mountains of Safed on the left. This tract is called *Arḍ el-Khaît*. In 1½ hr. we reach the floor of the upper Ghôr. To the left on the hill lies the village of *Ja'âneh*. We cross the *Wâdi Fir'im*, and presently see (½ hr.) *El-Mughar* on the left. We next reach (25 min.) the village of *El-Wakkâs*, and (¾ hr.) the brook *Nahr Hendâj*. On the slopes to the left above us lie the ruins of *Kasyûn*. In 1 hr. more we arrive at *'Ain Mellâha*, a beautiful spring. The night is best spent at *Kebâ'a* or *Marûs*, villages on the hill to the left, from which we obtain a view of *Lake Hûleh*.

Lake Hûleh is sometimes supposed to be connected with the Aramæan *Hul* (Gen. x. 23), but this seems questionable. Josephus (Antiq. xv. 10, 3) calls the whole district *Ulatha*, and the lake *Samachonitis*. It is hardly possible that it can be the *Waters of Merom* (Josh. xi. 5, 7).

The lake is a triangular basin; 10-16 ft. in depth, and lying about 6 ft. above the sea-level. It abounds in pelicans, wild duck, and other waterfowl, but swamps render it difficult or impossible of access on the N. side, on which rises a dense jungle of papyrus (Arab. *babîr*). The lake has been carefully explored by Macgregor ('The Rob Roy on the Jordan', 7th ed., 1886).

The plain to the N. of Lake Hûleh forms a basin of tolerably regular form, and about 5 M. in width. The E. hills are less abrupt, though higher than the W. The broad bed of the valley is for the most part a mere swamp, in which the buffaloes belonging to the Beduins wallow. These Beduins (Ghawârineh) are generally peaceable; their occupations are hunting, fishing, and cattle-breeding. The soil of the sides of the valley is good, and if the marshes were drained this tract might become extremely productive. Travellers should be on their guard against malaria. — In order to avoid the marshes, the road skirts the W. hills (guide necessary). On the left, after about 1 hr. 10 min., lies *'Ain el-Belâṭa*; after 2¼ hrs. the road crosses, below the fortress of Hunîn (p. 298), on the left, the *Nahr Derdâra*, a tributary of the Jordan descending from Merj 'Ayûn (p. 331). Near the ruin of *Khirbet el-Khân*, on the right, some authorities place the site of ancient Hazor (comp. p. 297). We now turn towards the N.E., and in a little more than 1 hr. reach *Jisr el-Ghajar* (p. 299).

The Roman road leads to the N. past the Khân Jubb Yûsuf, and limestone rocks now take the place of basalt. Ascending towards the N.W., we pass some ruins (55 min.), and reach (¼ hr.) the spring *'Ain el-Hamrâ*. We now turn to the left and ascend to the top of the hill (¼ hr.), where we soon reach (5 min.) the castle of —

Ṣafed. — **Accommodation** in the house of Herr Maass, a cabinet-maker, or in some other respectable house indicated by him.

Turkish **Post Office**; international **Telegraph.**

Austrian and French Consular Agent: *Miklosewicz.*

Physicians. *Dr. Wilson*, of the Scottish Mission; *Dr. Anderson*, of the London Mission to the Jews. — *Hospital* of the last-named mission.

History. The name of 'Safet' occurs in the Talmud of Jerusalem, and the place is also known to Arabian geographers under that name. In 1140 a castle was erected here by Fulke. Saladin had great difficulty in reducing the fortress. In 1220 the castle was demolished by the sultan of Damascus, who feared that the Christians might again establish them-

selves there, but it was afterwards restored by the Templars. In 1266 the garrison surrendered to Beibars, who caused its survivors to be massacred. Ṣafed afterwards became the capital of a province. In 1759 it was destroyed by an earthquake, and in 1799 it was occupied by the French for a short period. — The Jewish colony now settled at Ṣafed was not founded earlier than the 16th cent. A.D., and soon after that period a learned rabbinical school sprang up here. The most famous teachers were originally Spanish Jews. Besides the schools there were eighteen synagogues and a printing-office here. Cabbalistic lore was also much studied in Ṣafed. The town sustained a terrible blow from the earthquake of 1st Jan., 1837, when 5000 of the population perished.

Ṣafed is the seat of a Ḳâimmaḳâm (under Acre), and contains some 25,000 inhab., of whom about 11,000 are Muslims, 700 Greeks (with a church), and a few Protestants. There is a station here of the English Mission to the Jews and the Scottish Mission. Most of the Jews now at Ṣafed are Polish immigrants (Ashkenazim), under Austrian protection. The Jews regard this town also as holy, for, according to their tradition, the Messiah is to come from Ṣafed. Among the Sephardim Jews (p. lxxxiii) settled here polygamy is still practised. The Jewish houses are very dirty; the wine made by the Jews is usually bad (3-4 fr. the bottle). — The Muslim quarter lies to the N. of the Jewish, and is entirely separated from it.

The ruined castle commands a beautiful view. To the W. rise the beautifully wooded *Jebel Zebûd* (3656 ft.) and *Jebel Jermaḳ* (3936 ft.); the ascent of the latter, the highest mountain in Palestine on this side of the Jordan, is said to be interesting. Below, the *Wâdi eṭ-Ṭawâḥîn* (mill valley) descends eastwards to the plain. To the S. rises Mt. Tabor, and to the S.W., in the distance, the ridge of Mt. Carmel; to the S.E. the mountains to the E. of Lake Tiberias are visible, while in the distance to the E. rise the ranges of Jôlân and the Ḥaurân with the summit of the Kuléb (p. 193).

The bazaar of Ṣafed is unimportant, and the town contains no antiquities. The climate, owing to the lofty situation of the town (2749 ft.), the highest in Galilee, is very healthy.

From Ṣafed to Meirôn and Kafr Bir'im.

Meirôn lies 1½-2 hrs. to the W.N.W. of Ṣafed. The village, which is mentioned in the Talmud, is the most famous and highly revered pilgrimage-shrine of the Jews. There is situated here the ruin of an old synagogue, of which the S. wall with its large hewn stones is the part best preserved. The two door-posts are monoliths, nearly 10 ft. high. Near this synagogue, the N. wall of which stands on a slope, are situated the tomb of Rabbi Jochanan Sandelar ('shoemaker'), and in the enclosed burial-ground are those of Rabbi Simeon ben Jochai, who is said to have written the book Zohar, and of his son Rabbi Eleazar. On the pillars are small basins in which offerings are burned especially on the great annual festival on the 30th April. A little lower down the hill is the tomb of Rabbi Hillel and his 'thirty-six pupils', in a large rock chamber with seven vaults. The grave of the Rabbi Shammai is also shown. These rabbis, who flourished in the two first centuries of the Christian era, were among the oldest and most distinguished Jewish teachers, and their *dicta* preserved in the Talmud are considered of the highest authority. The village of Meirôn is inhabited by Muslims.

About 2 hrs. to the N.W. of Meirôn is situated *Kafr Bir'im*. We first

descend into the valley by a steep road, and in ½ hr. pass the small village of *Sifsâf* on the right. We then reach (10 min.) a low ridge which runs out from the highest peak of *Jebel Jermak* (p. 294), descend into the *Wâdi Khilâl*, avoid the road to *Sâ'sa'* (p. 297) on the left, and cross the *Wâdi Nâṣir* (¾ hr.). Again ascending we come to (35 min.) —

Kafr Bir'im. This was formerly another important Jewish place of pilgrimage (at the feast of Purim), and was famous as the burial-place of the judge Barak and the prophet Obadiah, but a few remains of the synagogues only are now left. The ruin of one of them, now used as a dwelling, is in the N.E. part of the village. In front of the façade stood a colonnade of two rows of columns. The capitals consist of concentric cylinders, contracting towards the shafts. The wall is constructed of smooth blocks. The central portal is richly decorated; over the cornice is an arch embellished with garlands. On each side of the portal are smaller doors, and over each is a window. — Among the fields, 5 min. to the N.E., are traces of another synagogue. The Hebrew inscription belonging to it has been built into the wall of a private house. The style in which these buildings are executed renders it probable that they were erected during the first two centuries of our era. — The village of Kafr Bir'im is occupied by Maronites.

El-Jish (see below) is about 1 hr., and *Yârûn* (see below) about the same distance from Kafr Bir'im.

From Ṣafed to Tibnin, Sidon, and Tyre.

1. From Ṣafed to Tibnîn, about 7 hrs. To *'Ain ez-Zeitûn* (20 min.), see p. 297. We ascend to the N.W.; after ¾ hr. we see the village of *Kadîta* on the left and *Taiteba* (p. 297) on the right. We next reach (25 min.) a large, crater-like basin called *Birket el-Jish*, which sometimes contains water, beyond which (20 min.) we come to the end of the lofty plain. On the left lies *Sa'sa'* (p. 297). In 10 min. we reach the foot of a conical height, on which **El-Jish** is situated. This is the *Gush Halab* of the Talmud, and the *Giscala* of Josephus, by whom it was once fortified; it was the last fortress in Galilee to succumb to the Romans. St. Jerome informs us that the parents of St. Paul lived here before they removed to Tarsus. The earthquake of 1837 overthrew this village also.

Leaving El-Jish we turn towards the E., and then descend the beautiful valley towards the N.W. for 1 hr. The village of *Yârûn* (probably the *Iron* of Joshua xix. 38) becomes visible on the slope of the hill. To the N.E. of Yârûn, on a small, isolated eminence, are the ruins of *Ed-Dêr* (the monastery). The Greek cross on one of the Corinthian capitals shows that a monastery once stood here, but there is no doubt that the building was originally a synagogue, resembling that of Kafr Bir'im. Here also a colonnade stood in front of the principal entrance on the S. side. The three gates, whose jambs, nearly 8 ft. in height, are monoliths, are on the W. side. In the interior a double row of columns ran from the gates towards the altar. — On the hill are scattered large hewn blocks and sarcophagi. Here begins the district of *Bilâd Beshâra*, in which many Metâwileh live (p. xciv).

The road next crosses an undulating plain. We ride towards the N., along the E. slope of a broad valley, and in 2 hrs. reach the village *Bint Umm Jebeil*. The inhabitants are Metâwileh, who carry wood from this region to the coast. A little farther on we obtain a striking view of the fortress of *Tibnîn*, which is still 2 hrs. distant. The road descends into a valley flanked with precipitous hills, and a steep path then ascends to the fortress, which stands on the N.E. point of a hill falling away abruptly on every side. The village, inhabited by Metâwileh and Christians, lies on a saddle opposite the castle.

Tibnin. Hewn stones of ancient workmanship on the E. side and the numerous cistern cavities prove that this was a fortified place at an earlier period than the middle ages. It may be the *Tafnit* of the Talmud. The fortress of Tibnîn was erected in 1107 by Hugh of St. Omer, lord of Tiberias, for the purpose of making incursions hence into the

territory of Tyre. After the battle of Hattîn the circumstances were reversed, and the Saracens made predatory attacks from the castle against the Christians of Tyre. The castle was besieged unsuccessfully by the Christians in 1197-98, and an ignominious retreat was the result. Tibnîn was afterwards razed by Sultan El-Muazzam. Its destruction was completed by Jezzâr Pasha (p. 269). Tibnîn is the residence of the Mudîr of the district *Bilâd Beshâra*.

The castle commands a superb *View, ranging over an extensive mountainous region with numerous gorges. Towards the W. the sea is visible as far as Tyre, and to the N.E. rise the snow mountains. To the E., near the village of *Bira'shit*, stands a huge oak, known as the *Tree of the Messiah*. The tomb of Shamgar (Judges iii. 31) is shown near Tibnîn.

2. From Tibnîn to Kal'at esh-Shakîf (and Sidon). We ride from Tibnîn due northwards to (1/2 hr.) the entrance of the *Wâdi Hajeir*, and descend this valley for about 4 hrs. After 40 min. we perceive the village of *Suweint* on the hill to the right, and 1 hr. 25 min. later *Khirbet Silim* on the left. We next (25 min.) come to some springs, used for turning mills, and (1 1/2 hr.) reach the *Nahr el-Litâni* at the bridge of *Ka'ka'iyeh* (see below); to the left is the *Wâdi Târûn*. The bridge is built across a small island; the most northern arches are ancient. The road hence to Kal'at esh-Shakîf turns immediately to the right and ascends the *Wâdi 'Ain 'Abd el-'Al*. It leads to (1/2 hr.) the village of *Zautar* and (10 min.) another more to the E., of the same name. We now reach (1 hr.) the village of *El-Hamrâ*, (1/2 hr.) *'Arnûn*, and (20 min.) *Kal'at esh-Shakîf* (p. 330).

From the bridge of *Ka'ka'iyeh* a road leads direct to Sidon (about 10 hrs.). The village of *Ka'ka'iyeh* is reached in 50 min. *Nazâr* (view). a Metâwileh village, is reached in 4 hrs. more, and Sidon in 5 hrs.

3. From Tibnîn to Tyre, about 4 1/2 hrs. We ride round a side-valley to the S. and reach (1/2 hr.) a height above the *Wâdi el-Mâ*, where we enjoy a fine view. We descend the *Wâdi el-Jedûn* into the (25 min.) *Wâdi el-'Ashûr*, which latter valley we follow, keeping to the right, and leaving the *Wâdi Hârit*, *Jebel Hârit*, and *Jebel Kafra* to the left. After 1 hr. the road leads to the small plateau of *Merj Safra* to the left, after 1/4 hr. descends towards the W., and (5 min.) reaches the village of *Kâna* (p. 297), after crossing to *Wâdi esh-Shemâli*. In 40 min. we reach the village of *Hannâweh* in the *Wâdi Ab*, where large hewn blocks and broken sarcophagi lie scattered about. This appears to have been once an important place, perhaps the 'stronghold of Tyre', or frontier-fortress of the Tyrian district (2 Sam. xxiv. 7; Josh. xix. 29).

About 10 min. from this point, to the right of the Tyre road, is situated the so-called **Tomb of Hiram** (*Kabr Hirâm*, or, according to others, *Kabr Hairân*), the tradition connected with which is not known to have existed before 1833. The tomb, which has an unfinished appearance, consists of a pedestal of huge stones, each 13 ft. long, about 9 ft. wide, and 2 ft. thick. On this lies a still thicker slab of rock, overhanging on every side, and bearing a massive sarcophagus, covered with a stone lid of irregular pyramidal form. The monument is about 20 ft. high, but it is easy to climb to the top and look down into the interior through an opening in the lid. Behind the tomb is a rock-chamber, to which a stair descends. This is undoubtedly a Phœnician work, but as there is no inscription, the date is unknown. It is possibly older than the Greek period, and most probably earlier than that of the Romans, who would not have omitted to furnish it with an inscription. Near it are several small sarcophagi, now overthrown, and fragments of others. The little valley to the S. of the road contains another small necropolis, where sarcophagi are hewn in the rock and have lids consisting of prismatic blocks. On the Tyre road, about 330 yds. from Kabr Hirâm, are the remains of a Byzantine church, whence a fine mosaic pavement (5th cent.) has been carried to Paris. On the small hill to the right of the road are other tombs and sarcophagi, some of the latter being double with a single lid.

Tyre lies 1 1/4 hr. to the W.N.W. of Hiram's Tomb. We ride due

westwards to a (1/2 hr.) cross-road, and (20 min.) pass under an aqueduct to *Râs el-'Ain* (p. 311).

4. From Safed to Tyre viâ Yâtîr, about 11 hrs. This route leads to (3 hrs.) *Sâ'sa'* and (1 hr.) the ruins of *Rumêsh* (where a road diverges to Kafr Bir'îm, 1 1/2 hr. distant; see p. 295), and thence to (1/2 hr.) the upper part of the *Wâdi Hâra*, with a ruin of that name. We next come to (1/2 hr.) the ruins of *Hazûr*, or *Hazîreh*, with numerous tomb-chambers, and then (1/4 hr.) enter another valley. In 2 hrs. more *Yâtîr* is reached. We next enter the *Wâdi Ntâra*, where we pass (1/2 hr.) a grotto and (20 min.) the village of *Sedakîn*, to the S. of which lies *Aiyeh*. In 50 min. more we come to the Christian village of *Kâna* (p. 296). After 1/2 hr. we pass the ruins of *El-Khusneh*, which command a view of the hilly country and of Tyre. Ruined buildings in every direction indicate that this part of Phœnicia was once densely peopled. In 50 min. more we reach the *Tomb of Hiram* (p. 296).

31. From Ṣafed to Damascus.

a. Viâ Bâniyâs.

Mês, 5 1/4 hrs.; *Bâniyâs*, 4 1/4 hrs.; *Kafr Hawar*, 8 hrs.; *Damascus*, 7 hrs. — Night-quarters in Mês, Bâniyâs, and Kafr Hawar. Travellers who intend to accomplish the journey from Tiberias to Bâniyâs in two days had better ride to a point beyond Ṣafed on the first day, else the second day's ride will be too exhausting.

1. From Ṣafed to Bâniyâs (9 1/2 hrs.).

From Ṣafed the traveller may either descend the valley and regain the direct route from *Khân Jubb Yûsuf* (p. 293) to Bâniyâs, or take the far more interesting route across the mountains towards the N., which we now describe.

We descend N.N.W. into the valley to (20 min.) *'Ain ez-Zeitûn*, whence we have a beautiful retrospect of Ṣafed. Beyond the village a path on the left leads to *Meirôn* (p. 294). Several small valleys are crossed, and (25 min.) the path to *Delâta* (visible to the N.E.) diverges on the right. We next come to (25 min.) *Ṭaiṭeba*. The view hence to the W. embraces the green hills of Upper Galilee; a small building is visible on the N. side of the *Jermak*; to the E. rise the mountains of Jôlân. The road first leads to the N.E. and then (25 min.) turns to the N. From the top of the hill we enjoy an admirable survey of the valley of Jordan and the basin of Lake Hûleh. Our road now (20 min.) traverses the *Wâdi el-Meshêrejeh*. On the left is the village of *Râs el-Ahmâr*. In 25 min. we reach *'Alma*, and perceive *Fâra* to the left. The route descends (25 min.) into the deep *Wâdi 'Aubâ*, and (1/4 hr.) again ascends. To the left, on the hill, lies *Dêshûn*, picturesquely situated above the valley. We reach it in 20 min.; its stone houses with sloping roofs have quite a European look. The inhabitants are Moghrebins from Algiers, who speak a little French.

To the right rises the bush-clad *Tell Khureibeh*, the peaks of which command a fine view of the deep *Wâdi Hendâj*, the plain of Hûleh, and the lofty plateau of Kades. The ancient *Hazor* (Josh. xi) was probably situated not here but a little to the W. of *Dêshûn* (see above).

Our route still leads N., and in 3/4 hr. we reach the village of —

Kades. — History. *Kedesh* was allotted to the tribe of Naphtal (Josh. xx. 7). It was the native place of Barak, Deborah's general (Judg. iv. 6). The town was taken and its inhabitants carried into captivity by Tiglath-Pileser, after which it never recovered. The tombs of Barak and Deborah were afterwards shown here. The place was called 'Kedesh in Galilee', to distinguish it from other towns of the name.

By the spring below the village are several large sarcophagi, some of which are used as troughs. To the N.E. of the spring is a small building, a vaulted tomb, constructed of large blocks; two arches are preserved, and also part of a door looking southwards. Farther to the E. are several sarcophagi, standing together on a raised platform. On the sides are hewn rosettes, but time has destroyed every other enrichment. The lids, some of which cover two receptacles, are finely executed. An old wall, perhaps the enclosure of a burial-ground, is distinctly traceable near these tombs. Farther E. lie the ruins of a large building, named *El-ʿAmâra*, possibly a Roman temple. A piece of the E. wall with a large portal flanked by two smaller ones is still standing. The village contains an interesting octagonal column, many capitals, and other fragments.

The road leads direct to the N. across a small plain; after about 20 min. it leads to the N.W. up a valley; after 6 min., a reservoir; after 5 min. the valley divides (on the hill, the village of *Blêdeh*). We now ascend the hill to the N.W. between the two valleys, passing some ruins, leave (10 min.) *Umm Ḥabîb* on the hill to the left, and (¼ hr.) reach **Mês**, a large double village on two separate hills (quarters for the night in private houses).

A little farther on we come upon traces of a Roman road. Our route traverses underwood, and after 45 min. we see the ruined castle of *Menâra* on the hill to the right. We then come to the margin of the chain of hills and enjoy a fine view of the Jordan valley and Lake Ḥûleh, the grand range of Mt. Hermon, distant blue mountains to the E., the fortress of Tibnîn to the W., and Hunîn to the N. In 35 min. we reach the ruins of the extensive fortress of **Hunîn** (2953 ft. above the sea-level). The castle was seriously damaged by the earthquake of 1837. The substructions (now used as stables) are certainly ancient, as is proved by the drafted blocks on the E. and S. sides. Similar stones are seen in a portal in the village. On the N. side the ground is rocky, and the castle was defended there by a moat 19 ft. deep and of the same width. Hunîn commands a beautiful *View, and Bâniyâs is visible in the distance. It is unknown to what ancient place Hunîn corresponds. In the middle ages it was a link between Bâniyâs and the coast.

The road now descends rapidly into the valley. In the plain below lies the Christian village of *Abil el-Ḳamḥ* answering to the ancient *Abel of Beth Maachah* (2 Sam. xx. 14, 15); and farther N. is *Mutelleh*, a Druse village. Our route leaves both of these to the left, and (55 min.) reaches the plain at a point where it is joined by the direct route from Ṣaidâ on the left (p. 330). We are now in

the low ground where all the sources of Jordan unite and empty themselves either into Lake Ḥûleh or the extensive marshes around it. After 8 min. we cross the *Derdâra* by a bridge of a single arch. On the left side are several ruins. The view down the valley is very fine. This tract was once richly cultivated, but is now chiefly used as grazing-land by the Beduins, the best pastures being here and at *Merj ʿAyûn* (p. 331). After 10 min. we cross a dry watercourse, and in 25 min. reach the dilapidated bridge of *El-Ghajar*, which crosses the *Nahr el-Ḥâsbânî*, the N. tributary and one of the chief sources of the Jordan. The entire district is well watered and frequently forms a great marsh. The road now leads to the S.E.; before us, on the hill a little to the right, is the weli of *Nebi Seyyid Yehûda*. After 45 min. we see a little to the right (S.) of the road —

Tell el-Ḳâdî. — HISTORY. The words Ḳâḍî (Arabic for 'judge') and Dan (Hebrew) are synonymous. On the Tell el-Ḳâḍî doubtless stood the ancient city of *Dan*, the northern frontier-town of the Israelitish kingdom, whence arose the often recurring expression 'from Dan to Beersheba'. Before the place was conquered by the Danites (Judg. xviii. 27) it was called *Laish*, and belonged to the territory of Sidon. It was afterwards conquered by Benhadad, King of Syria (1 Kings xv. 20).

The *Tell el-Ḳâḍî* is an extensive mound, 330 paces long, 270 paces wide, and 30-38 ft. above the plain. On the top is a Muslim tomb under a fine oak. On the W. side of the hill we descend a rocky slope to a basin about 60 paces in width, from which a stream emerges (500 ft. above the sea-level). From the S.W. corner of the mound issues another stream, probably from the same source, soon uniting with the other to form *El-Leddân*. This stream, which Josephus calls the *Little Jordan*, is popularly regarded as the chief source of the Jordan from its being the most copious. It contains twice as much water as the stream from Bâniyâs, and thrice as much as the Ḥâsbânî. The three sources unite at *Shêkh Yûsuf*, about 4½ M. below the Tell el-Ḳâḍî. At this last point the Jordan is 45 ft. wide, its bed being double that width, and it lies 12-20 ft. below the level of the plain.

The path gradually ascends through wood, passing several murmuring brooks; in about 40 min. we reach —

Bâniyâs. — HISTORY. The modern Bâniyâs was anciently the Greek *Paneas*, which, according to Josephus, appears also to have been the name of a district. A grotto above the source of the Jordan was a sanctuary of Pan (Paneion). When Herod the Great received from Augustus the territory of Zenodorus and the tetrarchy to the N. and N.E. of the Lake of Tiberias, including Paneas, he erected a temple over the spring in honour of Augustus. Philip the Tetrarch, Herod's son, who inherited this district, enlarged Paneas and gave it the name of *Cæsarea*, to which was afterwards added *Philippi*, to distinguish it from Cæsarea Palæstinæ (p. 272). This is probably the most northerly point ever visited by Christ (Matth. xvi. 13; Mark viii. 27). Herod Agrippa II. extended the town and called it *Neronias*, but the older name never entirely disappeared and in the 4th cent. was again revived. Titus here celebrated the capture of Jerusalem with gladiatorial combats, at which many of the Jewish captives were compelled to enter the lists with wild beasts or with each other. An early Christian tradition makes this the scene of the healing of the woman with the issue of blood (Matth. ix. 20). In the 4th cent. a bishopric was founded here under the patriarchate of Antioch. During the Crusades Bâniyâs was in 1229 or 1230 surrendered, together with the lofty fortress of Ṣubêbeh (p. 300), to the Christians after their unsuccessful attack on Damascus. The knight Rainer Brus afterwards

received the town and castle as a fief. In 1132 Bâniyâs was taken by Tâj el-Mulûk Bûri, Sultan of Damascus, but in 1139 it was recaptured by the Christians. A Latin bishopric, subordinate to the archbishopric of Tyre, was then founded here. Bâniyâs afterwards came into the possession of the Connétable Honfroy. Nûreddîn conquered the town in 1157, but could not reduce the fortress. The town was retaken by Baldwin III., but was finally occupied by Nûreddîn in 1165. Sultan el-Muazzam caused the fortifications to be razed.

Bâniyâs is beautifully situated in a nook of the Hermon mountains, 1150 ft. above the sea-level, between the *Wâdi Khashâbeh* (N.) and the *Wâdi Zaʿâreh* (S.), two valleys coming from the E. A third valley, the *Wâdi el-ʿAsal*, opens a little to the N., from a deep wooded ravine among the mountains. Water abounds in every direction, calling into life a teeming luxuriance of vegetation, and serving to irrigate the fields which extend hence down to the plain. The present village consists of about fifty houses, most of which are enclosed within the ancient castle-wall. On the S. side of this wall flows the brook of the Wâdi Zaʿâreh, which unites a little lower down with the copious stream of the infant Jordan. Remains of columns show that the ancient city extended far to the S. beyond the Wâdi Zaʿâreh. The castle in the N. part of the town was a vast and massive edifice. On the N. side its wall was protected by the waters of the Bâniyâs spring. The corner-towers of the walls were round and constructed of large drafted blocks. Three of these towers are preserved. In the centre of the S. side of the castle stands a portal, which is antique, though bearing an Arabic inscription. A stone bridge, which is also partly ancient, crosses the wâdi from this point, and several columns of granite are observed in its walls.

The chief object of interest is the *Source of the Jordan*, which issues below the W. end of the lofty castle-hill. The mountain terminates here in a precipitous cliff of limestone (mingled with basalt), and appears to have been so broken away by convulsions of nature, that a large cavern which once existed here has been nearly destroyed. Beneath the mass of broken rocks that choke the entrance to the cavern (Arab. *Maghâret Râs en-Neba'*, 'the cavern of the spring') and almost conceal it, bursts forth an abundant stream of beautiful clear water. By this spring stood the Paneion and the temple built by Herod (p. 299). On the face of the cliff, to the S. of the cavern, are four votive niches, which were once much higher above the ground than now. The most W. niche is large and deep, and above it is a smaller one. Several other niches are hollowed out in the form of shells. Over the small niche to the E. is the inscription in Greek: 'Priest of Pan'. — On the rock stands the small weli of *Shêkh Khiḍr* (St. George), which commands a good survey of Bâniyâs.

The huge castle above Bâniyâs, ***Ḳalʿat eṣ-Ṣubêbeh**, however, commands a far finer prospect, and the ascent (1 hr.) is strongly recommended (guide desirable). The traveller may either take horses with him, riding being practicable, or he may send the horses on to *ʿAin er-Rîḥân* (p. 302).

The castle, which was formerly called *Kal'at es-Subébeh* (a name now hardly known), is one of the best-preserved and largest in Syria. The greater part was erected by the Franks, who held possession of it from 1139 to 1164. The castle stands on the irregularly shaped summit of a narrow ridge, which is separated from the flank of Mt. Hermon by the Wâdi Khashâbeh. The edifice follows the irregularities of its site. From E. to W. it is 480 yds. long, at each end 120 yds. wide, but in the middle much narrower. Within the castle are several large but somewhat muddy cisterns. The S. part of the castle is the best-preserved. All the substructions consist of drafted blocks of beautiful workmanship. The entrance is on the S. side; a little to the E. is preserved a building called by the Arabs *El-Meḥkemeh*, or 'house of judgment'. Externally it possesses very handsome pointed niches, and the thick wall is pierced with small arched apertures resembling loopholes. The vaulting is borne by a large pillar. The ear-shaped enrichments on the arches are curious. On the S. side of the castle are several other buildings resembling towers, in a more or less dilapidated condition. — The S.W. part of the castle is in ruins. The Arabic inscriptions here reach back to the beginning of the 13th cent., and probably have reference to the thorough restoration of the castle. The E. part of the building, in which there are several cisterns, is higher than the W. part, and affords a survey of the whole fortress. This part was originally meant to form a distinct citadel, being separated from the W. part by a wall and moat. The N. side of the castle presents the most striking appearance. Part of the enclosing wall here has fallen over the precipice, 600-650 ft. in height, into the Wâdi Khashâbeh. The wooded valley below and the opposite heights of Hermon present a noble picture. The precipice at the S.W. angle is also of a dizzy height; a flight of steps hewn on the W. side is no longer accessible. This point commands the best *View of Bâniyâs, the Ḥûleh Lake, and the hills beyond Jordan. To the N.W. Kal'at esh-Shaḳîf (p. 330), and to the W. Ḥunîn (p. 298) serve as it were to balance the picture. To the S. 'Anfît is visible, and above it, Za'âreh. To the S.E. is 'Ain Kanya; to the E., the village of *Jubbâta*. On the whole, the view is one of the most magnificent in Syria. The castle stands about 2500 ft. above the sea-level. — Leaving the castle towards the E.S.E., we may descend by a steep path into the valley, ascend a little on the opposite side, and thus regain the Damascus road at (½ hr.) *'Ain er-Riḥân* (p. 302).

In order to visit the **Birket Râm** from Bâniyâs (2 hrs.; guide necessary), we proceed past the *Wâdi Za'âreh* and viâ (1 hr.) *'Ain Kanya*. From *Shêkh 'Othmân el-Hazâri* (p. 302) viâ the *Merj Yafâri* the lake is reached in about 1½ hr. The *Birket Râm* is the lake of *Phiala*, mentioned by Josephus. It was at one time believed that the spring of Bâniyâs was fed from this lake, but the impossibility of this theory has long been recognized. The lake of Phiala, named after its shape ('cup'), obviously occupies an extinct crater, situated 150-200 ft. below the surrounding table-land, and about 3000 paces in circumference. The water is impure. According to tradition, the lake occupies the site of a village, which was submerged to punish the inhabitants for their inhospitable treatment of travellers. — Riding hence N.N.E. towards Mejdel, we regain the Damascus road in 1 hr. (p. 302).

From Bâniyâs to Ḥâṣbêyâ. — 1. Along the plain. The road leads to (¼ hr.) the W. margin of the terrace. After 12 min. it crosses the *Wâdi el-'Asal*, and after 23 min. more turns more to the N., towards the *Wâdi et-Teim*. It then passes (20 min.) a spring on the left, and reaches *'Ain el-Khirwa'a* near a small village, where there is a fine view. About ½ hr. beyond 'Ain Khirwa'a we begin to ascend the hills on the E. side of the Wâdi et-Teim, reach the (10 min.) *Wâdi Serayib*, cross a hill, and gradually descend thence into the *Wâdi Khureibeh*. The village remains on the left. The direct route hence follows the river, crosses (1 hr.) the *Wâdi Shebâ*, and leads round the hill in 1 hr. more to Ḥâṣbêyâ (p. 331).

2. A more interesting route leads across the mountains. After ½ hr. it crosses the *Wâdi Khureibeh*, and then ascends to the large village of *Râshêyat el-Fukhâr* (35 min.), where, as the name imports, there are numer-

ous potteries. After 25 min. we begin to descend into the *Wâdi Shebâ*. In 40 min. we reach *Hibbâriyeh*. The views are beautiful. Among the fields below the village stands a tolerably well-preserved temple, part of which has now been built into a house. The building stands on a basement 7½ ft. high, with a cornice running round it. On the N. and W. sides are entrances, probably once leading into vaults whence the cella could be reached. The temple is 'in antis', and faces the E. It is 56 ft. long, 29 ft. wide, and from the platform to the cornice 26 ft. high. At the corners are pilasters in the wall with Ionic capitals, between which on the E. side the portico was formed by two columns. The portal of the cella, 15 ft. in height, bears an architrave with a cornice above it. On each side of the portal are two niches, the lower being shell-shaped. The arch above is borne by pilasters. The upper niches are crowned with pediments. The interior of the temple is buried in rubbish. At the S.W. corner of the cella a staircase leads through the wall. In the interior of the pronaos and the cella a moulding runs round the whole building. On the outside the stones are drafted.

In ¼ hr. from this point we cross the brook of the *Wâdi Shebâ*, and in ½ hr. more reach the village of *'Ain Jurfa*. Following the course of the *Hâṣbâni Valley* we ascend to the (¼ hr.) table-land, which is planted with vineyards. After 20 min. we reach Ḥâṣbêyâ (p. 331).

From Bâniyâs to Jisr el-Khardelî (Sidon), see p. 330.

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2. From Bâniyâs to Damascus (15-16 hrs.).

From Bâniyâs we ride to *'Ain er-Rîḥân*, 1 hr.; near this spring is the weli of *Shêkh 'Othmân el-Hazûri*. The slopes of Hermon abound with water, but the paths are bad, being covered with blocks of basalt. In ascending we keep the castle in view until (55 min.), beyond the top of the hill, we descend into a valley. We then cross (18 min.) a small valley where there is a mill in a plantation of silver poplars. This belongs to the Druse village of *Mejdel esh-Shems*, which lies behind the hill to the left and soon comes in sight (18 min.).

The road now becomes fatiguing, for volcanic rocks begin to predominate. Myrtles appear for the first time. — The road ascends to the (55 min.) lofty plain of *Merj el-Ḥadr*, which is partly cultivated, and in May yields a beautiful flora. On the left rises the bare Mt. Hermon, where fields of snow of some extent, particularly in the clefts of the rocks, are seen as late as the end of May. We (40 min.) reach a point commanding a fine view of a number of extinct craters and other hills to the S. and E.; for the first time also we obtain a view of the great plain bounded by Anti-Libanus on the W., which on sunny days appears like a vast blue sea. The plain of Damascus is separated from that of the Ḥaurân by the *Jebel el-Aswad* (black mountain), which rises to the E. of our standpoint. The extensive mountain-range of the Ḥaurân rises before us. In the plain below is seen the village of *El-Kunêṭra* (p. 304). After 1 hr. we leave the basalt district and begin to descend, and in 20 min. reach the large village of *Bêt Jenn*, situated at the mouth of two valleys between steep rocky slopes, in which are several rock-tombs. We follow the course of the beautiful *Nahr el-Jennâni* (a tributary of the Nahr el-A'waj, p. 183) past the mills and through

plantations of the silver poplar, a tree which forms a characteristic feature of the environs of Damascus, and is chiefly used for building purposes. After 25 min. we leave the valley and ride across several slopes of Hermon and an undulating country more to the N.; to the right, below, lies *El-Mezra'a*, and beyond it stretches the beautiful plain, while the snowy summit of Hermon still presides over the scene on the left. The road passes (48 min.) the village of *Hîneh* on the left, and (1½ hr.) reaches **Kafr Ḥawar**, the usual halting-place between Bâniyâs and Damascus. The village is inhabited by Muslims and contains (on the W. side) the ruins of a small square temple of the Roman period. The interior (which is empty) must be approached through the hut in front. By the house above the waterfall on the hill we obtain a fine view of the plain, particularly of the region of *Sa'sa'* (p. 297).

We next cross the *Wâdi 'Arnî* (10 min.) and pass (10 min.) *Bêtîma*, which lies on the hill to the left. The whole route commands a view of the plain, but the country is only partially cultivated. The route crosses (1 hr.) the *Nahr Barbar* (a name in which that of the ancient Pharpar survives), leaving the mountains about 1 hr. to the left. It next reaches (1¾ hr.) *El-Ḳaṭanâ*, a Turkish telegraph-station and village surrounded by orchards. There is a carriage-road from this point to Damascus. The road passes (2 hrs.) *Mu'addamîyeh*, which lies to the right, and enters vineyards. The capabilities of the soil of the plain of Damascus, when properly irrigated, are already apparent here. To the left are the hills of *Ḳalabât el-Mezzeh*. The road soon reaches (½ hr.) the orchards, then (55 min.) *Kafr Sûsa*, and (20 min.) the gate of Damascus (p. 339).

From Kafr Ḥawar to Damascus viâ Dârêya (guide necessary). About 20 min. beyond Bêtîma (see above) another road turns more to the E., towards the N.W. end of the Jebel Aswad (Ḳaṭana remaining to the left). We reach the village of *'Artûz* in ½ hr.; to the right, on the hill, are the ruins of the castle of *Jâneh*. We next reach (22 min.) *El-Judeideh*. To the left (½ hr.) is seen *Mu'addamîyeh* (see above), and to the right *'Ain Berdâ* and *El-Ashrafiyeh*. Beyond (35 min.) *Dârêya* (p. 183) another hour brings us to *El-Kadem*, and 20 min. more to the *Bawwâbet Allah*, or 'Gate of God' at Damascus (p. 357).

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b. Viâ El-Ḳunêṭra.

20-21 hrs. — From *Safed* (p. 293) the route descends to the N.E., and enters the *Wâdi Fir'îm*. After 1½ hr. we cross the road leading from *Khân Jubb Yûsuf* (p. 293) to *Bâniyâs*. In ¼ hr. we reach the ruins of *El-Ḳaṭanâ*, in 1 hr. the point where the descent into the deeper part of the Jordan valley begins, and in ¼ hr. more the —

Jisr Benât Ya'ḳûb, or 'Bridge of the Daughters of Jacob'. This bridge was probably so named at the time when the Jews were doing their utmost to fix the scenes of their sacred history in Galilee, *viz.* during the later period of the prosperity of Tiberias. Jacob is said to have once crossed the Jordan here. From time immemorial a ford across the Jordan has been here on the great caravan route, the *Via Maris* of the middle ages. This point, which connected Egypt with Damascus and the regions of the Euphrates, was, moreover, of strategical as well as commercial importance, particularly at the time of the Frank domination;

and it was here that King Baldwin III., when on his march to Tiberias for the purpose of relieving Bânyâs, was surprised and defeated by Nûred-dîn. In 1178 Baldwin IV. built a castle to defend the bridge, and committed it to the custody of the Templars, but it was taken by storm by Saladin in the following year. The slight remains of this castle are to be seen ¼ hr. below the bridge. The great caravanserai on this commercial route and the bridge itself were probably built before the middle of the 15th century. The bridge, which is built of basalt, was repaired for the last time by Jezzâr Pasha. In 1799 the French penetrated as far as this point. — There are a khân and a café by the bridge.

The Jordan is here about 27 yds. in width; its current is rapid, and it abounds with fish. The bridge is situated 42 ft. below the level of the Mediterranean. The banks are bordered with oleanders, zaḳḳûm (p. 152), papyrus, and other kinds of bushes and reeds.

Beyond the Jordan begins the district of *Jôlân*, the ancient *Gaulanitis*, named after the city of *Golan*, which belonged to Manasseh (Josh. xx. 8; 1 Chron. vi. 71). This region, which extended to the Hieromyces (p. 186), and formed part of Peræa, belonged to the tetrarchy of Philip. — On *Jôlân*, compare *Schumacher, The Jaulân* (London, 1888).

Arrived at the top of the steep left bank of the Jordan (20 min.), we enjoy a fine view; on the left is the village of *Dabûra*. After 1¼ hr. we pass the ruined village of *Nawarân*. Here the Ḥaurân road diverges to the right. The Damascus road brings us (1 hr. 5 min.) to the ruins of *Kafr Naffâkh*, where oak-shrubs begin. In 40 min. we reach the *Tell Abu'l-Khanzîr* (boar hill), which we leave to the right. On the right (40 min.) we observe a cistern, and farther on, the *Tell Abu Yûsuf* and several Circassian villages; to the left is the *Tell Abu en-Nedâ*. In a little more than 1 hr. we reach —

El-Ḳunêṭra, a neatly and regularly built village, situated 3040 ft. above the sea-level, whence an ancient Roman road leads to Bâniyâs. The village is the seat of the government of *Jôlân* (a Kâimmaḳâm under the Mutesarrif of the Ḥaurân); 1300 inhabitants, mostly Circassians. *International Telegraph*. Little is left of the ancient village. This is the best place on the route for spending the night. Travellers are cautioned against sleeping in the open air, as heavy dews fall here. — From *El-Ḳunêṭra* to *Birket Râm* (p. 301), 3 hrs.

Beyond Ḳunêṭra we travel towards the N.E. Here begins the district of *Jêdûr*, strictly so called, which is also noted for its pastures; to the right, in the distance, rises the isolated *Tell Hara*. The khân of *El-Khurêbeh* is passed on the left, 2½ hrs. farther on; the *Tell Dubbeh* (25 min.) also remains to the left, and we now enter the forest of *Shakkâra*. We next cross (2 hrs.) the brook *Mughanniyeh* by a bridge, and descend to (1 hr.) *Saʿsaʿ*, situated on the water-course of the *Wâdi ed-Jennâni* (p. 302), at the foot of an isolated hill. We cross (½ hr.) the *ʿArnî*, pass (1½ hr.) a khân, and reach (1½ hr.) the village of *Kôkab*, which lies between two hills of the *Jebel el-Aswad*. We next reach (1½ hr.) *Dârêya* (p. 183). Thence to (1 hr. 20 min.) *Damascus*, see p. 303.

32. From Ḥaifâ to Beirût viâ Tyre and Sidon.

Phœnicia. Classical authors state that the Phœnicians migrated from the Erythræan Sea (according to Herodotus = Persian Gulf) to the E. coast of the Mediterranean. They called themselves Canaanites (comp. Gen. x. 15). Their language resembled Hebrew, and in other respects also they were nearly allied to the Hebrews. The territory of the Phœnicians extended from the Eleutherus (*Nahr el-Kebîr*, p. 407) in the N. to Jaffa (later to *Dor*, p. 271) in the S. It was a narrow but fertile strip of land, with some ports suitable for small vessels, promontories, and islands such as the Phœnicians were fond of colonizing. Farther inland the Phœnicians had but few possessions. Laish (p. 299) was one of these. Both Homer and the O.T. (Gen. x. 19) style the Phœnicians 'Sidonians' from the name of their most important town; it would seem as if Tyre and Sidon had formed one community in the earliest times, and the Tyrians called them-

selves by the name of the old metropolis Sidon. Whence the name Phœnician (used by the later Greeks) arose, is still uncertain. — The Phœnicians were in the highest degree skilful and able merchants; the commercial intercourse between the East and the countries on the coasts of the Mediterranean was in their hands (comp. Ezekiel xxvii). All along the Mediterranean, and even beyond Gibraltar, they established commercial agencies and colonies. The influence they exerted on the civilisation and culture of the West was considerable. The principal articles of their commerce were precious stones, metals, glass ware, costly textiles, and especially purple robes and artistic objects of daily use. They were also slave-dealers. They taught other nations the art of ship-building, and even ventured to circumnavigate Africa. To them is due not the invention, but the dissemination of the Semitic alphabet, the mother of all our western alphabets. They also transmitted a knowledge of mathematics, weights, and measures to other nations. On the other hand, it is an open question how far the Phœnicians exerted an artistic and religious influence on the nations of the Mediterranean. Their art was by no means original, although their technical skill was of a high order. Their religion we only know at second hand, from Philo of Byblos (see p. 386), who professed to have drawn his information from an old Phœnician writer Sanchuniathon. It was originally a nature-worship, which afterwards passed into a worship of the stars. Especial veneration was paid to the Sun (or the Sky), whose wife was either the Moon or the Earth. We are best informed about the local religion of Byblos: *El*, the supreme god, wanders over the earth and leaves Byblos to his wife *Baaltis*. *Elinn* becomes her companion; he kills El, who, according to another version, is killed, while hunting, by a boar; the mourning for the lost and found Adonis was one of the principal religious ceremonies in Byblos. In other towns Astarte, the goddess of the moon, was worshipped; she was believed to be the mother of the Tyrian sun-god Melkart. Orgies were connected with the worship both of the sun and of the moon. In Beirût 'Poseidon' and the Kabiri (demigods) were worshipped. In details the worship of the Phœnicians had many points of similarity with that of the Hebrews, particularly as regards sacrifices. — The Phœnician cities were governed by kings, who professed to be descended from the gods. The royal families were held in high esteem, but they had a council, probably from noble families, to advise them, and the voice of the citizens was also not devoid of influence.

With regard to the earliest history of the Phœnician towns, we possess only fragmentary accounts from Menander. The Phœnicians strove by repeated rebellions to protect themselves from incorporation with the Babylonian-Assyrian empire. The Phœnician towns were raised to a high degree of prosperity by the alliance which united Tyre, Sidon, and Aradus with a federal seat in 'Tripolis' under the suzerainty of Persia. They furnished a powerful contingent to the fleet of the Persian monarchs. History has preserved the names of several kings of Sidon, which was a town of great importance during that period. But at that time, too, they more than once gave evidence of their love of independence (comp. Tyre and Sidon). After the conquest of Phœnicia by Alexander the Phœnician towns still enjoyed a certain amount of prosperity; but the foundation of Alexandria did much to guide the commerce of the world into fresh channels. The Phœnician language was gradually supplanted by the Greek, although it maintained its ground in North Africa till the 4th or 5th cent. A.D.

The Phœnician *Literature* was rich, but nothing of it has been handed down to us except a few fragments translated into Greek (Sanchuniathon). Many Phœnician inscriptions and coins, however, are still extant, although, curiously enough, Phœnicia itself has hitherto yielded much fewer inscriptions than the Phœnician colonies, especially those of N. Africa. The character closely resembles the Hebrew.

Literature: *Movers*, 'Die Phœnicier', Bonn 1841-56, now somewhat antiquated; *Kenrick*, 'History and Antiquities of Phœnicia', 1855; *Renan*, 'Mission en Phénicie', 1864; *Gutschmid's* 'Phœnicia', in the Encyclopædia

Britannica, 3rd ed.; *Rawlinson*, 'History of Phœnicia', 1889; *Perrot & Chipiez*, 'Histoire de l'Art dans l'Antiquité', 1882-87 (Vol. III); 'Corpus Inscriptionum Semiticarum', Paris 1881-90 (Vol. I).

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1. From Ḥaifâ to Tyre (about 10 hrs.).

From Ḥaifâ to *Acre* (2½ hrs.), see p. 268. Outside the gate of Acre, and beyond the fortifications, we turn to the left and ascend slightly. Towards the left we survey part of the walls of the town and the aqueduct of Jezzâr Pasha (p. 270); to the right, in the direction of the mountains, are the villages of *El-Judeideh*, *El-Mekr*, and *Kafr Yâsîf*. We leave (20 min.) the village of *Bakhjeh* on the right and pass under an arch of the aqueduct. On the right is the château of ʿAbdallah Pasha, the successor of Jezzâr. After ½ hr. the road crosses the *Wâdi es-Semîrîyeh* by a bridge (the aqueduct is on the right), and in 20 min. more reaches the village of that name, probably the ancient *Shimron-Meron* (Josh. xii. 20), and the *Casale Somelaria Templi* of the Crusaders. The country is richly cultivated. On the right lie the villages of *El-Kuwêkât*, *ʿAmḳa*, *Shêkh Damûn*, *Shêkh Dâûd*, *El-Ḳahweh*, and *El-Kabîreh*, at the last of which the aqueduct begins. Towards the N. the white rocks of Râs en-Nâḳûra (see below) become more conspicuous. We cross (4 min.) a water-course, and pass the (12 min.) *Wâdi el-Mejûneh*. The village of *El-Mezraʿa* remains on the right. After 18 min. we reach the bridge over the *Nahr Mefshûh*. After 37 min. we turn to the left and in ¼ hr. (2½ hrs. from Acre) reach *Ez-Zîb*. The village, which stands on a heap of debris, was the ancient *Achzib* (Josh. xix. 29), and the classical *Ecdippa*. To the N. of Ez-Zîb we cross the *Wâdi el-Ḳarn (Herdawîl)*, and (35 min.) the *Wâdi Karkara*. After 10 min. we see (right) *ʿAin Mesherfeh*, perhaps the ancient *Misrephoth-Maim* (Josh. xi. 8). To the right lies the village of *Baṣṣa*. The chain of the *Jebel el-Mushaḳḳah* here approaches the coast.

We now ascend the steep rocks of the **Râs en-Nâḳûra** by a tolerable road. This promontory, according to Josephus (Bell. Jud., ii. 10, 2), is identical with the *Scala Tyriorum*. Its extremity (13 min.) affords an excellent view. Towards the S. we obtain a last glimpse of the great plain of Acre and of Carmel. On the coast to the left, below us, are remains of an old watch-tower, or tower of customs. The road then crosses the cliff and leads inland. The hard rock contains numerous fossil starfish. We next cross (35 min.) a valley, beyond which Tyre, 3 hrs. distant, comes in sight. To the right on the hill is *Ḳalʿat Shamʿa*, a castle probably of recent origin. After ½ hr. more we perceive the *Khân en-Nâḳûra*, where there is a good spring (Arabian fare may also be obtained). By the spring are Arabic inscriptions of Melîk ez-Ẓahîr, who had the road repaired in 1294. The rocks on the beach are rough and sharp. By a water-course on the right we pass (22 min.) the ruins of *Umm el-ʿAmûd* (or *ʿAwâmîd*), where there is a kind of acropolis with

remains of columns, the Ionic capitals of which belong to a good Greek period of art. The ruins of ancient buildings, however, are very scanty. The older name of the place seems to have been *Turân*. Phœnician inscriptions, sphinxes, and rudely executed figures have also been discovered here. The brook which falls into the sea here comes from *Ḥâmûl*, which is supposed by some to be the ancient *Hammon* (Josh. xix. 28). After 10 min. a column is passed on the road-side, and on the right are rock-tombs. After 32 min., on the right, are the ruins and spring of *Iskanderûneh*. Here stood the town of *Alexandroskene*, so named from Alexander Severus, in whose and Caracalla's reigns the road was constructed. At a later time the work was attributed to Alexander the Great. In 1116 Baldwin I. restored the fortifications, with a view to attack Tyre from this point. The place was then called *Scandarium* or *Scandalium*. On the hills to the E. lies *Ḳal'at Sham'a*, about 1 hr. distant; nearer are *Tell eḍ-Ḍabaʿ* and *Tell Irmid*, forming a complete girdle of ancient fortifications.

We next cross the **Râs el-Abyaḍ**, the *Promontorium Album* of Pliny, so called from its hard white clay, containing a few streaks only of dark pebbles. Halfway up we see on the right the *Burj el-Beyâdeh* (a modern watch-tower). For about 1/4 hr. the path is hewn in the projecting rock; on the right rises the cliff, on the left is a precipice of nearly 200 ft., descending to the sea. At the top of the pass stands the *Khân el-Ḥamrâ*, probably an ancient watch-tower. The passage of the promontory occupies 40 min. from Iskanderûneh. The descent is difficult. The road is ancient, and waggon-ruts in the stone are still traceable. At the end of the pass are some artificial grottoes on a level with the sea. On a hill to the right are the ruins of *Shiberîyeh*. Farther distant are *Biyûd es-Seid* and *El-'Ezzîyeh*. After 1/2 hr. we cross the *Wâdi el-'Ezzîyeh* near an ancient bridge, beyond which we see the village of *Kleilch* on the right. We next cross (20 min.) the *Nahr el-Manṣûra* near the village of *Dêr Kânûn*, and pass (25 min.) *Râs el-'Ain* (p. 311), from which Tyre is reached in less than 1 hr. Time and energy permitting, the traveller may at once visit *Râs el-'Ain*, and perhaps *Dêr Kânûn* also (comp. p. 311 and Plan).

Tyre. — **Accommodation** may be obtained at the house of the Greek priest *(Khûrî râmi)* and at those of other Christians; the hospitality of the Latin monastery cannot be depended on.

Turkish Post and Telegraph Office.

History. According to Phœnician and Greek tradition, Tyre is a very ancient city, and with it are associated many interesting old myths. Astarte is said to have been born, and Melkart to have reigned here; and the Tyrians are credited with the development of agriculture, the production of wine, and many important inventions. The ancient and the present name is *Ṣûr*, after which the Romans sometimes called the purple-shell 'Sarranus murex'. The oldest part *(Palaetyrus)* of the town lay on the mainland. On two bare rocky islands off the coast lay the seaport with its warehouses. Hiram, the contemporary of Solomon, as we are informed, extended the E. part of the island next to the mainland, and

conducted water to it; he also connected the smaller, more western, island with the larger by means of an embankment. This smaller island is said to have been afterwards washed away by the sea, and as late as the middle ages Benjamin of Tudela states that he saw its ruins and remains in the sea to the W. of the town. Excavations made here, however, tend to show that the smaller island, on which stood a temple to a god called Zeus by the Greeks, lay at the S.W. end of the larger, and still exists in connection with it, as in ancient times. The ruins visible in the sea are merely the remains of overthrown mediæval walls. On the larger island lay the so-called old town with the royal palace, the shrine of Agenor Baal, the temple of Astarte, the open space of Eurychoros, the forum, and the bazaar. On the highest ground (behind the modern Serâi erected by Ibrâhîm Pasha) probably stood the temple of Melkart, the central sanctuary, to which pilgrimages were made from the Tyrian colonies. This island was, therefore, Tyre's most cherished possession (comp. Ezek. xxviii. 2). The dominions of the princes of Tyre extended as far as Lebanon. Hiram, the son of Abibaal, furnished Solomon with cedar and fir wood for the building of the Temple (1 Kings v. 8), as he had already sent carpenters and masons to assist in the building of David's palace (2 Sam. v. 11), and for this service Solomon ceded to him the Galilæan district of Cabul with twenty cities (1 Kings ix. 11). The territory of Tyre was contiguous to that of the tribe of Asher. The luxury of the great mercantile and worldly city contrasted strongly with the simple habits of the Israelites, to whose prophets its influence appeared to be fraught with danger, thus giving rise to the prophetic warnings and denunciations of Ezekiel (xxvi-xxviii) and Isaiah (xxiii). Shalmanasser besieged the city for five years, but was probably unable to take it, although Sidon and Palætyrus were obliged to aid in attacking the island-city, the inhabitants of which dug cisterns when their supply of water from the mainland was cut off. After a siege of thirteen years Nebuchadnezzar made a treaty with Ithobaal of Tyre about the year B. C. 576. While under the Persian yoke, the Tyrians furnished their conquerors with a large fleet, and Alexander was, therefore, especially anxious to destroy the power of the city. Palætyrus was still a very large town at that period, though already beginning to decline, and some authorities state that it extended from the present Nahr Kâsimîyeh on the N. to Râs el-ʿAin on the S., a distance of about 5 M. Alexander is said to have destroyed this part of the city entirely, and to have used the building materials in the construction of his celebrated embankment, 60 yds. wide and 1/4 M. long, by means of which he was enabled to approach the island-city. Notwithstanding the aid rendered by the fleet the siege lasted seven months. The island-city was not entirely destroyed, and 17 years later, in the time of the Ptolemies, it resisted the attacks of Antigonus for 15 months. — The district of Tyre and Sidon was afterwards visited by Christ (Mark vii. 24). During the Jewish war the Tyrians were hostile to the Jews. A Christian community sprang up here at an early period, and St. Paul spent seven days at Tyre (Acts xxi. 3, 4). The town then became the seat of a bishop, and it is called by St. Jerome the first and greatest city of Phœnicia.

During the Roman period Tyre was still a very important city, and even in the middle ages it was a place of some consequence, and was regarded as well-nigh impregnable. On the side next the sea it had a double, and on the land-side a triple wall. In 1124 the Crusaders under Baldwin II., aided by the Venetian fleet, and favoured by the dissensions of the Arabian governors of the city, succeeded in capturing the place. Tyre was at that time still wealthy; it was the centre of the coast-traffic, and still possessed glass works and sugar manufactories. Saladin besieged the city unsuccessfully. In 1190 Frederick Barbarossa was buried here (p. 310). In 1291 the Muslims under Melik el-Ashraf entered the town, which, notwithstanding its quadruple defence of towers on the land side, was obliged to surrender after the fall of Acre. The Franks had been in possession of it for 167 years. It was then destroyed by the Muslims. Since that period Tyre has never recovered any of her ancient importance,

although Fakhreddîn endeavoured to restore it. In the 18th cent. it fell into the hands of the Metâwileh (p. xciv). It is now the seat of a Ḳâimmaḳâm under the government of Beirût.

Modern *Tyre* is an unimportant place, its trade having been almost entirely diverted to Beirût, but it still exports cotton, tobacco, and mill-stones from the Ḥaurân. It is the seat of a Ḳâimmaḳâm and of a United Greek archbishop. It contains about 6000 inhab., about 2700 of whom are Muslims and about 2500 Latin Christians (with a united church). The Muslims have primary and secondary schools for boys here. A Franciscan monastery and a convent of the French order of the Sisters of St. Joseph are established here with schools; the United Greeks and the Orthodox Greeks also maintain schools. The 'British Syrian Mission' has schools for boys and girls, for the blind, and Sunday-schools under the management of two ladies. — A few conspicuous palms and the view of the mountain-slopes give a degree of picturesqueness to the place. Few antiquities are now to be found. Numerous ancient hewn stones have been, and are still in course of being removed hence to Acre and Beirût. In 1837 Tyre suffered severely from an earthquake.

The present town lies at the N.W. end of the former island, which lay in a long line parallel with the mainland. The island now has an area of about 125 acres, being almost as extensive as in ancient times, when it afforded space for about 25,000 inhabitants. The W. and S. sides of the island are now used as arable land and burial-grounds. The large embankment thrown up by Alexander has been widened by deposits of sand. The embankment itself, which probably crossed a shallow strait, and perhaps also started from a natural promontory on the mainland, doubtless now lies in the middle of this long neck of land, which, at the point where it leaves the coast, is upwards of 1 M., and where it reaches the old ramparts on the island, is 600 yds. in width. Approaching from the S.E., we reach the well-built so-called *Algerian Tower*, situated in a garden, and once belonging to the ancient and still partly traceable fortifications of the Crusaders. The '*Egyptian*' or *Southern Harbour* of Tyre, now entirely choked with sand, was situated on the S. side of the island; an ancient wall is traceable in the shallow water from what was formerly the S.E. end of the island as far as a cliff to the W.S.W. The course of the mediæval walls follows the present bank, and remains of towers still exist. The rocky conglomerate of the bank contains fragments of glass which have been consolidated with the sand into a hard mass. Here, on the S. side of the island, are a number of cells, lined with very hard stucco, which are perhaps older than the middle ages, and may have been tombs, workshops, or chambers for the preparation of the purple-dye obtained by crushing the shell of the murex. Along the W. side we can follow the ruins of the

mediæval fortifications, of which fragments of columns and other remains are visible under water. Several islands and peninsulas also extend towards the N. The wall at the extreme N. end of the town contains an enormous hewn stone, accessible only when the sea is smooth.

The modern town of Ṣûr contains few attractions. The present harbour occupies the site of the '*Sidonian*' or *Northern Harbour* of Tyre, and is only slightly choked with sand. Traces of ancient harbour structures are still seen here. — The most interesting of the old buildings is the *Crusaders' Church* (see Plan). The E. part only is preserved, and the three apses are built into the modern walls of the town. The windows are enriched outside with a kind of moulding in rectangular zigzags. The church was about 71 yds. long and 27 yds. wide, and the transepts projected 5 yds. from each of the aisles. In the interior handsome columns of rose-coloured granite lie scattered about; these were used in the decoration of the pillars, and were perhaps taken from some older building.

The church, founded by the Venetians and dedicated to St. Mark, was begun in 1125 and completed at the beginning of the 13th century. It possibly occupies the site of the basilica of Paulinus, which was consecrated by Bishop Eusebius in 323. Bishop William of Tyre does not mention the church in his work on the Crusades, as it was not within his jurisdiction, but was immediately dependent on the metropolitan church of Venice. The church is also interesting as the burial-place of the German emperor Frederick Barbarossa (d. 1190), whose brain and intestines were buried at Antioch, while his body was interred here. The excavations have, however, led to no definite result as to the position of Barbarossa's tomb. Conrad of Montferrat, who was murdered in the church in 1192, was also interred here.

The chief water-supply of Tyre was derived from the hill of *El-Maʿshûḳ*, towards the E. On the way thither a number of sarcophagi have been discovered. Water was conducted to it from Râs el-ʿAin and other places. The conduits above ground are modern, those under ground ancient. At the foot of the rock towards the S. and S.E. are remains of large reservoirs. The site of the present *Weli el-Maʿshûḳ* was probably once occupied by a temple. The slopes of the hill are covered with ancient ruins. Sarcophagi and oil-presses have also been found here. At the back of the hill lies a small necropolis, but the chief burial-place of Tyre extends over the whole chain of hills to the E., and is most interesting at *El-ʿAwwâtîn* (see Plan). Many of the rock-tombs have fallen in, and are empty and destitute of inscriptions.

The route from Tyre to *Râs el-ʿAin*, 1 hr. from Tyre, and $^1/_4$ hr. from the sea, leads along the coast. From El-Mâʿshûḳ we follow the Acre road to the S. In 35 min. from El-Mâʿshûḳ we reach the estate of *Er-Reshîdîyeh*, founded by Reshîd Pasha, with three large reservoirs, from which a water-conduit issues. There are remains of old mills here. The aqueduct with the arches, which runs to the W., is probably of Roman origin. Another aqueduct with pointed arches of Arabian construction runs towards the sea. In 10 min. more we

ENVIRONS OF SÛR (TYRE).

From Gaillardot (Renan) & Mansell.

1:50.000

300 1000 1300 Paces.

500 1000 Yards.

Depth-line of 3 Fathoms.

...n. engraved & printed by

Wagner & Debes, Leipzig

reach the octagonal chief reservoir of **Râs el-'Ain.** In order to raise the water to the height of the aqueduct, lofty reservoirs with thick walls over 24 ft. high have been constructed around the spring. The sides are of unequal length, and of different ages. In the interior it is lined with cement. The water has, however, undermined its barriers and now flows unutilised into the sea. This reservoir was connected with others situated towards the S.W.; the aqueduct is at places 10-14 ft. above the ground, and stalactites have been formed where the water has overflowed. The reservoirs are probably all of the Roman period. In the middle ages they were ascribed to Solomon (on the authority of Song of Sol. iv. 15). The sugar-cane was planted in the vicinity, and to this day the country here is well clothed with verdure.

The environs of Tyre towards the S.E. also abound with antiquities. Near the village of *Dêr Ḳânûn*, about $^1/_2$ hr. to the S.E. of Râs el-'Ain, are curious figures hewn in the rock. This neighbourhood is full of rock-caverns, and farther on, towards *Kleileh*, are numerous burial-places and sarcophagi, most of which are of simple workmanship. No temples or important architectural remains are to be found here. This is accounted for by the fact that the whole of the environs of Tyre were inhabited by wealthy villagers only, whose rock-cisterns, olive-presses, and tombs were in keeping with the condition of their owners. The same remarks apply also to the contiguous Jewish territory, for, after the Babylonian captivity, Asher and part of Naphtali seem to have been completely under Tyrian supremacy.

From Acre to Tyre viâ Kal'at Karn, 2 days. From Acre we ride N.E. in about 2 hrs. to *'Amḳa*, whence *Kal'at Karn* may be reached in about 3 hrs. (guide necessary; a good walker will easily accomplish this part of the journey on foot). The road passes the insignificant ruin of *Kal'at Jiddîn*, called *Judin* in the Crusaders' time. **Kal'at Karn,** the *Mons Fortis* of the Crusaders, was begun in 1229 by Hermann von Salza, Grand Master of the Teutonic Order. This 'Montfort', the chief possession of the order in Syria, was destroyed by Beibars in 1291. The situation is imposing. The castle stands on a rocky neck of land between two valleys, which are nearly 600 ft. in depth. The rock is artificially separated from the hill towards the E. by a moat, out of which the building material was quarried. The rocky slopes are rendered inaccessible in many places by buttresses of masonry. The castle is built of huge drafted blocks, and leans outwards so as to render it inaccessible to climbers. Along the N.E. side run several vaults. On the N.W. side a large gateway is preserved, and on the S.E. side another. Near the latter is a kind of crypt or cistern. The arches are all pointed. Towards the N.W. stands an octagonal pillar, 6 ft. in diameter, once connected with the walls by a series of eight arches, the remains of a former chapel or hall. — Towards the E. the view embraces wooded heights, towards the W. the vast expanse of the sea. — The road now descends the *Wâdi el-Karn* to the ($2^1/_2$-3 hrs.) Christian village of *El-Bassa*, near the *Râs en-Nâḳûra* (p. 306).

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2. From Tyre to Sidon (about 7 hrs.).

The road skirts the coast, but leaves it after 32 min., traversing a fertile plain. On the right are the villages of *Tûra* and *Bidyâs*.

We pass (10 min.) *'Ain Babûk*, an excellent spring on the left, and, proceeding N.N.E., reach (55 min.) the dilapidated khân of *El-Ḳâsimîyeh*. About 1/4 hr. above the bridge, on the left bank of the stream, are the ruins of *Burj el-Hawâ*. By a very ancient building here lies a huge, richly-decorated sarcophagus, near which are others, one of them being still undetached from the rock. This necropolis is called *Ḳubûr el-Mulûk* ('tombs of the kings'). In 3 min. we descend to the two-arched bridge over the *Nahr el-Litâni*, which is here called *Nahr el-Ḳâsimîyeh* (p. 330). The river is of considerable depth at this point, and flows hence to the sea in a very serpentine course.

After 1/4 hr., near a khân, a white rock becomes visible to the right of the road. About 10 min. farther on are two curious grottoes. The walls of the smaller are enriched with crosses, and the other contains a Greek inscription. On the wall adjoining the caverns are triangles and figures, some of them of childish rudeness, with inscriptions in Greek and Phœnician. (Triangles and palms were probably emblems of the worship of Astarte.) After 20 min. we cross the brook *Abu'l-Aswad*, leaving a ruined old bridge on our right, and soon reach a series of ruins. On the right, after 22 min., we see the *Weli Nebi Seïr*, and on the left several columns near some rock-tombs. We next reach, on the right, (18 min.) the village of *'Adlûn*, probably the *Ornithopolis* of Strabo.

In the shelving side of the projecting hill is a large necropolis, consisting chiefly of chambers, 6 ft. square, with tombs on three sides, of the post-Christian period. On the left of the road is a larger cavern, called the *Maghâret el-Bezêz*, and a little to the N. of it an Egyptian 'stele'. 'Adlûn possesses several sarcophagi and a handsome rock-hewn basin near the sea.

On the right we soon see the village of *El-Ansârîyeh*, and then cross (38 min.) the *Nahr Ḥaiṣarânî*. Near the village of *Es-Sekseḳîyeh* are caverns with paintings and other antiquities. To the left, after 22 min., we see more ruins, and to the right, on the hill, the village of **Ṣarafand**, the ancient *Zarephath* (1 Kings xvii. 9), the *Sarepta* of the New Testament (Luke iv. 26). The Crusaders founded an episcopal see here. A chapel once stood on the spot where Elijah is said to have lived, but has been displaced by the *Weli el-Khidr*. On the old harbour are traces of ancient buildings, and N. of this point are numerous rock-tombs.

Sidon now soon comes in sight. We pass (18 min.) the spring *'Ain el-Ḳanṭara*, and cross (18 min.) the *'Akbîyeh* water-course. Below us, on the coast, stands the old tower of *Burj el-Khidr*. We next cross (13 min.) the *Nahr el-Jesarîyeh* near a ruined bridge. The water-courses are overgrown with oleanders. Near the (9 min.) *Nahr el-'Adasîyeh* are the *Tell* and *Khân el-Burâḳ*, with a good spring. Traversing sand, we next come to the brook of *Ez-Zaherânî* (the bridge is modern and in ruins), beyond which lies a Roman milestone. Beyond the (25 min.) *Wâdi et-Teish* we pass another

milestone. On the right lies the village of *El-Ghûzîyeh*. The plain expands. We then cross (40 min.) the broad *Nahr Senîk* (p. 316) near a khân, and pass another milestone on the left. On the right are the villages of *Dêr Besîn* and *Miyûmîyeh*. We soon reach the gardens of Sidon, cross (20 min.) the brook *Nahr el-Barghût* (*Asklepios* of the classical writers), and (5 min.) arrive at Sidon, which we enter by the gate of Acre (Pl. 14) on the S.E. side.

Sidon. — **Accommodation.** Near the Egyptian cemetery is the Arab *Locanda Bellevue*, moderately good; prices should be agreed on in advance. The best accommodation may be obtained at the houses of the consular agents and those of other Christians, and in case of necessity at the large French khân (Pl. 4). Tents may be pitched on the Egyptian cemetery in the S.E. of the town.

Vice Consulates. Great Britain, *Dr. S. Abêla;* Austria, *Catafago;* France, *Portalis;* Germany, *Eyyûb Abêla;* Russia, *Faḍûl Riẓḳallah.*

Turkish Post & Telegraph Office, at the Serâi.

Physicians: *Dr. Joseph Abêla* (of the American School in Beirût); *Dr. Shibli Abêla* (of New York University). — **Chemist,** *Dr. Joseph Abêla.*

History. In the Homeric poems Sidon is spoken of as rich in ore, and the Sidonians as experienced in art. Although Sidon had sent out colonies at an earlier period than Tyre (*e.g.* Hippo, Carthage, etc.), it afterwards became less enterprising in this respect than the sister-city, and even seems to have acknowledged her supremacy (1 Kings v. 6; Ezek. xxvii. 8), while always retaining a certain degree of independence, as kings of Sidon are spoken of (1 Kings xvi. 31; Jerem. xxv. 22). The Sidonians are said to have been versed in astronomy, arithmetic, and nocturnal navigation. During its dependency on the Asiatic empire Sidon continued to be an important commercial town. In consequence of a revolt against Artaxerxes III. Ochus it was destroyed in the year 351; it was betrayed by Tennes, the commander of its own army, and set on fire by the inhabitants themselves. Thenceforth Sidon was reduced to the position of a provincial capital, and afterwards willingly opened her gates to the Greeks. Even in the Roman period the city had its own archons, senate, and national council. At a still later period it was famed for its glass works. Sidon was sometimes dignified with the title of *Nauarchis* (mistress of ships), and was also called *Colonia Augusta* and *Metropolis*. Christianity was introduced here at an early period (Acts xxvii. 3), and a bishop of Sidon attended the Council of Nicæa in 325. — In 637-638 Sidon surrendered to the Muslims without resistance, as it was then in an enfeebled condition. In the Crusaders' period the town experienced terrible vicissitudes. In 1107 it purchased immunity from a threatened siege, but owing to a breach of faith was in 1111 besieged by Baldwin I. with the aid of the Norman and Venetian fleets and taken in six weeks. In 1187, after the battle of Hattîn, Saladin caused the town and its fortifications to be razed. In 1197 the Crusaders again obtained possession of the place, but it was once more destroyed by Melik el-ʿÂdil the same year. The town was rebuilt by the Franks in 1228, again razed by Eyyûb in 1249, and refortified by Louis IX. in 1253. It was then purchased by the Templars, but in 1260 it was devastated by the Mongols. In 1291 Sidon at length came permanently into the possession of the Muslims, and was razed by Sultan Ashraf. At the beginning of the 17th cent. it gradually regained importance as the residence of the Druse Emîr Fakhreddîn (p. 319). The Europeans were favoured, and trade revived. That prince erected a handsome palace for himself and khâns for the merchants, and the silk-trade became a source of great profit. Sidon was at that period the seaport of Damascus. Even after the fall of the Druse prince the commerce of Sidon, promoted by the European consulates, continued to thrive, until about the end of last century it was annihilated by the ill-judged measures of Jezzâr Pasha. Under the Egyptian supremacy Sidon

again revived, and was enclosed by a wall. In 1840 the harbour-fortress was destroyed by the allied European fleet. In 1860 the Christians here, too, were persecuted at the instigation of the Turkish governor (p. 344).

The present town of *Ṣaidâ* occupies the site of ancient Sidon, but the latter extended still farther towards the E. Like most of the Phœnician towns Sidon lay on a promontory, in front of which lies an island. The N. harbour, protected by a ledge of rock, still exists, while the larger S. harbour (formerly called the 'Egyptian') was filled up by Fakhreddîn. The commerce of Sidon was undermined by the prosperity of Beirût and is now unimportant. The anchorage is very poor. The town is beautifully situated. Beyond the green plain, above the lower spurs, tower the snowy peaks of Lebanon, the *Jebel er-Rîḥân* and the *Tômât Nîḥâ* (p. 338). — The magnificent *Gardens*, which form a broad belt round the town (especially on the N.), like those at Jaffa, are the pride of Sidon. Oranges and lemons are largely cultivated and exported; almonds and apricots, bananas and palms also grow here.

The town now contains about 11,300 inhab., of whom about 8000 are Muslims, 2500 Latins (with the United Church), 600 Jews, and 200 Protestants. The town is the residence of a Kâimmaḳâm and of a Maronite and two Greek Orthodox bishops. It possesses Muslim secondary and primary schools for boys and girls. The American Mission (p. 321) maintains a boys' and girls' school; the Franciscans have a monastery, church, and boys' school, the Sisters of St. Joseph a school and orphanage (Superior a German lady, Mère Xavière), the Jesuits have a mission-station, with a church and school. The Maronites, the United Greeks, and the Orthodox Greeks also maintain schools and churches. The Alliance Israélite has also established a school.

The little town contains few attractions. The largest of the nine mosques, the *Jâmiʿ el-Kebîr* (Pl. 12), was formerly a church of the knights of St. John. In the space in front of the mosque once stood the palace of Fakhreddîn, and it is now occupied by a Muslim school. To the S.E. of the principal space in the town stands the *Serâi* (Pl. 14), and to the S.W. of it the mosque of *Abu Nakhleh* (Pl. 13), formerly a church of St. Michael. To the N. of this is the *Khân Fransâwi* (Pl. 4), a handsome building erected by Fakhreddîn at the beginning of the 17th century. The town contains five other large khâns.

The *Harbour* is interesting. By the *Khân ed-Debâgh* (Pl. 1), at the N.E. end of the town, a bridge with 8 arches crosses to the small island of *Ḳalʿat el-Baḥr*, where there are ruins of a castle of the 13th cent., with large drafted blocks which probably once belonged to an earlier structure. The style of the present walls, with the inserted fragments of columns, as well as the pointed arches are mediæval. Admission is refused to the castle and the citadel (p. 315).

Around the island, particularly on the S.W. side, are remains of quays built of large hewn stones, and similar remains flank the whole of the ridge which forms the N. harbour. Fakhreddîn caused the entrance to be filled up in order to exclude the Turkish fleet. The blocks of which the quays had been constructed were then removed for building-purposes, the consequence of which is that the sea washes over the rocks into the harbour in stormy weather. The broad tongue of land which bounds the harbour on the W. also bears remains of ancient walls, and on the E. side are two artificial square basins (comp. Plan). — To the S.E. of the town rises the citadel of *Ḳal'at el-Mu'ezzeh*, standing on a heap of rubbish, in which layers of the purple-shell are visible. A large female statue was also found here.

The *Necropolis* of Sidon (unfortunately much damaged by treasure-seekers) is situated in the limestone rocks, but slightly elevated above the plain, which were once washed by the sea, and are now covered with a layer of earth. Several of the vaults have fallen in, while others have long been filled with earth.

According to Renan, there are several different kinds of tombs: —

(1). Rectangular grottoes, entered from the surface of the earth by a perpendicular shaft of 10-13 ft. in depth and 3-7 ft. wide. The visitor descends by steps cut in the sides of the shaft, and reaches two doors leading into unadorned chambers which are rarely connected with each other. Similar tombs occur in Egypt, and Renan considers this kind the oldest.

(2). Vaulted grottoes with side-niches for the sarcophagi, or merely with square holes in the ground, and with round air-holes communicating with the surface of the ground above. These are entered by flights of steps, and they occur chiefly at the S.E. angle of the necropolis.

(3). Grottoes cemented with lime, painted in the Græco-Roman style, and generally furnished with Greek inscriptions. Some of these also have air-holes.

Lastly, grottoes of the earlier kinds have sometimes been remodelled in the later style.

The sarcophagi are also in different styles. The grottoes of the first kind contain marble sarcophagi of the specifically Phœnician style, *i.e.* so-called 'anthropoïde' receptacles, accurately fitted to the shape of the mummy, which the Phœnicians were in the habit of embalming. At a later period the receptacle assumed a more simple form, the position of the head only being indicated by a narrowing of the space at one end. Sarcophagi in lead, and others with simple three-edged lids, also occur. The sarcophagi in the second kind of grotto are generally of clay, while those in the third kind resemble baths in shape, and are highly decorated with garlands and other enrichments (comp. p. cxi).

a. A visit to the Necropolis takes half-a-day (guide necessary). We quit Sidon by the Acre gate, and follow the road leading to *Dêr Besîn*. In 3 min. we reach the *Weli Nebi Seidûn* on the right, in the name of which is preserved that of the ancient city. The Jews make pilgrimages to this weli, which they call the *Tomb of Zebulon*. The outer wall is built of large stones, by it is a beautiful column. After 4 min. we cross the *Nahr el-Barghût* (p. 313). We next pass (2 min.) important burial-places on the right and left, named *Maghâret Ablûn*, which has been translated 'cavern of Apollo' and perhaps correctly, as figures of Apollo have been found here.

The tomb-chambers here contain several sarcophagi and a few rude wall-paintings. Here, too, in 1855 was discovered the basalt sarcophagus of the Sidonian king Eshmunazar, now in Paris, which, as rarely happens, is furnished with a long Phœnician inscription. In this epitaph a curse is invoked on any one who disturbs the tomb of the deceased monarch.

Proceeding to the S., we reach the *Nahr Senîk* in 18 min., beyond which is a khân. In 10 min. more we reach *Seyyidet el-Manṭara* (view), with the ruins of a castle, perhaps the mediæval *Franche Garde*, the platform of which is reached by a flight of steps about 325 ft. in length and 10-13 ft. wide. A grotto a little to the S. of the ruins, now a chapel of St. Mary, was probably once a temple of Astarte. A similar temple is situated near the village of *Maghdûsheh*, 10 min. to the S.; the cavern here is called the *Maghâret el-Maḳdûra*, and contains an unpleasing female figure sculptured on the left side. Near *Maghâret ez-Zeitûn* is another grotto containing a medallion.

b. Leaving the Acre gate and proceeding towards the N., we pass a Muslim burial-ground, beyond which we take the road to the right (E.). The gardens here and there contain numerous remains of ancient buildings and tombs. On the E. is an aqueduct coming from the N. We may now proceed to the S. in 5 min. to the village of *El-Hâra*, and in 3 min. more reach the *Nebi Yaḥyâ*. This monument, as well as the Maronite chapel of *Mâr Elyâs* farther up, probably occupies the site of a Phœnician temple. Fine view. — Following northwards the aqueduct, which is crossed here by the brook *Ḳamleh*, we reach the village of *El-Helâlîyeh* (10 min.), beyond which begins a new series of tombs, extending as far as *Baramîyeh*. Unhappily they are all covered with rubbish again. W. of *El-Helâlîyeh* the discovery was made in 1887 of tomb-chambers with 17 fine Greek and Phœnician marble sarcophagi (among them that assigned by tradition to Alexander and that of Eshmunazar's father). They were taken to Constantinople and the grottoes filled up with rubbish.

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3. From Sidon to Beirût.

8½ hrs.; Arabian fare procurable at the khâns on the route. — After leaving Sidon we find the ground covered with fragments of mosaic for a short distance. Fine retrospective view of the town, the citadel, and the numerous rocky islands. Skirting the beach, we reach (25 min.) the *Nahr el-'Auwalî*, which rises near Bêt ed-Dîn (p. 332), and separates the district of *Teffâḥ* on the S. from that of *Kharnûb* on the N. This stream is the ancient *Bostrenus*, on which ancient Sidon is said to have lain. An aqueduct diverges from the river at the point where it leaves the mountains. The road becomes rough and stony, and the plain ends here. After 40 min., having regained the coast, we leave the village of *Er-Rumeileh* on

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1: 50.000

0 500 1000 1500 2000 Paces

0 500 1000 1500 Yards

the right (below which is a necropolis), and cross the *Nahr el-Burj* and (1/2 hr.) the *Wâdi es-Sekkeh* (with a khân on the right). The promontory here is called *Râs Jedra*. In 50 min. we reach the *Khân en-Nebi Yûnus*, nestling amidst vegetation; on the right lie the villages of *El-Jiya* and *Barja*. According to the Muslim tradition, Jonah (Dhu'n-nûn, 'fish man') was either cast ashore here by the whale, or was interred in this neighbourhood.

Under the sand near *Nebi Yûnus* a handsome mosaic pavement, like that of Kabr Ḥirâm, has been found. Near this spot the city of *Porphyreon* must have stood in ancient times. In B.C. 218 Ptolemy IV. (Philopater) was defeated by Antiochus the Great here. The Egyptian army extended as far as the Râs ed-Dâmûr, the promontory near Platanon.

After 18 min. we cross a brook. On the hill to the right lies the village of *Maksuba*. We have now to pass the spur of the **Râs ed-Dâmûr**. The road is bad. A ruined watch-tower stands here. We return to the coast (35 min.), leaving a silk-factory on our right, and (9 min.) reach the *Nahr ed-Dâmûr*, the *Tamyras* of the ancients. A few minutes from the coast is a beautiful bridge over the river, which sometimes flows with great force. Beyond are two khâns. The village of *El-Mu'allaka* remains to the right. In 1 hr. we come to the *Khân en-Nâ'imeh*, named from a village on the hill to the right. The road, strewn with sand and gravel, next leads to (1/2 hr.) the **Khân el-Khuldeh**, the *Heldua* of the 4th cent., a place of no importance, which, however, has an extensive necropolis.

After 1/4 hr. the road begins to quit the coast. It crosses (35 min.) the *Wâdi Shuweifât*, called after a large village of that name on the hill. Near it is the *Khân el-Kasîs*. The scenery improves, and a charming view is obtained of the slopes of Lebanon, studded with houses. After 32 min. we reach the *Nahr el-Ghadîr*. A khân near it is left on the right. We soon enter the mulberry-plantations and the well-watered gardens of Beirût, enclosed with their lofty cactus-hedges. In 17 min. we reach the well *Bîr Ḥuseini* (chapel of St. Joseph). After 10 min. we traverse pine-plantations (p. 323), and at length (45 min.) reach the town (see below) by the Hadeth road (p. 323).

33. Beirût.

Arrival by Sea. The landing (boat 2 fr., for several persons 2-4 fr.) is conducted in a more orderly way than at Jaffa. The hotels send their agents on board. The CUSTOM HOUSE is close to the landing-place of the boats. On cigars and cigarettes, see p. xxxi.

Railway Station. The station of the railway to Damascus is situated about 10 min. drive from the Place des Canons, near the bridge over the Nahr Beirût, in the street leading to the Dog River.

Hotels. HÔTEL D'ORIENT, called *Locanda Bassoul* (Pl. a; E, 2), kept by the successors of *Bassoul;* Cook's and Stangen's Hotel. HÔTEL BELLEVUE (*Locanda Andrea;* Pl. b; E, 2), kept by *Andrea Boucopoulos*. Both these houses are situated on the coast, at the S. end of the town. Pension, without wine, 12-15 fr., and in the season, when the hotels are crowded, up to 25 fr. The two following are excellent and clean hotels, recommended especially to German travellers: HÔTEL ALLEMAND (Pl. 27; kept

by *F.* and *C. Blaich*), near the larger hotels, pens. 8 fr.; Gassmann's Inn (Pl. 25). — Of the second class, cheaper but sometimes not very clean, frequented by Levantine merchants: Hôtel de l'Europe or *Darricarère* (Pl. c; E, F, 2), on the Sûk Tawîleh, pension without wine from 8 fr.; Hôtel de Paris, on the quay; Hôtel de l'Univers, on the coast. — Miss Cortazzi's Pension, highly spoken of.

Beer and Coffee Houses. German Beer-houses: *Gassmann* (Pl. 25), see above; *Jakob Blaich* (Pl. 27), near the Hôtel Bassoul, with garden and bowling alley; Bavarian beer 8 pi. a bottle, 1/2 fr. a glass. — Near the hotels on the coast and in the Place des Canons are a number of other cafés, kept by Levantines, and frequently enlivened by Bohemian bands of music; not recommended for ladies. — On the quay at the new harbour are several new cafés, commanding a view of the busy traffic in the harbour. — The *Arabian Cafés* in the Place des Canons afford the best opportunity for observing the habits of the native population. Cup of coffee 20 pa.; nargîleh 10 pa.

Money, see the table before the title-page. — The only bronze coin current in Beirût is the '*nuṣâṣi*' of 2 1/2 pa.

Bankers. Most of the European firms also transact banking business: *A. Duplan & Co.; R. Erny; Fankhänel & Schifner; H. Heald & Co.; F. Leithe; E. Lütticke & Co.; Ney & Co.; F. Wehner; Weber & Co.; Speich & Vared.* — The *Banque Ottomane* (see p. xxix) has a branch in the Place des Canons. Beirût is the centre of the Syrian trade, and is therefore an excellent point for obtaining letters of credit for any part of the interior.

Consulates. America (Pl. 11), *Doyle*, consul. Great Britain (Pl. 15), *R. D. Hay*, consul-general; *F. E. Crow*, vice-consul. Austria (Pl. 20), *Count Khevenhüller*, C. G. Belgium (Pl. 12), *Frederici*, C. G. Denmark (Pl. 13), *W. Sigrist.* France (Pl. 16), *Souhart*, C. G. Germany (Pl. 14), *Dr. Schröder*, C. G. Greece (Pl. 17), *Londos.* Holland (Pl. 18), *Hummel*, C. G. Italy (Pl. 19), *De Gubernatis*, C. G. Russia (Pl. 22), *Lischin*, C. G. Spain (Pl. 24) and Portugal, *Parodi.* Sweden and Norway (Pl. 23), *W. Sigrist*, agent.

Carriages. On the Place des Canons and in the street to the German chemist's (Pl. 1). *Tariff:* single trip 4 pi.; by time 7 1/2 pi. an hour within the town, 10 pi. outside the town; more on Sundays; longer trips by agreement. — **Horses** in the same street, generally good; charge 1 1/2 mejideh for a day, 1 mej. for 1/2 day, but less for prolonged tours.

Steamboat Agents: *Austrian* and *Egyptian*, opposite the Custom House; *French* and *Russian*, in the Khân Antûn Beg (Pl. 4). — **Cook's Agency,** at the Hôtel d'Orient.

Post Office. Turkish, opposite the Custom House. British, French, Austrian, and Russian post-offices, in the Khân Antûn Beg, near the harbour (Pl. 4). The Russian post is only used for local letters. The offices are closed 1/2 hr., or, for registered letters, 1 hr. before the departure of the steamer, but letters may be carried on board the steamer even after the departure of the small post-boat. — **Telegraph** (internat.), in the main street from the Place des Canons to the barracks in the Place Assur. Tariff viâ Constantinople, see p. xxxii; viâ Egypt (Engl. telegr.) much dearer.

Provisions and Wine at the hotels or from *Gassmann* (see above); *G. Komnos, H. Nagear*, both in the Sûk Sayûr; *Letaif*, Sûk Ṭawîleh.

Dragomans (comp. p. xxii) at Beirût: *Nakhleh Sha'ya, Daibis Fadoul, Cantiri, Elyas Melhemi, 'Abdulla Durzi, Melhem Ouardi, Khalil Theba.*

Baths. *Turkish* (comp. p. xxxvi), near the Burj on the Damascus road. 1/2 mej. and 1/4 mej. additional to be divided among the attendants. — *Swiss Sea Baths,* opposite the French cemetery, to the W. of the Hôt. d'Orient (2 1/2 pi.; 1 1/2 mej. per month). Towels, etc., had better be taken. There are several other inferior sea-baths. Sharks are not uncommon in the bay of Beirût, and swimmers should therefore not venture far from the shore.

Barbers come to the hotels (shaving 70 c., hair-cutting 1 fr.).

Shops. European Articles at *Christophoro's* and elsewhere in the Sûk Tawîleh. — Tailors: *Fazzi, Beck, Aramân,* in the Sûk Tawîleh. — Saddlers: *Stefanski, Fröschle, Althans,* the latter also deals in antiquities.

Drawn, engraved & printed by

1. *Turk. Milit. Hospital & German Chemist* . . E.2.

Baths:

2. *Large Turkish Bath* . . . . . F.3.
3. *Sea Baths* . . . . . E.1.
4. *Khân Antûn Beg: Ottoman Bank, Engl. & French Consulates, Engl. French Turk. & Russ. Post & Custom-house offices.* . F.1.

Colleges:

5. *American College* . . . . . A.3.
6. *Collège National* . . . . . E.4.
7. *Greek College* . . . . . D.4.5.
8. *Jesuit College* . . . . . G.4.
9. *Turkish College* . . . . . E.4.
10. *Compagnie Impériale Ottomane Post Office & Railway* . . . . . F.3.

Consulates:

11. *American* . . . . . C.2.
12. *Belgian* . . . . . D.2.
13. *Danish* . . . . . D.3.
14. *German* . . . . . E.F.2.
15. *Engl. & 16. French, see 4.* . . . . F.1.
17. *Greek* . . . . . D.3.
18. *Dutch* . . . . . D.3.
19. *Italian* . . . . . D.2.
20. *Austrian* . . . . . D.3.
22. *Russian* . . . . . D.2.
24. *Spanish* . . . . . D.2.
25. *German Association* . . . . . F.2.
Custom-House . . . . . F.2.
27. *Blaich's Hôtel* . . . . . D.2.
28. *Dragon-Barracks* . . . . . F.2.3.

Cemeteries:

29. *Protestant* . . . . . G.6.
30. *French* . . . . . D.2.
31. *Greek-Catholic* . . . . . D.2.
32. *Jewish* . . . . . G.6.
33. *Maronite* . . . . . H.3.
34. *Mohammedan* . . . . . F.6.2.

Hospitals:

35. *French Lazarist Hosp. & School* . . . F.3.
36. *Hosp. of St. John (Deaconesses)* . . . C.2.
37. *New French Hospital* . . . . . E.4.

Churches & Monasteries:

38. *Capuchin Monast. & Church* . . . . E.2.
39. *German Church & Deaconesses' Institut. & School* E.2.
40. *Engl. Church and Printing-office* . . . E.3.
41. *Franciscan-Monastery & Church* . . . G.3.
42. *Greek-Cathol. Church* . . . . . F.3.
43. *Greek-United Church* . . . . . F.3.
44. *Jesuit Monastery & Church* . . . . G.3.
45. *Maronite Church* . . . . . F.3.
46. *Russian Church* . . . . . F.3.

Post Offices & Agencies:

Austrian, Engl., French, Russian, see 4. . F.1.
50. *Austrian Agency* . . . . . F.2.
51. *Telegraph* . . . . . F.3.

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Arabian Wares. Silk keffîyehs (p. lxxxiii), quilted table-covers, slippers, cushions, and tobacco-pouches may be advantageously purchased at Beirût. The filigree work of Beirût, a celebrated and not expensive specialty, is largely exported. — Arab dealers, *e.g.*: *Tarâsi*, *Habis*, *Omar Lausi* (carpets), in the city. Bargaining and caution are necessary, both in the bazaar and with traders who come to the hotels.

Cigars, best at *Gassmann's* (p. 318), and not easily procurable elsewhere.

Booksellers. European books at *Charles Bêziès Fils*, in the Christian Street (Tawîleh); at the Jesuits' bookshop in the University of St. Joseph; and at the bookstore of the American Mission, near the church. Arabic works at *Amîn Khûri's* or *Ibrâhîm Ṣâdir's*, both near the Place des Canons.

Photographers. *Bonfils*, *Dumas*, both in the street leading from the two principal hotels into the town (good photographs, a large stock). Price 8 fr. a dozen. The photographs should be bought of the photographers themselves, and not from the dealers who offer them at the hotels.

Physicians. *Dr. Brigstoke*, *Dr. Wartabet* (English); *Dr. Post*, *Dr. Graham* (physicians at the St. John's hospital), *Dr. Van Dyck* (Americans); *Dr. Lorange* (German); *Dr. de Brun* (French). — Dentists: *Mr. Dray* (English); *Gladrow* (German). — *Prussian Pharmacy* the best (in the Turkish military hospital, Pl. 1). — **Hospitals,** see p. 323.

History. In the midst of the Phœnician states were situated the ancient dominions of the Canaanitish 'Giblites', or dwellers on mountains, with their two towns of *Berytus* and *Byblus*. It is uncertain whether the name of the town is derived from its fountains (*beerôt*), or, as others hold, from *berôsh*, pine-tree. This place must not be confounded with Berothai (2 Sam. viii. 8; Ezek. xlvii. 16). In the Phœnician period the town seems to have been unimportant, and although it is mentioned as a harbour before the time of Alexander, is not named in the history of the campaigns of that monarch. In the second century before Christ Berytus is said to have been entirely destroyed in the course of the struggle for the crown between Tryphon and Antiochus VII., but the Romans afterwards rebuilt it, introduced a colony, and named it *Julia Augusta Felix Berytus* after the daughter of the Emperor Augustus. On a coin of the reign of Caracalla the town is named *Antoniniana*. Herod the Great, Herod Agrippa I., and Herod Agrippa II. embellished Berytus with baths and theatres. Elaborate gladiatorial combats were exhibited there, as by Titus after the destruction of Jerusalem. In the middle of the 3rd cent. a Roman school of law, which afterwards became very celebrated, began to flourish here. The trade of the place was also considerable, and the Roman empire was at that time furnished with silk fabrics from Berytus and Tyre. The silk manufacture for which these towns were famous was thence carried to Greece, and afterwards from Greece to Sicily (12th cent.). It is, however, unknown at what period the silk culture and the plantation of mulberry trees (Morus alba) were first practised in Syria, although it is certain that in the middle ages this branch of industry was already of long standing. In 529 Berytus was destroyed by an earthquake, after which the town was never rebuilt in its ancient magnificence, and its school of law was not re-established. In 600 it was still in ruins, and in 635 it was taken with ease by the Muslims. In 1125 it was captured by the Crusaders under Baldwin, and continued in their possession with little intermission down to the battle of Ḥattîn (p. 285).

Beirût was for a time the residence of the Druse prince Fakhreddîn (1595-1634). This able man, by abusing the confidence of the Porte, succeeded in founding an independent kingdom for himself. He banished the Beduins and allied himself with the Venetians, the natural enemies of the Turks. Beirût was his favourite residence. He favoured the native Christians and promoted trade. He afterwards went to the court of the Medicis at Florence to beg for assistance against the Turks, and remained nine years in Italy. On his return he made many enemies by his innovations, and by erecting a number of buildings in the European style.

His son ʿAlî was defeated and slain by the Turks at Safed, and Beirût was taken. Shortly afterwards the emîr himself was taken prisoner, and was strangled by order of Sultan Amurat at Stambul. In 1694 the Maʿanides, the family of the emîr, were deposed and banished, after which the Shehâbides came into power. The gradual withdrawal of power from these native princes proved a salutary policy on the part of the Turks. ʿAbdallâh Pasha afterwards took Beirût from the Druses (Emîr Beshîr, p. 332), and under its altered circumstances it at length became an important seaport, while Sidon and Tripoli declined. In 1840 the town was bombarded by the British fleet and recaptured for the Turks, but sustained no great damage. Numerous Christians have settled at Beirût, especially since the massacre of the Christians in 1860, and the place has since then greatly increased in extent.

Beirût, or *Beyrout* (33° 50′ N. Lat.), occupies a considerable part of the S. side of *St. George's Bay*, which looks towards the N. The new harbour is small and has no good mooring-quay, so that most steamers anchor in the open roads.

Beirût is the most important commercial town of Syria. In 1895 the port was entered by 629 sailing vessels of 72,102 tons and by 2541 steamers of 668,449 tons. The chief exports are raw silk and cocoons (15 million fr. in 1895), olive-oil (3 mill. fr.), liquorice (2½ mill.), cotton (1 mill.), fruit (1 mill.), sesame (1 mill.), raisins, figs, soap, and sponges (½ mill. each), cattle and goats (½ mill.), etc.: total 45 million francs. — The chief imports are textiles (8 mill. fr.), timber (5 mill.), firewood (2¼ mill.), coffee (3¾ mill.), petroleum (2 mill.), rice (1½ mill.), sugar (1¼ mill.), manufactured goods (1¼ mill.), etc.; total 42 million francs.

Beirût is the chief town of the Vilâyet (p. lvii) of the same name, the residence of the Vali *(Rashîd Bey Effendi)*, and has a garrison of 500 infantry and 250 cavalry. The town is the seat of a Latin archbishop, with the title of Papal Delegate of Syria; a Greek Orthodox bishop; a Maronite archbishop; and the United Greek Patriarch of the East, who resides alternately at Beirût, Damascus, and Alexandria. — The town is beautifully situated on the slopes of *Râs Beirût* and *St. Dimitri*, facing the sea. The plain is covered with luxuriant gardens. Beyond them the mountains rise rapidly, overtopped by the snow-clad summits of the *Sannîn* (8555 ft.) and *Keneisch*, and furrowed by several deep ravines, but cultivated to a considerable height. The rosy tint of the mountains contrasting with the deep blue of the sea presents a most picturesque scene by evening light.

While the scenery resembles that of Italy, the climate of Beirût is genial and seldom oppressively hot. Much rain falls in winter, but the crocus, cyclamen, and other flowers thrive at that season, and palms are frequently seen in the neighbouring gardens. The mean temperature and average number of rainy days are as follows: — January 57° Fahr.; 11 days of rain. February 58°; 11 days. March 63°; 9 days. April 66°; 5 days. May 73°; 2 days. June 77°; 1 day. July 83°; 0 days. August 83°; 1 day. September 81°; 1 day. October 78°; 3 days. November 66°; 7 days. December 61°; 12 days. The heat is tempered by a fresh sea-breeze during the greater part of the year; and, as the nights are mild, sleeping with open windows is not attended with the same risk as

in many other places. August and September are often very hot, owing to the absence of wind. October and November are usually pleasant months; the first heavy rains generally occur very regularly at the end of September. Most of the European and wealthier native residents remove to the heights of Lebanon for the summer months, chiefly to the places mentioned on p. 327.

In ancient times an aqueduct conveyed water to Beirût from the *Magoras* (*Nahr Beirût*, p. 324), but of that structure a few arches only are now standing. The town is supplied with water from the Dog River (p. 325) by the waterworks of the 'Beyrouth Water Works Co.', opened in 1875. — Since 1888 the French Comp. de Gaz near the quarantine has supplied the town with gas.

Beirût has about 120,000 inhab., of whom 36,000 are Muslims, 35,000 Orthodox Greeks, 28,000 Maronites, 9000 United Greeks, 2500 Jews, 1800 Latins, 2100 Protestants, 500 Syrian Catholics, 200 Armenians, 400 United Armenians, 400 Druses, besides 4300 Europeans. The town possesses 6 hospitals, 23 mosques, 38 Christian churches, 65 boy's and 29 girls' schools with 6700 boys and 4100 girls; of these 23 boys' and 4 girls' schools are Muslim institutions with 2100 boys and 550 girls.

The Muslim element is gradually being displaced by the Christian. The Christians of Beirût are very industrious, apparently possessing a share of the commercial enterprise of the ancient Phœnicians. Many of the firms have branches in England, Marseilles, and elsewhere, and compete keenly with the European merchants settled in Syria. Italian was formerly the commonest language here, next to Arabic, but it is now being displaced by French, as many of the Roman Catholic Christians have their children educated in the Lazarist and other good French schools. The percentage of persons who cannot read or write is comparatively low at Beirût, and the important work of educating the female sex has been begun.

As evidence of the intellectual activity of the people it may be added that 20 printing-offices (the best are the Jesuit and the American) exist in Beirût, and 12 Arabic newspapers find readers. Beirût is in fact the centre of the oriental book-trade in Syria. The late Arab scholar *Butrus Bistâni* (author of a copious Arabic lexicon and encyclopædia) enjoyed a high reputation for his scientific attainments. — In spite of all impediments thrown in the way by government large numbers of the natives (especially Christians) emigrate to America from Beirût and Lebanon. These, however, live with the utmost frugality in their new home, and as soon as they have accumulated a little property, return to Syria.

Benevolent and Missionary Institutions.

The American Mission (Presbyterian) has been labouring in Syria since 1821, and Beirût is the centre of its operations. Service is held in the *Mission Church* (Pl. 40) on Sundays, at 11 a.m. in English and at 9 a.m. in Arabic. Close by are a Sunday-school house, a girls' school, and a

Printing Office, which has already issued a number of publications in Arabic. Many eminent scientific men have been connected with this mission, among them Eli Smith, Van Dyck, and Thomson. The *Syrian Protestant College* at Beirût with its theological seminary, medical faculty, and training-college, shows that the mission rightly appreciates the requirements of the country. The handsome new buildings (Pl. 5) containing the above-named institutions with an astronomical observatory are situated on the road to the Râs Beirût. The pupils of the medical school receive a four years' training and are undoubtedly far superior to the native doctors. There is also a girls' seminary in Beirût. — The total number of schools of the American Mission is 143, with over 7200 pupils of both sexes. — The Mission has also a weekly newspaper and a monthly children's magazine for the dissemination of its principles.

The Church of Scotland Jewish Mission has been in existence since 1864 and devotes itself principally to the *Jews* and especially to the education of the young. It maintains a boys' and a girls' school. — The *St. George's Institute* for Muslim and Druse girls is conducted by a Scottish lady, Miss Taylor.

The British Syrian Mission Schools and Bible Work was established for the reception of the orphans after the slaughter of the Christians in 1860 and has its headquarters in Beirût, where the institutions are presided over by Mr. and Mrs. Mott. They are admirably organised. There are in Beirût a training institute for female teachers and 12 other schools, among them classes for the blind. The total number of pupils is more than 1200. The Mission has also a number of stations in Syria with 38 schools (2500 pupils) and missionary work.

German Institutions. The *Hospital* of the Prussian Order of St. John (Pl. 36; Lady Superintendent, *Louise Breyner*), founded in 1866, is beautifully situated on the Râs Beirût and is well equipped; its physicians are the American doctors (polyclinic separate), and the nurses are deaconesses from Kaiserswerth. It has about 100 beds and beautiful private rooms for patients; 1st class 10 fr., 2nd class 5 fr. a day with no extras beyond a voluntary contribution to the poor-box. The institution deserves the highest praise. — The beautiful *Orphanage and Boarding School* of the Kaiserswerth Deaconesses (Pl. 39; Lady Superintendent of the orphanage *Sophie Gräf*, of the school *Louise Kaiser*) is situated on the road to the Râs Beirût (p. 324). 130 native orphans can be accommodated, but the subscriptions from Europe are unfortunately somewhat meagre. The school is as good as a girls' high school in Europe, and is very popular. The building also contains the *Protestant Chapel:* service in German at 10 a.m. on Sundays.

French Institutions. The large establishment of the *Soeurs de la Charité de St. Vincent de Paul*, contains an orphanage, day-school, and boarding-school (2000 girls). — The large *Hospital of the Lazarists* (Pl. 35) is excellently equipped and managed by the Sœurs de la Charité. The Lazarists have also a boys' school (175 pupils) and a handicraft-school. — Boarding and day school of the *Dames de Nazareth* on the Dimitri hill (500 girls). — The *Jesuits* maintain the *Université de St. Joseph*, a large institution, with a medical school and an admirable *Printing Office*, from which a whole series of valuable works has been issued. — The *Franciscans* possess a monastery (Pl. 41) and a handsome church near the douane. — The *Capucins* have a monastery and a school (150 boys; Pl. 38). — The *Frères des Ecoles Chrétiennes* and the native *Religieuses du Sacré-Coeur* each maintain a school.

The Italian Government is making great exertions to enlarge or found schools; a boys' and girls' school with 4 classes (130 boys, 120 girls) and a Kindergarten are in operation.

The other confessions are also well provided with schools.

Fragments of columns are scattered throughout the town, and others have been used in the construction of the *Quay*. Mosaics are often found in the course of excavations, and rock-tombs and

sarcophagi have been discovered in the direction of the Râs Beirût, but none of these objects are of any importance.

The **Bazaar** (Pl. F, 3) is unattractive to visitors, as European influence has deprived it of many Oriental characteristics. Adjacent is the chief **Mosque** of Beirût, to which admission is not easily obtained. It was originally a church of St. John of the Crusaders' period, and the walls have been adorned by the Muslims with rude arabesques. The building is in the pointed style, and has a vaulted roof, but no dome. — In the E. of the old town is situated the so-called **Place des Canons** (Pl. F, 3), with public garden; round it are numerous cafés, the barracks of the dragoons, and the new *Serâi*, in the court of which are preserved the antiquities found in the environs.

New Quarters of the town have been built round the old city. The roads in the suburbs and environs are broad and airy, with numerous pretty villas affording charming views, enhanced by the foliage of orange and lemon trees, sycamores, and palms.

Walks. 1. Along the Damascus road to the (1/2 hr.) **Pines** (Arab. '*ḥersh*', a grove), where there are numerous cafés. Starting from the Place des Canons (see above), the road leads us between houses, then past the Israelite and Protestant Cemeteries on our left; on the Dimitri hill, to our left, is situated the castle-like building of the Dames de Nazareth. This is the fashionable 'corso' of Beirût for driving and riding. The most frequented café is by the second group of pines (the so-called 'Second Café', *El-Kahweh et-Tâniyeh*), which is already within the district of Lebanon. A Lebanese band plays here every Friday in winter. This grove of pines (Pinus Halebensis) was planted by Fakhreddîn as a protection against the encroachment of the sand from the S. — In 1/2 hr. from the Pines we reach *El-Ḥâzmîyeh* (about 3 M. from Beirût), with the tomb of the respected Franko Pasha, governor-general of the Lebanon. Close by is the tomb of the celebrated Beirût scholar *Fâris esh-Shîdyâḳ*. There is a choice of routes for the return: —

a. *Viâ El-Ḥadeth.* At *El-Ḥâzmîyeh* the carriage-road diverges to the right (S.). We leave the road to *Baʿabdâ* (p. 328) on our left and go straight on, arriving (1/2 hr.) at the village *El-Ḥadeth* (good café on the road). Hence we take the direct road through the gardens (see Map) to Beirût (1 hr.), or make a little circuit and return by *Burj el-Barâjineh* and *Esh-Shiâh*.

b. *Viâ Rustem Pasha's Garden.* Just before we reach *El-Ḥâzmîyeh* a road diverges to the left (N.) and leads by a bridge over the *Nahr Beirût* (on the hill to the right are the plantations of Mr. Gladrow, the dentist) to *Rustem Pasha's Garden* (a public garden laid out by a former governor of the Lebanon, Rustem Pasha, but now neglected). Opposite is a good café, where a Lebanese band plays on Sun. afternoons during the season. Hence to the road from the Dog River by the bridge over the Beirût river (p. 324), and along this road, or along the new road by the coast, to the town (1 1/2 hr.).

2. A beautiful walk of 1/2 hr. may also be taken to the **Dimitri Hill,** which extends across the plain from the sea near the quarantine to the Pines. From the S.E. end of the *Place des Canons* we proceed towards the E. along the road to the Dog River. After 6 min. we avoid a road ascending to the left to some country residences, and soon reach on the right a narrow path ascending the hill (10 min.), on the top of which are a few houses and the covered reservoirs of the waterworks. The hill is cultivated and overgrown with trees and shrubs. The northernmost point of the hill, where a more open space is reached (5 min.) near a cemetery and some pines, affords a delightful *View of the bay and town of Beirût. In the opposite direction rises Mt. Lebanon. We may return thence to Beirût (1/4 hr.) by the road leading to the river.

3. The **Râs Beirût** is reached by a road passing the *German Orphanage* (Pl. 39; p. 322), at first practicable for carriages, and bordered with country-houses. Above the road to the left (12 min.) is the *Hospital of the Knights of St. John* (Pl. 36), and farther on the buildings of the *American Mission* (p. 322). A rather stony path leads thence towards the N.W. (right) to (15 min.) the handsome new *Lighthouse (fanâr).* Proceeding thence to the S.W., we next reach (1/4 hr.) the brink of the cliffs descending abruptly to the sea. On the coast here, opposite the small rocky island, are several beautiful caves, known as the *Pigeons' Grottoes.* These may be reached by boat from the lighthouse in 10 min.; from the harbour in 1/2 hr. with a favourable wind (1 1/2 mej.). The colouring is finest just before sunset. The first and largest grotto is 130 ft. long, 50 ft. broad, and 65 ft. high; the second grotto is double and shows perhaps the finest colouring; the third grotto is more accurately a very narrow cleft in a projecting cliff. Opposite the third grotto is an arch of rock. When the sun stands behind the arch, the play of colours in the water beneath is magnificent.

Excursions.

1. To the Pigeons' Grottoes by boat, see above.

2. To the Dog River. — *Drive* along the carriage-road, about 7 1/2 M., fare 10-12 fr.; *Ride* along the beautiful beach about 2 hrs., 3-5 fr.; by *Boat* if the wind is favourable 1 1/2 hr. (if the wind is unfavourable, double this time or even longer), 1 1/2-2 mej.

The road leads to the E. from the *Place des Canons* through the quarters of *Es-Saifa* and *Rumêleh.* We pass (1/4 hr.) the ruins of a chapel of St. George (the legendary spot where he fought the dragon), and reach (1/4 hr.) the *Nahr Beirût* (the classical *Magoras*); the handsome bridge is said to have been built or restored by Fakhr-eddîn. An alternative route leads through the lower quarters of the town, skirts the sea, passing the gas-works and the quarantine (pretty view of the harbour), and joins the first route at the bridge. — Beyond the bridge we enter the district of the Lebanon govern-

Wagner & Debes' Geograph. Establ. Leipz

ment (p. lvii) and meet a post of Lebanese militia; here the road to Rustem Pasha's garden (p. 323) diverges to the right. In 14 min. we cross the bridge over the brook *'Adawîyeh;* on the beach on our left is a handsome café, named *Ed-Daura;* the neighbourhood offers frequent opportunities of observing the skill of the Arabs in horsemanship. From this point travellers on horseback may take the road along the beach. The road runs at a little distance from the beach through luxuriant gardens; the well-watered soil is exceedingly fertile, and there are numerous plantations of mulberry-trees for the silk-worm culture. A number of villages may be observed scattered along the range of hills on the right. — In 10 min. we reach the first houses of the little village of *El-Jedeideh* (on the right is the bridle-path to *Bêt Meri*, p. 327). In 5 min. we come to the *Nahr el-Maut* ('the river of death'). We then cross (35 min.) a bridge over the *Nahr Anṭelyâs* (probably *St. Elias* and so named from the village situated there; the river rises on the *Ṣannîn*, p. 327); on the right is the road to *Bekfeiyâ*. The road now again approaches the sea; in 35 min. we reach *Debâyeh*, with the engine-house and filtering beds of the waterworks. This is a favourite point for excursions. The Café de la Cascade is the best of the cafés here. The cliffs now reach the water's edge. The old Roman road passed over the hills about 100 feet above the sea-level; it was excavated in the rock and paved with slabs of stone. Higher up a still older road skirts the rocks, on which remarkable sculptures have been found (p. 326). The new road passes close to the sea and, skirting the rocks, brings us in 23 min. to the mouth of the **Nahr el-Kelb**, which we cross by a handsome stone bridge. There are cafés on both sides.

The *Nahr el-Kelb* (dog river) rises on the Sannîn and was known to the Greeks as the *Lykos* (wolf's river). Tradition relates that on a cliff in the sea (which is still pointed out) stood a gigantic stone dog, which barked on the approach of an enemy.

Below the bridge is the viaduct for the railway from Beirût to Tripoli, now under construction; the line follows in general the course of the highroad. — A hundred paces above the new bridge stands an ancient stone bridge. A bridge has probably existed here since the earliest times. An Arabic inscription, on a large tablet chiselled in the rock at the S. end of the bridge, states that a bridge was built here by the Sultan Selîm I., the conqueror of Syria (d. 1520). The inscription on a rock-tablet on the bridge states that the last bridge was built by the Emîr Beshîr (p. 332) in the year 1224 of the Flight (1828-29). — Between these bridges, on the S. bank, is a fine Latin inscription to the effect that the mountain-pass was hewn out in the rock by order of the Roman emperor Marcus Antoninus (161-180). As this emperor is designated as the conqueror of Germany, the work must have been carried out during the last four years of his reign. — An old aqueduct, now overgrown with plants, runs down the N. bank into the valley.

At a spot beneath this aqueduct and a few paces E. of the new bridge

4 *Inscriptions* were found in the wall of rock, which is 40 ft. in height, during the process of excavating a canal in 1882. They are cuneiform inscriptions, but so weather-worn that they are no longer legible.

The other inscriptions mentioned above as engraved on the rocky passage S. of the river consist of 9 panels hewn some 5 to 6 inches deep in the rocky wall. They are from 1⅔ yds. to nearly 3 yds. in height and from about 2 ft. 4 in. to 1½ yd. in breadth. Beginning from the khân by the bridge they are as follows: No. 1, by the khân, is an inscription of the French expedition of 1860 and 1861, for which the panel of an ancient *Egyptian* inscription (dedicated to Ptah) has been used. No. 2, about 6 yards farther S., is an *Assyrian* inscription, with the figure of a king raising his right hand. No. 3, close by, is an *Assyrian* figure, of which the head alone is distinctly recognisable. About 22 yards higher up and a little above the old road is No. 4, an indistinct *Assyrian* figure on a rather smaller panel, rounded at the top. Farther on along the old road are No. 5, a *Latin*, and No. 6, a *Greek* inscription. A little higher up is No. 7, a panel with rounded top, containing an *Assyrian* figure; close by it is No. 8, a large *Egyptian* tablet with a frieze (Pharaoh sacrificing to the Sun-god Ra). About 33 yards farther on is No. 9, an *Assyrian* inscription, with rounded top; the figure of the king is well preserved. About 40 yds. farther we come to No. 10, *Egyptian*, a large panel with a fine frieze (Pharaoh and the Theban god Ammon of Upper Egypt). Near it is No. 11, *Assyrian*, with rounded top; well-preserved figure of a king with a curly beard, in a long robe and with the Kidaris cap on his head; the left hand holds a sceptre and is placed against his breast; the right hand, as usual with such Assyrian figures, is extended as if in the act of offering something. All the Egyptian inscriptions and Nos. 2 and 3 of the Assyrian have square tops; in the upper corners are holes for metal cramps, possibly in connection with some contrivance for protection against the weather. The Egyptian tablets relate to various expeditions of Sesostris (Ramses II.), who lived in the 14th cent. B.C. The age of the Assyrian tablets has been variously estimated; some scholars believe they can read the name of Sennacherib in them. Sennacherib's invasion of Syria was in 701 B.C. Whether anything more definite will ever be ascertained is doubtful.

3. To Bekfeiyâ: carriage-road (a carriage plys regularly during the summer), about 15½ M. We take the Tripoli road as far as the *Nahr Anṭelyâs* (1½ hr.; see p. 325), where we diverge to the right by a road which at once begins to ascend the hill. In 1¾ hr. we reach *'Ain A'r*, about ¼ hr. above which lies the monastery *Kurnet esh-Shahwân*, the seat of the Maronite bishop of Cyprus. We reach **Bekfeiyâ** in another 1¼ hr. The Jesuits have a church and monastery here. We have now entered the district of *Kesrawân*, which is well cultivated and possesses numerous villages. *Bekfeiyâ* (Turkish telegraph) is a rather large place with silk-factories. It is beautifully situated high up on the mountain, directly above the deep ravine of the Dog River. — Farther on the road leads us along the crest of the hills to the E. (*Esh-Shuweir*, an English mission-station, with large silk-manufactories, lies ¼ hr. to our left) to *El-Mutein*. Travellers on horseback may return from *Ḍahr esh-Shuweir* by *Baʿabdât* (p. 327), but the road is bad.

4. To Bêt Meri and Brummâna: carriage-road (carriage daily in summer), 10½ or 12 M. (3½ or 4 hrs.). From the bridge across the Nahr Beirût (½ hr.; see p. 324) we proceed to the right along the river, and in 20 min. take the road on the left across the plain of *Sâḥel* to the E. At the village of *Tekweni* (25 min.) the road

begins to ascend the hill in long curves. The higher we ascend the more beautiful is the view. In 2 hrs. we reach the village of *'Ain Sa'deh* (the summer-residence of the Maronite archbishop *Debs*), and in 20 min. more the Maronite village of —

Bêt Meri. — *Bêt Meri* (2395 ft. above the sea-level), *Brummâna*, *'Areiya*, and *'Âleih* (see below and p. 328) are the favourite summer-resorts of the Europeans of Beirût, and are frequently visited by Europeans from Egypt and Cyprus. The air in all these places is very healthy. The lofty situation and the cool sea-breeze greatly moderate the temperature in the height of summer (considerable fall of temperature at night).

Bêt Meri (2000 inhab.) has two hotels in the season. A little pine-grown hill, to the S., offers a magnificent *View over St. George's Bay and the plain: to the S. *Dêr el-Ḳal'a* (see below); far beneath to the E. the *Wâdi Ṣalîmâ* unites with the *Wâdi Ḥammâna* to form the Beirût river. Between the two is the ridge of *El-Metn* with the village of *Râs el-Metn*. — Hence we take the road along the crest of the hills, enjoying a beautiful view of the deep *Wâdi Ṣalîmâ* on our right, and arrive in 35 min. at —

Brummâna (*Lebanon Hôtel*, kept by *Saalmüller*, a German, plain but good, pension without wine 8-9 fr., fine view from the terrace). *Brummâna* (= Bêt rummâna, 'house of the pomegranate'), about 2330 ft. above the sea-level, is the seat of the Ḳâimmaḳâm of the district of *El-Metn*. It is the chief station of the Quakers, who have a church, boys' and girls' school, and a hospital with druggist's store (physician, *Dr. Manasseh*). It also possesses a school of the Lazarists. Turkish Telegraph Office. — Still following the carriage-road (on the heights above is *Mârsha'yâ*, an Orthodox and a Maronite monastery), we reach *Ba'abdât* in 3/4 hr.

From *Brummâna* an ascent of the Ṣannin may be made; 11-12 hours on horseback. We follow the carriage-road to *Ba'abdât* (3/4 hr.), whence a bad road leads past the monastery of *Mâr Mûsa ed-Duwâr* to *Dahr esh-Shweir* (1 hr.), where there is a café. We proceed by the Bekfeiyâ road to (3/4 hr.) *El-Mutein*, whence a stony path leads to the (1 1/2 hr.) beautiful spring of *Nebe' Bkale'a* (or *Kale'a*). We pass some peasants' houses and turn to the left (N.), after which we reach (1/4 hr.) the deep grotto of *Mishmîsheh* and in another 1/4 hr. the *Jôz*, a group of walnut trees about 20 min. from the road, where there are ruins of a building of the Phœnician-Hellenistic period, and some sarcophagi. In 1 1/2 hr. we reach the fresh spring *Nebe' Manbûkh*, and in 2 hrs. *Nebe' Ṣannîn*, beneath the summit of the *Ṣannîn:* there are a few peasants' houses here. From the spring we now turn to the S.E. till we reach the crest of the hill between *Ṣannîn* and *Keneiseh* (1 1/4 hr.), whence we take the path N. to the summit (2 1/4 hrs.; 8560 ft. above the sea-level). We have a pretty view of the sea, Beirût, and the district of *Metn;* to the E., the *Bikâ'* and the Anti-Libanus; towards the N. the prospect is bounded by the ranges of the *Kesrawân*. In some of the ravines snow lies till July. On the N. slopes are ancient ruins. — The steep descent to *Zahleh* (p. 367) takes 5-6 hrs.

From *Bêt Meri* the Maronite monastery of **Dêr el-Kal'a** may be reached in 1/4 hr. It is situated 2200 feet above the sea-level. There is a fine View from the roof of the monastery church. Many remains of antiquities and sarcophagi are found here. The foundations of an ancient temple, 35 yds. long by 18 yds. broad, are still preserved. The front looked towards the plain. Fragments of the columns of the portico are still to be seen. The large drafted stones testify to the great antiquity of the building, which, according to an inscription, was dedicated 'Jovi Balmar-

codi', which has been translated 'Lord of the Dancing Festivals'. — Travellers on horseback may return by the monastery of *Mar Rôḳus* and *Tekweni* (p. 326), or by Rustem Pasha's garden (p. 325).

5. To ʿÂleih (and back viâ *ʿAin ʿAnûb* and *Esh-Shuweifât*): carriage-road 2½ hrs.; carriages ply daily in summer. The Damascus road leads past the pine-grove (p. 323), traversing fine gardens and mulberry-plantations. From (3 M.) *El-Ḥâzmîyeh* the road winds upwards among the well-cultivated slopes of the Lebanon, affording a series of magnificent Views. After a time the deep ravine of the *Nahr Beirût* becomes visible on our left. A little to the left below *Khân Jemhûr* (6½ M.) lies —

ʿÂreiyâ (a favourite summer-resort of the inhabitants of Beirût; summer-residence of the German deaconesses). From this point the mountain-district is named *El-Gharb* (the west). — At *Khân Shêkh Maḥmûd* (10½ M.) the road diverges to the right and, running along the verge of the hills, leads us (about 1 M.) to —

ʿÂleih (*Hôt. Bassoul*, branch of the Hôt. Bassoul in Beirût; *Hôt. Kyrillo;* English and American pension. Pension without wine 10 fr., a reduction made for a longer term). — *ʿÂleih* (2460 ft. above the sea-level) is a favourite summer-resort (2500 inhab.) of the inhabitants of Beirût and has many handsome villas. Post and telegraph station (French and Turkish) here. The view of the plain of the coast is magnificent; immediately below us is the fertile *Wâdi Shahrûr* with the villages of *Besûs* (the Gotham of the Lebanon), *Wâdi Shahrûr*, and *Kafr Shîmâ*. — The road goes on to the S. along the W. hill. In ½ hr. we reach *Bemekkîn* (small hotel), then (10 min.) *Zûk el-Gharb* (2460 ft.; 2000 inhab.), with many summer-residences of natives from Beirût. The road proceeds straight on to *Shumlân* and *Bêt-ed-Dîn*. The road down into the plain diverges to the right at *Bemekkîn*. In ¼ hr. we reach *ʿAitât*, in 40 min. *ʿAin ʿAnûb*, a favourite place for excursions and an English mission-station. Thence we descend by large windings to the thriving Druse village of *Esh-Shuweifât*. The road here bends round to the N. We leave the beautifully situated Greek Catholic monastery of *Dêr el-Ḳarḳafeh* to the right and, crossing the *Wâdi Shahrûr* by a handsome bridge, reach (1 hr.) *El-Ḥadeth*, and in another hour, viâ the 'Pines' and the Damascus road, *Beirût*.

6. To Ba'abdâ, 6½ M. Railway, see p. 337. Carriage-road. The road diverges to the left from the road to *Ḥadeth* viâ *El-Ḥâzmîyeh*, and leads through a rocky valley, destitute of water, to the foot of the old castle. The village spring is on the left of the road. From the spring a winding road ascends to *Ba'abdâ* (790 ft.; Turkish telegraph-office). Here are the winter quarters of the governor of the Lebanon (the summer-quarters are in *Bêt ed-Dîn*), an old emir's castle on a picturesque height to the W. of the village having been fitted up for this purpose. — From *Ba'abdâ*, which lies in a somewhat dreary steppe, a road, commanding a delightful view towards the S., ascends to the hill of *Shamûr*, whence Beirût may be regained by the Damascus road.

IV. THE LEBANON. CENTRAL SYRIA.

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34. From Sidon to Ḥâṣbêyâ and Râshêyâ (*Beirût, Damascus*). Mount Hermon.

1. From Sidon to Jisr el-Khardelî (about 7 hrs.).

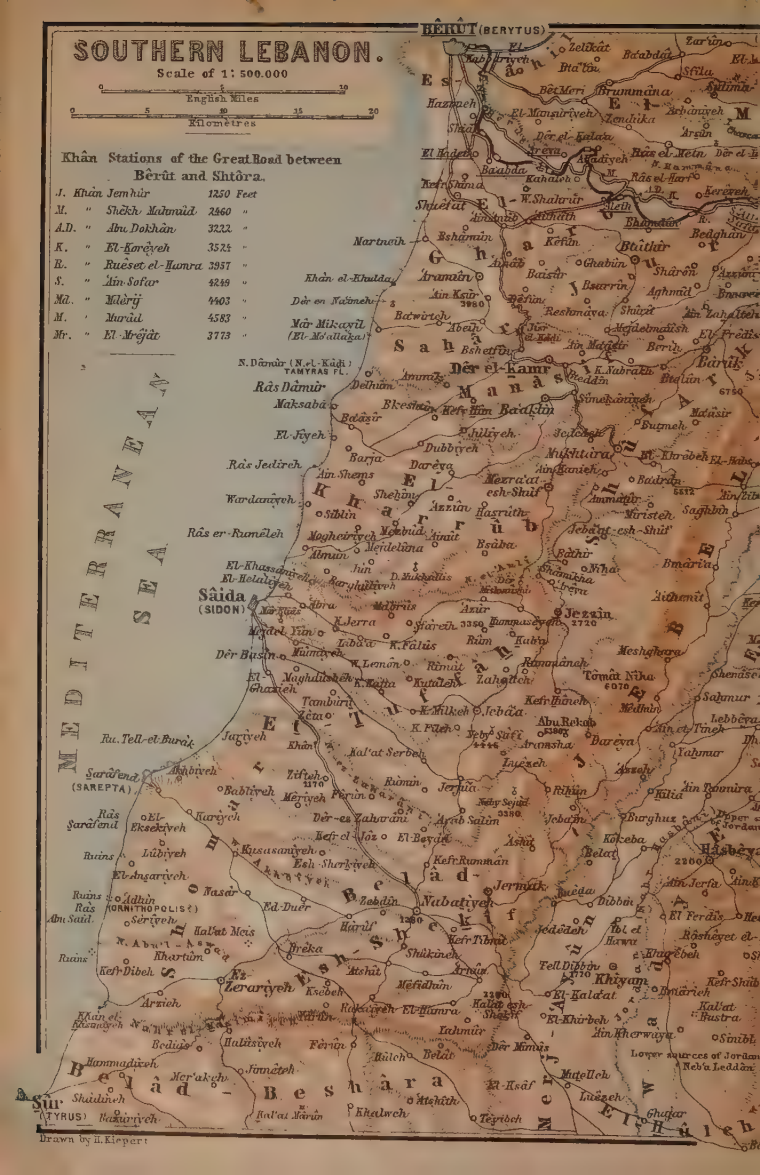
There is a carriage-road as far as *En-Nabaṭîyeh*. — Quitting Sidon by the S.E. gate, we reach (40 min.) the village of *Dêr Besîn*, (1 hr.) the *Nahr ez-Zaherânî*, and (50 min.) *Khân Moḥammed ʿAli*, and traverse a stony table-land. The village of *Ziftâ* remains on the right. The road then leads past ($2^1/_2$ hrs.) the large Metâwileh village of *En-Nabaṭîyeh* to ($1^1/_2$ hr.) *ʿArnûn*. About 20 min. to the S., on a precipitous rock rising above the ravine (1500 ft. deep) of the *Liṭânî*, stands the castle of —

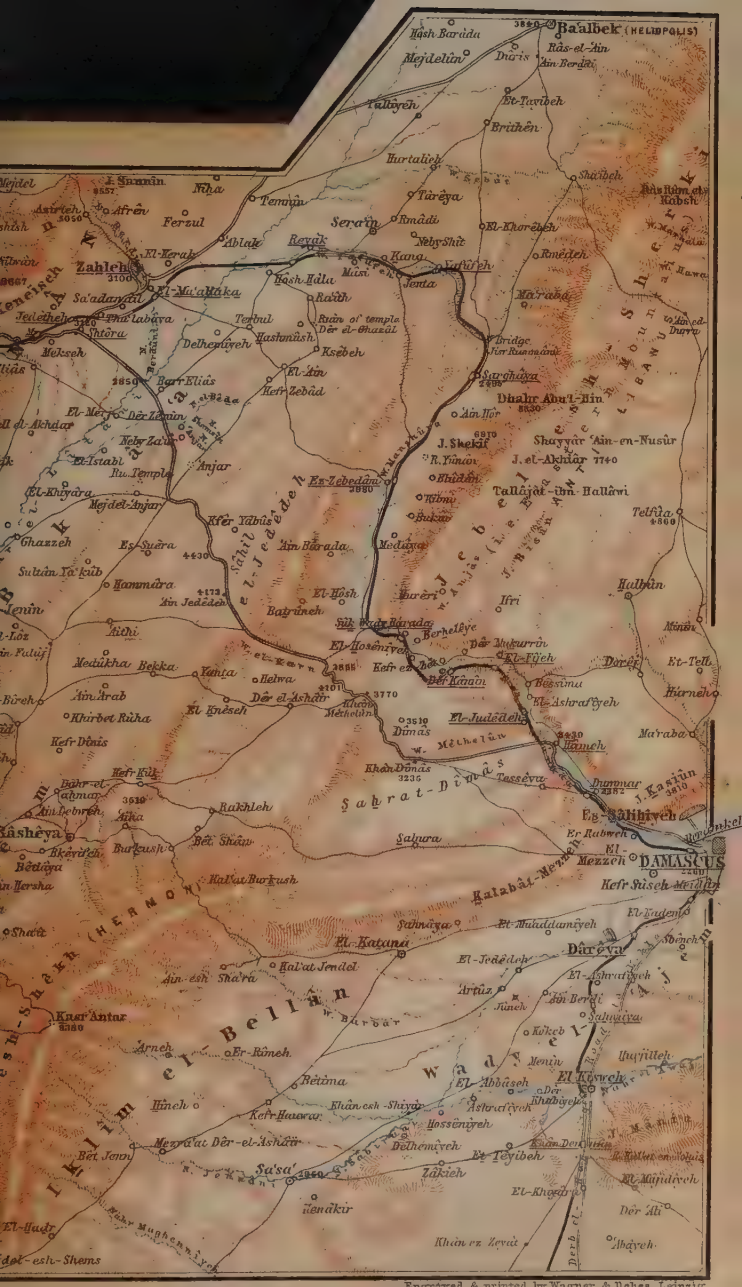
Ḳalʿat esh-Shaḳîf. — History. The castle is first mentioned in 1179 as a stronghold of the Christians. It was called *Belfort* by the Crusaders, and the troops who were defeated at Bâniyâs found refuge here. Saladin besieged the castle for a whole year, and compelled the garrison, under Raynold of Sidon, to surrender (1190). In 1240 the castle was purchased by the Templars, but it was stormed in 1280 by Sultan Beibars. Finally it was restored by Fakhreddîn in the 17th century.

The castle (2345 ft. above the sea-level), which commands the whole surrounding district and particularly the road from Sidon to Damascus, was in earlier times almost impregnable. On the S. and W. sides it was protected by a moat hewn in the rock to a depth of 50-120 ft. On the S. side only the castle is connected with a narrow mountain-ridge. The entrance is on the S.E. side. The building is 130 yds. long (from N. to S.) and 33 yds. wide. At the N. end the rock projects 23 yds. towards the E. The court on the E. side is about 16 yds. wide, and the outworks are about the same width. The walls slope outwards to a distance of 6-10 yds. The S. wall was defended by two semicircular towers. There is no trace of any building here earlier than the later Roman period. Most of the remains are mediæval Saracenic. In the centre of the E. side is a mediæval chapel. — The *View is magnificent. Far below is the Liṭânî, a mountain-torrent of green water, dashing over its rocky bed. On the opposite slope, which is less precipitous, lie several villages. Beyond the plain of *Merj ʿAyûn* (see p. 331) towers Mt. Hermon, adjoining which is the stronghold of *Es-Subêbeh* (p. 300). Towards the S. lies the hilly country of Naphtali as far as the neighbourhood of Ṣafed. On the right rises the *Jebel Jermaḳ*; *Hunîn* is also visible. To the N.E. we look up the valley, above which rises the *Jebel er-Rîḥân*. Opposite lies the *Wâdi et-Teim*, with *Râshêyat el-Fukhâr* and other villages.

From ʿArnûn we descend in 40 min. to the *Jisr el-Khardelî*, a bridge across the Liṭânî, near which is the best camping-ground in the neighbourhood.

From Jisr el-Khardelî to Bâniyâs. The route leads in about $5^1/_2$ hrs. S.E. viâ *Dêr Mîmâs* (50 min.), *Mutaleh* (50 min.), and *Jisr el-Ghajar* ($1^3/_4$ hr.).


SOUTHERN LEBANON.
Scale of 1: 500.000
English Miles
Kilometres
Khân Stations of the Great Road between Bêrût and Shtôra.
J. Khân Jemhûr 1250 Feet
M. " Shêkh Mahmûd 2560 "
A.D. " Abu Dokhân 3222 "
K. " El-Karêyeh 3524 "
R. " Ruêset el-Humra 3937 "
S. " Ain-Sofar 4249 "
Mk. " Mdêrij 4403 "
M. " Murâd 4583 "
Mr. " El-Mrêjât 3773 "
BÊRÛT (BERYTUS)
Khan Jemhûr
El-Metên
Bêt Mêri
Hazmieh
Shiyah
El-Hadeth
Baabda
Kefr-Shima
Shtôra
Antelias
Nahr el-Mot
Eshmûn
Aramûn
Ain Kasr
Betwirieh
Abeih
Bshetfîn
Dêr el-Kamr
Delhamîyeh
Maksabâ
Bkeshtîn
Baâsîr
El-Feyeh
Barja
Ras Jedîreh
Ain Shems
Wardaniyeh
Siblin
Ras er-Rumeileh
Mughairiyeh
Meridelîna
Almûn
El-Khassâsîyeh
El-Hotaitîyeh
Sâida (SIDON)
Abra
Mdêrîsh
Kherra
Kefr Falûs
Dêr Bâsin
Naqâlûnieh
El-Ghaziyeh
Tambûrit
Ru. Tell-el-Burâk
Jaqîyeh
Sarafend (SAREPTA)
Babrîyeh
Mêriyeh
Ras Sarafend
Kareyeh
Ekseikîyeh
Ruins
Libbâyeh
Kususanîyeh
El-Ansarîyeh
Ruins
Adhân (ORNITHOPOLIS?)
Ras Abu Said
Serîfeyeh
Ruins
Khartûm
Kefr-Dibeh
Khân el-Hasanîyeh
Bedâya
Hammadîyeh
Shaidîyeh
Sûr (TYRUS)
Bazûrîyeh
Merjeyûn
Jmêzeh
Halûsîyeh
Fêrûn
Hanâwai
Ain Kana
Ain Baal
Ain Ata
Ain Kûra
Ain Ebel
Ain Kfar Tibnît
Ain Kfar Dûnîn
Ain Kfar Hûna
Ain Kfar Sir
Ain Kfar Tûl


Ba'albek (HELIOPOLIS)
Hash Barâda
Mejdelûn
Dûris
Râs-el-Ain
Ain Berdai
Et-Tuvibeh
Britâbeh
Hurtalieh
Shaibeh
Râs Ruhm el Kabsh
Mejdel
Nuha
Temnin
Tûreya
Asûrieh
Afrêh
Ferzul
Serain
Rmâdi
El-Khoreibeh
Rmeideh
Ablah
Reyak
Kanaya
Nebi Shît
Zahleh
Kosh Idla
Mast
Jenta
Ma'raba
El-Mu'allaka
Ra'ith
Sa'adanayil
Ruin of temple
Der el-Ghazâl
Jeb'adin
Shtêra
Hastonâsh
Bridge
Ksebeh
Mekseh
Delhemîyeh
El-Ain
Kefr Zebûd
Burj Elias
Ain Nôr
Dhahr Ahu'l-Ain
El-Merj
Der Remin
Neby Zakî
J. Sheikh
Shayyar 'Ain-en-Nusûr
El-Istabl
Ru. Temple
Anjar
R. Yûnus
J. el-Akhdar
Et-Khyâra
Es-Zebedâni
Bûdâi
Tallâjat-ibn-Hallâwi
Mejdel-Anjar
Kefr Yabûsheh
Bukaa
Telfîta
Ghazzeh
Es-Sûera
Ain Barada
Medâjra
Sultân Ya'kûb
Hammâra
Ain Jedeideh
Batrûneh
El-Kosh
Hurêra
Hrî
Hulbûn
Lenin
Tûbi
Berkelîye
Minîeh
Et-Tell
Medûkha
Bekka
Yanta
Helwa
Kefr es-Sâ
Der Kûnan
Darei
Hirmeh
Ain Arab
Der el-Ashâir
Khirbet Rûha
El Enbesh
Mecheltûn
Et-Jultâdeh
Ma'raba
Kefr Dânis
Khân Dânûn
Tessêya
Dummar
Kefr Kûk
Bahr el Ahmar
Ain Lebrneh
Rakhleh
Es-Sâlihiyeh
Rasheya
Aiha
Bet Shâm
Salqua
Er Rubweh
El-Mezzeh
DAMASCUS
Bedîya
Burkush
Kal'at Bu'Kush
Kefr Sûseh
Sahnâya
Et-Muhaddamîyeh
Et-Katana
Dûr'a
Kal'at Jendel
Et-Jeâdeh
Ain esh Sha'ra
Artûz
Ain Berdi
Kasr Antar
Kokeb
Salhîya
Arneh
Er-Rûmeh
Menin
Et-Tuweh
Retîma
El-Abbâseh
Hineh
Khân esh-Shîyâh
Kefr Hauwar
Hosseinîyeh
Mezra'at Der-el-Ashâir
Bet Jenn
Sa'sa'
Zakieh
Et-Teyibeh
Et-Khureh
Dêr Ali
Et-Hudr
Khân ez Zeyât
Abeyeh
Engraved & printed by Wagner & Debes, Leipzig.

2. From Jisr el-Khardelî to Ḥâṣbêyâ (3½ hrs.).

We first ride to the N. to the (1¼ hr.) large village of *El-Jedeideh*, which possesses a school of the American mission, and then to the E. to (1 hr.) *Sûḳ el-Khân*, which has a weekly market, chiefly for cattle. The green tract of *Merj ʿAyûn* lies on our right (the *Ijon* of 1 Kings xv. 20). The road now leads to the N., following the course of the *Nahr el-Ḥâṣbânî*, to (¾ hr.) a bridge, and thence to (½ hr.) — **Ḥâṣbêyâ** (2280 ft.; *Turkish Telegraph Office*), a small town situated on the W. side of an amphitheatre of hills, from which a brook descends to the *Nahr el-Ḥâṣbânî*. The American Mission and the British Syrian Mission have a church and schools here. On both sides of the valley are terraces luxuriantly planted with olives and vines. The grapes are either converted into raisins or into syrup *(dibs)*. The little town contains 4000 inhab., of whom 3000 are Christians. Ḥâṣbêyâ is supposed to be the ancient *Baal Gad*, which lay at the foot of Hermon (Josh. xi. 17, etc.). The castle, once occupied by the Druse emîrs of the Shihâb family (pp. 188, 332), is now in possession of the Turkish authorities. — In the environs of Ḥâṣbêyâ are numerous bitumen pits, which are let by government. Near the source of the Ḥâṣbânî, ½ hr. to the N., the ground is partly of a volcanic character.

The *Wâdi et-Teim* has always been the headquarters of the Druse sect, as its founder Ed-Darazi (p. xciv) is said to have lived here. About 20 min. above Ḥâṣbêyâ is the *Khalwet el-Biyâḍ*, a central shrine of the sect. The view embraces the Wâdi et-Teim and the course of the Jordan down to the vicinity of Lake Ḥûleh, and to the W. Kalʿat esh-Shaḳîf and a wide expanse of country nearly as far as the sea. — The shrines of the Druses consist of an extensive pile of buildings.

From Kalʿat esh-Shaḳîf to Beirût. This beautiful but fatiguing tour cannot well be undertaken earlier than the middle of May (guide necessary). The scenery is very characteristic of Syria.

Starting from the *Jisr el-Khardeli* (p. 330), we follow the W. bank of the *Litâni*. Entering the *Wâdi Jermak*, we reach in 1½ hr. the Druse village of that name. To the right begins the chain of *Jebel er-Rihân*. After ½ hr. we pass on the left the ruins of *El-Mediyeh*, and in 1 hr. more cross the *Nahr ez-Zaherânî* (p. 330). We then ascend to (40 min.) the considerable Christian village of *Jerjûʿa*. It commands a view of the seacoast with Tyre and Sidon to the W., while to the S., beyond the wild ravine of the Zaherânî, are seen the fortress of Shaḳîf, the ravine of the Liṭânî, Tibnîn, the mountains of Ṣafed, and in the extreme distance the Lake of Tiberias and the Ḥaurân. In 1 hr. we reach *Jebâʿa*, with a modern castle; in 1 hr. 25 min. *Zehalteh*; and in 50 min. *Jezzîn*.

Jezzîn, now the seat of a Kâimmaḳâm, was named in mediæval times *Casale de Gezin*. The Christians who compose the entire population are chiefly occupied with the vine and silk culture. At the foot of a rock (650 ft. in height) behind the town flows the *Nahr el-ʿAwalî*, the *Bostrenus* of the ancients. A fatiguing path ascends this cliff to a cultivated plain 1¼ M. in width, beyond which rises the lofty *Tômât Niḥâ* (6070 ft.). On the summit (1½ hr.) are the ruins of a temple. The view is extensive, especially towards the S. — About 5 min. to the N. of Jezzîn the ʿAwalî falls to' a depth of 130 ft. over an amphitheatr of rocks. This

river separates the districts of *Teffâḥ* and *Jezzîn*, to the E. of Teffâḥ, from that of *Kharnûb*, situated farther to the N. The region in which it rises is called *Esh-Shûf*. — From Jezzîn we descend the brook for about 50 min., passing a number of villages. At the point where the ʿAwalî unites with the *Bârûk* from the E. stand four columns of Egyptian granite, 4 ft. thick and 13 ft. high. Proceeding up the river on its left bank we next reach (25 min.) *Bêter* and (1 hr. 10 min.) *Hâret el-Jenêdleh*, and then proceed past (50 min.) *ʿAin Matûr* and *ʿAin Kanya* to *El-Mukhtâra*, the *Casale Maktara* of the Crusaders, situated on a lofty mountain-spur at the confluence of the ʿAwalî with the *Kharâbeh*, which comes from the E. The large village contains a boys' and girls' school of the British Syrian Mission. The carriage-road hence (5 M.) leads viâ *El-Jedeideh*, *ʿAin es-Sâk*, and *Sûkaniyeh* to —

Bêt ed-Dîn or *Bteddîn* (Arab *Locanda; Turkish Telegraph Office*), the seat in summer of the government of Lebanon. It contains a small garrison. The castle, a restored palace of the Emîr Beshîr (see below), with its numerous courts, gardens, colonnades, etc., is finely situated and worth visiting (previous permission from the pasha necessary). — About $2^1/_2$ M. to the S. of Bêt ed-Dîn, by carriage-road, lies *Baʿaklîn* (Turkish Telegraph Office), an important place.

The **History of the Druses** during the two last centuries consists chiefly of a narrative of the party-struggles of the Jambelât, Shihâb, and other powerful noble families. In 1789 *Emîr Beshîr*, of the Shihâb family (p. 188), became chief shêkh of the Druses. After Jezzâr Pasha's death, in 1804, the emîr established himself at Dêr el-Kamar with the aid of Sir Sidney Smith, the admiral of the British fleet. The emîr allied himself more closely with the Turks with a view to strengthen his hands against his antagonist the *Shêkh Beshîr* at Mukhtâra, of the Jambelât family. He privately professed to be a convert to the Maronite church, in order to ensure the support of the clergy, but he did not venture to favour the Christians openly. The political aim of the emîr was to render himself independent of the pashas, and dependent on Stambul alone. With this object in view he undertook a journey to Egypt, in order to secure the cooperation of Ibrâhîm Pasha, but when he attempted on his return to levy new taxes in his mountainous territory a revolt broke out at the instigation of Shêkh Beshîr. In 1824 the emîr at length succeeded in causing his enemy to be slain, and his estates to be confiscated. When Ibrâhîm Pasha of Egypt disarmed the Druses, with the aid of the Emîr Beshîr, and introduced the military conscription, it was with the utmost difficulty and by means of most cruel measures that the Egyptians succeeded in putting down the opposition they met with; and with a view to keep the Druses in check, arms were placed in the hands of the Maronites. The Druses at that period attended the American missionary schools in great numbers, as they hoped for aid from the Protestants. When the Druses were afterwards armed by the allies of Turkey for the purpose of revolting against the Egyptians, Emîr Beshîr remained faithful to the latter, and was banished to Malta at the age of eighty years. Anarchy now prevailed in this mountain region. In 1841 the Druses revolted and defeated the army of the Maronites. The Turkish government rejoiced to see the rival sects thus destroying one another, but in 1843, owing to the intervention of the European powers, the chief authority was so divided, that the Maronites and Druses each had a shêkh of their own. This distribution of power, however, led to new disturbances. In 1859 a revolt broke out among the Maronites, and the government, with its usual barbarous policy, availed itself of this opportunity for disarming the Christians throughout the whole of Lebanon on pretext of making peace, but really with a view to expose them without means of defence to the fury of the Druse assassins (p. 344).

From Bêt ed-Dîn a carriage-road leads in a wide curve to (1 hr.) —

Dêr el-Kamar, the 'monastery of the moon' (5000 Maronite inhab.), a Mudîriyeh immediately subject to the Governor. It contains a modest *Locanda* and a Turkish Telegraph Office. The Serâi is an ancient palace of Fakhreddîn (p. 319). The village (2830 ft. above the sea-level) is surrounded by luxuriantly fertile and well cultivated terraces. The vine

and silk culture are carried on here, and, as throughout the whole district, silk-stuffs and embroidery are manufactured.

Omnibuses ply daily in summer between Dêr el-Kamar and Beirût (8 hrs.). The road leads in many windings to (2 hrs.) the bridge over the copious *Nahr el-Kâdi*, and thence ascends viâ *Mhâla* and *Défûn* (fine views) to (1¾ hr.) *Ainâb*, which has about 1000 inhabitants. A short digression may be made to the large educational institution of the American missionaries in *'Abeih*. From Ainâb we descend in 20 min. to *Shumlân*, ¾ hr. beyond which we reach *'Ain 'Anûb*. Thence to *Beirût*, see p. 328.

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3. From Ḥâṣbêyâ to Râshêyâ (6 hrs.).

The road crosses a small valley to the N. by a bridge, and ascends to the top of the hill (¼ hr.). It then leads to (1 hr.) *Mîmas* and (¾ hr.) *Kufeir* (with a 'khalweh'; p. xcv). In 20 min. it reaches the top of the hill, which it follows to the right. To the left below is seen the *Wâdi et-Teim* (40 min.). We then descend (25 min.), leaving *Es-Sefînch* on the right, and enter the mountains towards the E., in the direction of *Bêt Lâya* (1 hr.).

About 40 min. to the S. of *Bêt Lâya* lies **'Ain Ḥarshâ**, 20 min. above which stands one of the best-preserved temples of the Hermon district. It is 'in antis', facing the E., 39 ft. long, 26 ft. wide, and 19 ft. high. The pronaos is 8 ft. by 19 ft., and the cella 26 ft. by 16 ft. The W. side of the cella is 4½ ft. higher than the others. There are here four pedestals with columns built into the wall. The bases of these are Attic, the capitals Ionic. Above is a cornice running round the wall of the cella. The roof of the temple has fallen in. The building stands on a basement which is 7½ ft. high on the W. side. It possesses a beautifully enriched gate, on one side of which is a niche. On the cornice, on each side, are two lions' heads with a tiger's head between them. In the tympanum at the W. end is a bas-relief bust of a woman with two small horns (resembling a Cyprian Venus).

To the N. of Bêt Lâya we next reach (½ hr.) *Bkêyifeh* and (35 min., bad road) **Râshêyâ.** The village *(Turkish Telegraph Office)* has about 5100 inhab., including a few Protestants, and rises in terraces on a steep slope in the midst of orchards. Towards the S., above the lofty castle, Hermon rears its majestic head.

From Jisr el-Khardelî to Râshêyâ, about 10 hrs. (guide necessary). The Lîṭânî here resembles a wild mountain-torrent, dashing between precipices sometimes nearly 1000 ft. in height. The banks are generally overgrown with sycamores, myrtles, and other shrubs. Eagles build their nests on these grand and inaccessible cliffs, and conies also occur (p. 203). Ascending the course of the stream, we reach (1 hr. 10 min.) *Buwéda*, and (1 hr.) *Belât*, where a fine view over the valley is obtained. To the S. of Belât the gorge is very narrow at a place called *El-Khaṭwa* ('the step'). At *Burghuz*, which we reach in 1½ hr. more, we obtain another charming view of the deep abyss of the river. Passing *Kîlya*, we next reach (1½ hr.) *Yahmûr*, both Metâwileh villages, whence we proceed to visit the *Natural Bridge of El-Kâweh*, spanning the stream at a height of 100 ft. The view from the bridge is very grand; to the S. Kal'at esh-Shakîf is visible. We next ride N.E. to the (1¼ hr.) top of the *Jebel ed-Dahr* (fine view). In 10 min. more we reach a second height, and then the villages of (35 min.) *Libbéya* and (¼ hr.) *Nebi Safa* (3783 ft.) to the N.E. Near the latter are the picturesque ruins of a temple turned towards the E. The colonnade and corner pilasters were of the Ionic order with Attic bases. The mural pillars were 6½ ft. high. The whole building was 24 yds. long and 11½ yds. wide. The interior was divided into a pronaos and cella. The altar stood on a basement 6 ft. high, in the S.W. angle of the cella. Below the cella are cham-

bers, now filled with rubbish, entered by a gate at the side. Within are niches and a stair ascending to the raised part of the cella.

From Nebi Ṣafa we proceed in ½ hr. to the artificial hill *Thelthatha*, and descend thence to the *Wâdi et-Teim*. In 50 min. we pass *Bêt Saḥia*, in ¼ hr. a spring, and pursuing an E. direction reach *Râshêyâ* in 1 hr. 10 min. more.

Mount Hermon *(Jebel esh-Shêkh)*.

The ascent of Hermon cannot be undertaken before June. The expedition requires a whole day and is very fatiguing. The ascent takes 7 hrs., the descent 5 hrs. The mountaineer will gladly embrace this opportunity of making the finest Alpine tour in Syria. The usual starting points are Ḥâṣbêyâ (p. 331) and Râshêyâ (p. 333). — A guide (6-8 fr.) is necessary. Provisions and water should not be forgotten. Those who intend to spend a night in a tent on the top should take a supply of fuel. Travellers must see on the previous day that the horses and their gear are fit for this unusually rough work, and that they are thoroughly well fed and rested. Luggage should be sent to the place to which the descent is to be made.

History. As a landmark of Palestine, and indeed of Syria also, Mt. Hermon is frequently mentioned in the Old Testament. It was a holy mountain, and numerous ancient temples situated on and near the mountain serve as a memorial of the ancient worship. The Sidonians called Hermon '*Sirion*', and perhaps the name *Shenir* (Deut. iii. 9) was applied to part of Hermon only. The Hebrews extolled its majestic height (Psalm lxxxix. 12). They valued it, too, as a collector of clouds (Psalm cxxxiii. 3). It is spoken of as a haunt of wild beasts (Song of Sol. iv. 8), and its snow was used in ancient times, according to St. Jerome (comp. Prov. xxv. 13), as at the present day, for cooling the beverages of the wealthy.

In Arabic Mt. Hermon is called *Jebel esh-Shêkh*, *i. e.* 'mountain of the white-haired', or *Jebel et-Telj*, 'snow-mountain'. It extends from N.E. to S.W. for a distance of about 20 miles. Its rock-formation is hard limestone, covered at places with soft chalk, while basalt makes its appearance in the S. spurs and near Ḥâṣbêyâ. Hermon is separated from Anti-Libanus by a ravine on the N. side. In winter the mountain is covered with heavy masses of snow, and even in summer patches of snow are to be found in shaded hollows. Bears are still frequently seen on Mt. Hermon; the species is called 'Ursus Syriacus', but it resembles the brown bear of other countries. Foxes, wolves, and various kinds of game also abound. The industrial crops are the same as in other mountain-districts of Syria, and the culture of the vine, which above Râshêyâ ascends to a height of 4727 ft., is of considerable importance. Above the cultivated land are a few thin and scattered groups of oaks (*Quercus cerris*, Look & Mellul). About 500 ft. above the vines begins an extensive growth of tragacanth bushes with prickly leaves, and at a height of 3770-5420 ft. several edible wild fruits occur. The almond abounds, and is the commonest tree on the W. slopes of the mountain at this considerable height, whence this region is sometimes called '*Aḳabet el-Lôzeh* (almond mountain). There are three kinds of almond-trees, two large plums, a cherry, and a pear. If the explorer proceeds from *Râshêyâ* in the direction of *Ḥâṣbêyâ*, through the '*Aḳabet et-Jenîna* to the *Jebel Khân*, he will meet with a dense growth of two interesting conifers, *viz.* the thin-branched *Juniperus excelsa M. Bieb*, or dwarf tree-juniper, which occurs on all the higher mountains in the East, and the *Juniperus drupacea Lahill*, a much rarer shrub. The latter, called *dufrân* by the Arabs, bears berries as large as plums with blue streaks, the largest of the kind. — Above this scattered but very interesting growth of trees we find a poor and insignificant growth of prickly and other shrubs, all belonging to the flora of the Oriental steppes, some of which, however, are peculiar to this region, as *Astragalus*, *Acantholimon*, *Cousinia*, and others. Near the snow-fields occurs also the *Ranunculus demissus*. On the S. side of the mountain, which is greener than the others, occur large patches of the large umbelliferous *sukerân*, a kind of *ferula*.

The start should be made before sunrise. From *Ḥâṣbêyâ* we ascend the opposite slope of the valley to (½ hr.) *'Ain Ḳanya* and (¼ hr.) *Shuweiyâ*, and reach (¼ hr.) the watershed between the *Wâdi Beni Ḥasan* on the left and the *Wâdi el-Hibbâriyeh* on the right. The former of these valleys is wooded. Passing the ruins of *Khirbet Shuweiyâ*, we reach (¼ hr.), on the left, the *Maghâret Shuweiyâ*, or ancient tomb-caverns of Shuweiyâ. The ascent of the height which conceals Mt. Hermon from view is fatiguing. Beyond it we enter the *Wâdi 'Ain 'Aṭâ*, and now see the summits of the mountain before us. In about 3 hrs. we reach the crest of the mountain and follow it towards the N. to the (1½ hr.) barren summit.

Mount Hermon culminates in three peaks, consisting partly of rubble; the northern and southern, about 500 paces apart, are each about 9050 ft. in height; the western, about 100 ft. lower, is separated from the others by a small valley, and is 700 paces distant from them. — The *View is of vast extent, embracing a great part of Syria. In the distance, to the S., we see the mountains of 'Ajlûn, then the Jordan, with the lakes of Tiberias and Ḥûleh, to the W. of which are Samaria and Galilee extending towards Carmel, and the Mediterranean from Carmel to Tyre; next to this part of the landscape rises the range of Lebanon in a wide curve from *Jebel Rîḥân* and *Jebel Keneiseh* to the lofty peaks of the *Ṣannîn* and the *Makmal* to the N. (p. 378); between these lies the valley of the *Liṭânî*, from *Ḳal'at esh-Shaḳîf* upwards, extending far into the plain of *El-Biḳâ'*; we next perceive Anti-Libanus; to the N.W. stretches the plain of Damascus, as far as the 'meadow lakes', to the S. of which rise *Jebel el-Aswad* and *Jebel el-Mânî'*; next to these is seen the whole range of the Ḥaurân, in front of which are *El-Lejâh* and *Jêdûr*. In the foreground, to the W., lies the *Wâdi 'Ain 'Aṭâ*, to the E. the *Wâdi 'Arnî*, and to the S.E. the *Wâdi Shîb'a*.

On the S. peak are some ruins (called *Ḳaṣr 'Antar*), probably belonging to a temple which is mentioned by St. Jerome. On the summit is a hollow, bounded by an oval enclosure of stones which are placed close together. The well-hewn blocks are inserted in the uneven surface of rubble or rock. To the S. of this elliptical enclosure stood a building, now entirely destroyed, which was probably a sacellum, of quadrangular shape and without a roof. The entrance was on the E. side. The rock which formed the foundation has been hewn for the purpose. To the N.E. is a rock-cavern with traces of columns. — Crystals of calcareous spar are occasionally found on Mt. Hermon.

The descent may be made by the same route or to Râshêyâ (4 hrs., guide necessary).

Another route (guide necessary) descends from the summit to (4 hrs.) *Ḳal'at Jendel* on the E. side. This village contains a ruined castle, and at *'Arnî*, 3 hrs. to the S.S.W., are the ruins of a temple. From Kal'at Jendel the traveller may proceed to *El-Ḳaṭanâ* (p. 303) in about 2½ hrs.

From Râshêyâ to Damascus. — a. *Viâ Dêr el-'Ashâir* (guide neces-

sary). We first ride in 1 hr. to *Kafr Kûḳ*, situated on two hills at the E. end of a basin-like plain, which is cultivated in summer, but in winter forms a lake without any outlet. The village contains a few relics of antiquity. Râshêyâ is visible high above it. After 10 min. we ascend a steep hill (E.N.E.), on the top of which (20 min.) we traverse a furrowed plateau. In about ¾ hr. more we reach a kind of watershed, and descend thence into the valley. After 20 min. the valley turns towards the N.E., and leads to (1 hr.) **Dêr el-ʿAshâir**, at the E. end of a small plain, on which a small lake without an outlet is sometimes formed. The village is inhabited by Druses and Christians. Among the houses stands an ancient temple, the walls of which are preserved. — From *Dêr el-ʿAshâir* we descend to the plain on the E.N.E., cross (½ hr.) a low watershed, and reach (½ hr.) *Khân Meithelûn*, on the post-road. Thence we proceed to (7 M.) *El-Hâmi* (p. 339) and (6½ M. farther) *Damascus* (p. 340).

b. *Viâ El-Kaṭanâ* (guide necessary). We cross a narrow plateau to the E., obtain (¼ hr.) a view of the deep basin of the plain of *Kafr Kûḳ* (see above), and reach (¼ hr.) *ʿAîḥâ* on the slope of the hill. N. of the village once stood a temple, of which few remains are left. After 1¼ hr. (to the N.E.) we come to the top of *Eth-Thughra* ('hollow way'), pass some ruins, and in 1¼ hr. reach **Rakleh.** The village stands in a small plain, 4783 ft. above the sea-level, and is surrounded by ruins. Two temples once stood here. The higher, situated in the village, is completely ruined (several Greek inscriptions). The other, better preserved, is about 100 paces below the village, to the N.E. It is noteworthy that this temple faced Mt. Hermon towards the W., while the other temples around the mountain face the E. Outside the S. wall, near the S.E. corner, is a large block of stone, on which there is a kind of medallion with a face in relief, surrounded by flames (possibly the sun-god); to it belongs the figure of an eagle with outspread wings, carved on a stone that has been broken away; the whole is probably from the architrave of the temple. There are also a few rock-tombs at Rakleh. — From Rakleh direct to *Dêr el-ʿAshâir* is about 2 hrs.; to *El-Kaṭanâ* about 4 hrs.; thence to Damascus, see p. 303.

About 1 hr. 20 min. to the S.E. of Rakleh are situated the ruins of **Burḳush**, 5203 ft. above the sea-level. The most interesting part of them is the skilfully executed substructure of a large platform, about 52½ yds. long (from N.E. to S.W.) and 39 yds. wide. On the S. side the wall is 39 ft. high; on the N. side the rock has been artificially levelled. A large chamber, 17½ yds. wide, extends along the whole length of the substructure. Above it is a series of arches, of segment shape in the inside. Adjacent are several chambers, one of which seems to have been used as a bath. A large Byzantine basilica seems once to have stood on the platform, perhaps on the site of an earlier edifice. Many capitals of different forms lie scattered around. — About 58 yds. to the N. of this building are the ruins of another, evidently once adapted for use as a Christian church, but the original purpose of which is unknown. We may now descend hence to El-Ḳaṭanâ (p. 303) in 3½ hrs.

35. From Beirût to Damascus.

91 M. Railway of the *Société Anonyme Ottomane des Chemins de Fer*. There is one passenger-train daily in both directions (from Beirût at 7.5 a.m., from Damascus at 7.55 a.m.) and also one 'mixed' train (from Beirût at 5 p.m., from Damascus at 6.45 p.m.). — From Beirût (passenger train) to (2 hrs. 5 min.) *ʿAleih*, fares 15 pi. 30, 10 pi. 20; to (4 hrs. 50 min.) *El-Muʿallaḳa*, 42 pi., 28 pi.; to (7¼ hrs.) *Ez-Zebedâni*, 63 pi. 20, 49 pi.; to (9 hrs.) the Beramkeh Station at *Damascus*, 108 pi., 72 pi. The return journey takes 8½ hrs. The mixed train takes 12-14 hrs. — As the time-table is liable to alteration, travellers should make enquiries at the hotels as to the departure of the trains. — Luggage must be at the station not less than ¼ hr. before the departure of the train. — Travellers are strongly recommended to have the exact fare in readiness. The railway-company

accepts napoleons as = 87 pi. 20; sovereigns as = 110 pi.; francs as = 4 pi.; 3 Turkish nahâsi as = 5 paras; 1 barghût as = 37 paras; other coins as in the table before the title-page. — The carriages are more comfortable than those of the Jaffa and Jerusalem line, but are still capable of improvement. European travellers are recommended not to travel in the 3rd cl. carriages. — A halt of 1/2 hr. (2-3 hrs. by the mixed train) is made at *Mu'allaḳa* (Buffet) for dinner. Fruit and other refreshments are offered for sale at several other stations.

The Railway, opened in 1895, is a narrow-gauge line, with 20 M. of rack-and-pinion sections on the Abt system. It follows generally the diligence-road.

The **Railway Station** at Beirût lies on the Tripoli road, near the bridge over the *Nahr Beirût* (p. 324), about 1/2 M. from the Place des Canons.

Beirût, see p. 317. The railway to Damascus is carried across the Tripoli road by a viaduct and then turns towards the S. and follows the course of the *Nahr Beirût* (p. 324). At Rustem Pasha's Garden (p. 323) it crosses the carriage-road to Damascus and proceeds to the S. on a level course, with the exception of 3/4 M. on the rack-and-pinion system, to —

4 1/2 M. *El-Ḥadeth*. Thence the line, turning to the E., ascends (rack-and-pinion) and in 10 min. reaches —

5 1/2 M. *Ba'abdâ* (p. 328), whence we have a fine view of Beirût and St. George's Bay. In 18 min. more (rack-and-pinion) we reach —

7 1/2 M. *Jemhûr*, beyond which the road is once more crossed. Another almost uninterrupted rack-and-pinion section brings us to (23 min.) —

10 1/2 M. *'Áreiyâ* (p. 328). Beyond a short tunnel the line describes a wide curve and doubles back on its track (rack-and-pinion) in a loop, affording as the direction changes continuous pretty views of the coast and of the nearer *Wâdi Shaḥrûr*. In 26 min. more —

13 M. *'Áleih* (p. 328); in 31 min. more (rack-and-pinion) —

17 M. *Behamdûn;* and in 22 min. more (chiefly rack-and-pinion) — .

19 1/2 M. *'Ain Sôfar*. The line now follows the highroad, which it crosses and recrosses. To the left is the green ravine of the *Wâdi Hammâna*. Vegetation gradually ceases and we enter a bleak region. The line pierces the tunnels of *Mudêrij* (300 yds.) and *Baidar* (*Khân Murâd;* 390 yds.), reaching its highest level (4880 ft.) in Lebanon in the latter. On the E. side we descend (chiefly rack-and-pinion) to (53 min.) —

27 1/2 M. *El-Mrêjât*. We enjoy a fine view of the *Jebel Keneiseh*, on the left, and of the *Jebel el-Bârûk*, on the right. Another section (the last) of the rack-and-pinion system brings us to (18 min.) —

29 M. *El-Jedeideh (J'ditah)*. Beyond (32 M.) *Saïd Neïl* the next station is (22 min.) —

35 M. *El-Mu'allaḳa* (Buffet; 1/2 hr.'s halt), 4 hrs. 50 min. from Beirût and 3 hrs. 35 min. from Damascus. The considerable Muslim village belongs to the vilâyet of Surîya, and contains a school and station of the British Mission and a Jesuit settlement. — Carriage to Ba'albek, see p. 367.

The line now turns to the E. and traverses **El-Biḳâ'** ('cleft'), a broad valley, resembling a table-land, between Lebanon and Anti-Libanus. Towards the S. it is bounded by the spurs of the *Tômât Nîḥâ* ('twins of Niḥâ'), through the rocks of which the *Lîtânî* forces its way with difficulty. The valley was anciently called *Coelesyria* ('hollow Syria'), a name which, however, is generally used by the classical authors, in the book of the Maccabees, and in the 3rd book of Ezra, to designate all the district to the S. of Seleucia, with the exception of Phœnicia. The Biḳâ' is much less richly cultivated now than in ancient times. — The train crosses the *Nahr el-Lîtânî* and halts at (18 min.) —

41 M. *Reyâk.* The line now enters the Anti-Libanus and follows the narrow ravine of the *Wâdi Yaḥfûfeh* to (36 min.) —

48½ M. *Yaḥfûfeh.* The valley is covered with oaks, plane-trees, and wild rose-bushes, and its sides rise sheer on each side. The train runs to the S.E. to the bridge *Jisr er-Rummâneh* (4330 ft.), then turns to the S.W., and ascends between the two chains of the Anti-Libanus to (28 min.) —

54 M. *Sarghâyâ* (*Zerghaya;* comp. p. 368), on the watershed. This is the highest point (4610 ft.) attained by the line in the Anti-Libanus and commands a fine mountain-view. The railway descends towards the S.W. to (20 min.) —

61 M. **Ez-Zebedâni** (3980 ft.), situated in the midst of exuberant vegetation. It has 3000 inhab. (one-half of them Christians). The apples of Ez-Zebedâni are famous and the oval grapes are common here. There are no antiquities. — The railway now runs to the S., following the valley of the *Nahr Baradâ* through the *Plain of ez-Zebedâni*, which stretches from N. to S. between mountains of considerable height. The steep range to the W. is the *Jebel ez-Zebedâni*. The plain, which was probably once a large lake, is nearly 3 M. broad, and is beautifully cultivated and well watered. It is covered with apple, apricot, and walnut trees, poplars, etc., and many of the gardens are enclosed by green hedges. — After crossing the Baradâ, the train passes *Et-Tekkîyeh*, and reaches (33 min.) —

71½ M. **Sûḳ Wâdi Baradâ** (short tunnel). The village, surrounded by orchards, lies at the outlet of a defile which the stream has formed for itself between precipitous cliffs.

History. The village occupies the site of the ancient *Abila Lysaniae* (mentioned by Ptolemy, etc.), the district around which was called *Abilene* and is described by Josephus as the tetrarchy of Lysanias. St. Luke mentions a certain Lysanias as tetrarch of Abilene in the fifteenth year of Tiberius (iii. 1). He must not be confounded with an earlier Lysanias, son of Ptolemy and grandson of Mennæus, who became prince of Chalcis in B. C. 40. The other notices of the place, chiefly in the works of Josephus, are somewhat obscure. A tetrarchy of Abilene cannot have been established until B.C. 4, when the inheritance of Herod the Great was divided. It was afterwards presented by the Roman emperors to Agrippa I. and II.

Among the rocks above the village are seen a number of rock-tombs. — The name of Abila is popularly derived from 'Abel', and on the hill

to the W. (right) a tradition of the 16th cent. points out the *Nebi Hâbîl* as the spot where Cain (Kâbîl) slew Hâbîl, his brother (according to the Ḳorân). Adjacent are the ruins of a temple, about 15 yds. long and 8¾ yds. wide. At the E. end of the temple is a vaulted tomb with steps in the rock near it. — Near the bridge, 10 min. above the village, and about 100 ft. above the river, on the left bank, is an ancient road, 13-16 ft. wide, hewn in the rock for a distance of 300 paces. At places a ledge of rock has been left to form a parapet, and the other parts of the road were probably protected by a wall. At the N.E. end the road terminates at a precipice, whence it was perhaps carried onwards by a viaduct. Latin inscriptions on the neighbouring wall record that this road was constructed during the reigns of the emperors Marcus Aurelius and Lucius Verus (*i. e.* a little after the middle of the 2nd century) by the legate Julius Verus at the expense of the inhabitants of Abila. A few paces below the road runs an ancient conduit, partly hewn in the rock and covered with obliquely placed stones. It may be used as a means of access to some of the rock-tombs.

Beyond Sûḳ Wâdi Baradâ the railway runs to the S.E. to (9 min.) —

74 M. *Dêr Ḳânûn*, and in 8 min. more to —

76½ M. **'Ain Fijeh.** The name Fijeh is probably corrupted from the Greek πηγή (spring). The spring here is regarded as the chief source of the Baradâ, though not the most distant from its mouth, as it supplies that stream with twice as much water as it contains before it is thus augmented.

The spring is a powerful volume of beautiful clear water, bursting from beneath ancient masonry, and hastening thence down to the Baradâ. Above the caverns containing the springs are the ruins of a small temple built of huge blocks. A few paces to the S. of the spring run parallel walls, each 37 ft. long and 6 ft. thick, connected at the end by another wall, 26½ ft. long and 3½ ft. thick. The whole edifice appears to have been vaulted over. Large stones project from the outsides of the lateral walls, and niches are visible in the interior. In the direction of the river was once a portal. The remains of this venerable shrine, which was perhaps dedicated to the river-god, are still enclosed by a grove of beautiful trees.

From 'Ain Fîjeh the railway follows the river to (13 min.) —

50 M. *El-Judêdeh (J'deydeh)* and (8 min. more) —

82½ M. *El-Hâmi*, where it once more reaches the carriage-road. On the right bank of the Baradâ lies (7 min.) —

84½ M. *Dummar*, a place consisting of villas. On an eminence to the left is the small villa of 'Abd el-Ḳâder, whose name figured so conspicuously in the battles of the Algerian Beduins against the French, and who, after his capture, was pensioned by the French government and permitted to reside here on condition of his not quitting the district of Damascus (comp. p. 344). We soon come in sight of the distant minarets of Damascus. On the left rises the *Jebel Ḳâsyûn* (p. 365), on the right the hill of *Ḳalabât el-Mezzeh*. In 14 min. we reach the station of —

89½ M. *Damascus Beramkeh*, on the W. side of the city, where most travellers alight. The hotels (p. 340) are near the station, but the cabmen make extortionate demands, so that bargaining is essential; not more than 6-8 pi. should be given (see p. 340). — The train goes on, skirting the outside of the city, to the (91 M.) principal station of *Damascus Meidân* (p. 356) in 13 minutes.

36. Damascus.

Railway Stations. The *Meidân Station*, or principal station, for the line to Beirût and El-Muzêrîb, is situated in the S. of the suburb of Meidân (p. 356). — The *Beramkeh Station*, to the W. of the town, near the hotels and the Place du Serâi, is convenient for the trains in both directions.

Hotels. Gr. Hôtel Dimitri (see Plan; landlords, *Selim Besrawi & Paulo*), Hôt. Victoria (see Plan; landlord, *Pietro Paulicevich*, a Dalmatian), two excellent establishments near the Beramkeh Station and the Place du Serâi, pens. 12-15 fr. (more in the season). — Hôtel d'Orient (landlord, *G. Kaouam*), in the town, behind the barracks opposite the 'Straight Street', well spoken of, pens. 10 fr. — A reduction is made by all the hotels after the season, or for a prolonged stay (6-10 fr. per day). Prices should be agreed on beforehand. Bottle of beer 1½-2 fr. Native wine (of Shtôra) 3-5 fr. the bottle, very good.

Restaurant (and café): *Dimitri* (Pl. 4), in the square in front of the Serâi, no intoxicating liquors.

The **Cafés** of Damascus are the largest in the East, and a visit to one of them is interesting. Most of them have a stream flowing past one side. They consist of large saloons or gardens with a number of diminutive little tables and still smaller chairs or benches, on which the Damascene sits cross-legged, smoking his nargîleh and playing backgammon. Travellers may visit the *Café Sûfanîyeh* (p. 360); the *Municipal Garden* with café (near the French Company); the garden cafés along the Beirût road and in front of *Bâb Tûma* (p. 360).

Cabs of varying quality in the square in front of the Serâi. Price: in the town 10-12 pi. an hour, single trip 6-7 pi. Fares rise considerably during the season and on holidays when the demand is great; a bargain should always be made in advance with the driver.

Consulates: Great Britain, *W. S. Richards* (in the Muslim quarter); America, *N. Meshâḳa*, Consular Agent (in the Christian quarter); Austria, *Xantopulo*, Vice-consul (near Bâb Tûma); France, *A. Guillois* (Christian quarter); Germany, *Lütticke;* Italy, *Pestalozza*, Vice-consul (in the 'Straight Street'); Russia, *Bélaïev*.

Post and Telegraph Office (international), in the square by the Serâi (see Plan). Postage and telegram tariff, see p. xxxi.

Banks. *Banque Ottomane*, Sûḳ el-'Aṣrûnîyeh; *Lütticke & Co.* (German consulate); *Fankhaenel & Schifner* (German bankers). The majority of the other large Beirût banking-houses have agencies here. — Rates of exchange, see the table before the title-page.

Physicians. English: *Dr. Frank J. Mackinnon.* — *Dr. Hurdiciano; Dr. Nicolaki Bey.* — Hospital of the British Syrian Mission. — Hospital of the Sœurs de Charité (p. 347).

Chemists. At the hospitals; also, *Pharmacie Beledîyeh*, at the corner of the 'Aṣrûnîyeh and the Greek bazaar (p. 349); *Michel Giappor; Michel Hanna;* etc.

Photographs at *Suleimân Hakîm* in the 'Aṣrûnîyeh.

Washing in the hotels, 3 fr. a dozen; is also done by dragoman *Franz* (see below).

Hairdresser. *Habîb*, near the Hôtel Victoria (hair-cutting ¼ mej.).

Tailor. *Manṣûr*, in the Sûḳ el-Arwâm.

Dragomans. Travellers will do well, at any rate at the beginning, to take a valet-de-place with them when strolling through the streets, making purchases, visiting mosques, etc. For this purpose (and also for trips) *Franz*, an Austrian who is well acquainted with Damascus, may be recommended. Others may be heard of in the hotels. Fee in the town about 10 fr. in the season. A bargain should be made. The dragoman should on no account be entrusted with money or articles purchased.

Bazaars. The variety of wares in the Damascus bazaar is very tempting. Silks and other goods may be equally well procured at Beirût, but there is more choice here. As regards purchasing, see p. xxxviii. A few

DAMASCUS.
1: 21,000
0 500 1000 Feet
S. Sûk J. Jâmi'
1. Municipal Garden & Café
2. Tomb of Nûreddîn
3. Hammâm el-Kishâni
4. Café Dimitri
5. J. es - Sanjakdâr
Es-Salchiyeh
Aleppo, Palmyra
Turkish Military Hospital
Muslim Cemetery
EL AMÂRA
Berûta
Merj
Arab Café
Hôtel Dimitri
Hôtel Victoria
French Company
Criminal Court
Post & Tel. Off.
Café Mandelmiliyeh
Bâb el-Amâra
Bâb es-Salâm
Bâb Tûma
Tomb of Sheikh Arslân
Muslim Cemetery
Tekkiyeh
Police Offices
Serâi
Bâb el-Bâb el-Farâdis
Ferej
Citadel
Barracks
Military Serâi
El Mandelik
Great Mosque
Latin Monastery
Christian Quarter
House of Ananias
Monast. of the Lazarists
House of Naaman
Old City Wall
Roman Aqueduct
Beramkeh Sta.
German Consulate
Goldsmiths' Bazaar
Muslim Quarter
Brit. Consulate
Gr. Hôtel d'Orient
Khân Asad Pasha
Greek Orthodox Church
Straight Street
Bâb esh-Sherki
Armen. Monastery
Khân Suleiman Pasha
French Consulate
Barracks
Syrian Church
Jewish Quarter
Greek Cathol. Church
Bâb es-Serîjeh
Bâb es-Saghîr
Old City Wall
Bâb Kisân (closed)
Tomb of St. George
Christian Cemetery
Muslim Cemetery es-Sarîr
MEIDÂN

of the merchants in Damascus speak a little French, but most purchasers will require the assistance of a dragoman. Every dragoman gets a commission of 20-25 fr. per cent from the seller. Additional information, as to prices, etc., is given in our account of the bazaars (pp. 347 etc.). Some of the dealers bring their wares to the hotels. The landlord of the Hôt. Victoria also keeps a stock of the articles usually bought by travellers, but his prices are high. It is preferable, if only because more interesting, to buy in the bazaars.

The **Baths**, all kept by Muslims (even those in the Christian quarter), are famed throughout the East for their magnificence. A visit should be paid to the *Hammâm el-Kishâni* (p. 351); *H. el-Khaiyâtîn*; *H. ed-Derwishiyeh* or *el-Malikeh* (p. 354). The best bath is in the *Sûk el-Harîr*. For farther particulars as to baths, see p. xxxvi.

The **Streets** of Damascus present quite as rich a variety of thoroughly Oriental scenes as those of Cairo, and should, therefore, be frequently explored by the traveller. Walking is preferable to riding, as the horses and donkeys and their gear are generally bad.

Damascus (33° 30′ N. lat.; 34° E. long.), the largest city in Syria, affords the best opportunity for observing the characteristics of the natives. There are few antiquities or buildings worthy of mention. The chief attractions are the variety of costumes, the brisk and motley traffic in the streets, and the environs. Most travellers remain one or two days only at Damascus, as their contract with their dragoman, as usually drawn up, renders delay expensive; but to enjoy a visit to the city, a longer stay is necessary, and for these days of rest they should stipulate for a much lower rate of payment to the dragoman.

On the best division of time, especially for a short stay, see p. xiv.

History.

Jews, Christians, and Muslims have numerous different legends regarding the origin of the city. David conquered the town after a bloody war, as it was allied with his enemy the king of Zobah, and placed a garrison in it (2 Sam. viii. 5, 6). During the reign of Solomon Rezon succeeded in making himself king of Damascus (1 Kings xi. 23-25). The foreign policy of the northern kingdom of Israel is almost exclusively occupied with its relations to Damascus (see 1 Kings xv and xx for such struggles), while that of the kingdom of Judah was largely directed towards embroiling Israel and Damascus. The most formidable enemy of Israel was Hazael, whose usurpation of the Syrian throne appears to have been promoted by Elijah and Elisha (2 Kings viii. 7-15). Owing to the hostilities between the two Jewish kingdoms the Damascenes could attack Israel unopposed. Hazael devastated the country E. of Jordan, crossed that river, captured the town of Gath, and made the king of Judah pay dearly for the immunity of Jerusalem from siege (2 Kings xii. 17, 18). Benhadad III., the son of Hazael, was less successful than his father had been (2 Kings xiii. 25). Jeroboam II. succeeded in recapturing the former Jewish territory from Damascus (2 Kings xiv. 28). Shortly afterwards we find Pekah, king of Israel, in alliance with Rezin of Damascus against Jotham, king of Judah (2 Kings xv. 37). They marched against Jerusalem, but had very little success against Ahaz, although he was compelled to restore the seaport of Elath on the Red Sea to the Syrians (2 Kings xvi. 5, 6). Ahaz invited the Assyrians to aid him against the Syrians. These allies took one after the other of the three kingdoms which ought to have united their forces against them, first Damascus, to which Ahaz repaired to pay homage to the king of Assyria. In the Assyrian accounts the kingdom of Damascus is called *Imêrisu*, and the city *Dimaski*.

Thenceforward the ancient city seems entirely to have lost its independence. The town, however, appears soon to have recovered its for-

mer prosperity, as it is one of the objects of the denunciations of Jeremiah (xlix. 27). After the battle of Issus (B. C. 333) the whole of Syria became subject to Alexander the Great, and Damascus, where the harem and treasures of Darius had been left, was surrendered to Parmenio by treachery. During the contests of the Diadochi Damascus and Lebanon sometimes fell into the hands of the Ptolemies. In 112 the step-brothers Antiochus Grypus and Antiochus Cyzicenus divided the empire of Syria, the latter being established at Damascus and reigning over Phœnicia and the Biḳâʿ (p. 338). Demetrius Eucærus, the fourth son of Grypus, supported by Egypt, next became king of Damascus. On the invitation of the Jews he invaded Palestine in B. C. 88 and defeated Alexander Jannæus at Shechem. Demetrius was afterwards overthrown by his brother and the Parthians, and died in captivity. Antiochus Dionysus, another brother, now reigned in Syria for three years, but fell in B. C. 85 in a battle against Aretas, king of Arabia. Aretas next became king of Damascus, after which it came into the possession of Tigranes, king of the Armenians, and was subsequently conquered by Metellus, the Roman general. In 64 Pompey here received ambassadors with presents from the neighbouring kings, and in 63 Syria became a Roman province. Herod, when a young man, visited the proconsul Sextus Cæsar at Damascus and received from him the territory of the Biḳâʿ, and he afterwards caused the city to be embellished with a theatre and a gymnasium, although it lay beyond his dominions. In the history of the Christian church Damascus likewise played a very important part. The miraculous conversion of St. Paul took place whilst he was on his way thither, and shortly afterwards the apostle boldly preached Christ in the city (Acts ix. 1-25). Under Trajan, 150 years later, Damascus at length became a Roman provincial city.

Civilisation at Damascus must once have been in a very advanced condition, and the city was undoubtedly an important manufacturing and commercial place, being the great starting-point of the caravan traffic with the East, and particularly with Persia. The language of the city was Syrian, and the religion probably consisted in the worship of Astarte (p. 305) and similar deities. The Græco-Roman influence, however, made itself felt at an early period. A considerable colony of Jews was resident here. An interesting fact in the history of Damascus is that the Arabs gained a footing in the city at a very early period. (Aretas, or Ḥâritha, see above.) The Nabatæans sometimes extended their power as far as Damascus (2 Cor. xi. 32) The relations of the nomadic tribes, who dwelt to the E. of the city, towards the Damascenes were probably similar to what they are at the present day, when the attacks of these predatory hordes are but imperfectly warded off by the dense hedges and clay walls of the orchards with which Damascus is surrounded. — The city was also politically important to the Byzantines as an outpost in the direction of the desert. Damascus afterwards became the residence of a Christian bishop, who in point of rank was the second in the patriarchate of Antioch. The names of many of the bishops have been handed down to us. The Emperor Theodosius, who destroyed the heathen temples in Syria, converted the large temple of Damascus into a Christian church, and a new church was erected in the city by Justinian. Damascus suffered severely in the course of the conflicts between the Byzantines and the Persians, and during the reign of Heraclius (610-41) many of the inhabitants were carried off as slaves to Persia.

The third and most brilliant period in the history of the city soon afterwards began with the introduction of El-Islâm. Damascus had already long been surrounded by the Arabs. In the Ḥaurân, a few days' journey to the S., were established the powerful Ghassanides (p. 181), the outposts of the Byzantines. They were originally Christians, but embraced Islamism, and materially aided their co-religionists in their encroachments westwards. The Byzantine empire in Syria, being now in a tottering condition, was unable to resist the vigorous incursions of these ambitious and predatory hordes. After the battle of the Yarmûk Damascus fell into the hands of the Arabs. Their commander was Abu 'Ubeida, while Khâlid Ibn Welîd, the victor on the Yarmûk, was posted at the E. gate of the

city. Khâlid, who was noted for his bravery, scaled the walls by means of rope-ladders one night when the Greeks were off their guard, opened the gate, and thus gained access for his troops. When the Damascenes observed this, they surrendered to the generals who were besieging their other gates, and the Arabs accordingly entered the city, in the middle of which they encountered the pillaging hordes of Khâlid. The city was, therefore, regarded half as a conquered place, and half as one which had voluntarily surrendered. The Christians were on this occasion secured in possession of fifteen churches (at the beginning of the year 635).

The splendour of Damascus begins with the supremacy of the Omayyades (p. lxiv), who were unquestionably the greatest princes ever produced by Arabia. Mu'âwiya was the first who established his residence at Damascus. (With regard to the building of the great mosque, see p. 341.) The central point of the empire was removed farther eastwards by the 'Abbasides, and the Damascenes were therefore dissatisfied with their new masters. — During the following centuries the city was in possession of the Tulunides of Egypt, and at the close of this period Syria was ravaged by the conflicts of the Carmatian sect, who penetrated as far as the gates of the city. (Like the Isma'îlians, the Carmatians were a sect with communistic principles; p. xciv.) Subsequently to 936 the country was again devastated by the contests of the Ikhshides with the Hamdanides, who occupied N. Syria and Mesopotamia (p. lxv). Damascus then came into the possession of the Fâtimites of Egypt, but these princes were unable to quell the internal feuds of the citizens, or effectually to ward off the attacks of the Byzantines. In 1075-76 the city fell into the hands of the Seljuks (p. lxvi). — In 1126 the Crusaders under Baldwin marched from Tiberias against Damascus. To the S. of the city they gained a victory over Toghtekîn, but were afterwards obliged to withdraw. A few years later the Assassins, who formed a powerful party at Damascus, promised to deliver up the city to the Franks in exchange for Tyre. This, however, was prevented by the Prince Bûrî, who defeated the approaching Franks. In 1148 Damascus was besieged by Conrad III., but Seifeddîn Ghâzi, prince of Mosul, and Nûreddîn Mahmûd, brother of the prince of Aleppo, came to the relief of Mujîreddîn Eibek, Prince of Damascus. This prince was almost constantly at war with the Franks, but Damascus was at length wrested from him by Nûreddîn (1153). The new master of the city embellished it in various ways. He surrounded it with new fortifications, caused many mosques and schools to be built and fountains repaired, and founded a court of justice in which he presided twice weekly in person. In 1177 Damascus was again threatened by the Franks, but its immunity from attack was purchased by the vicegerent of Saladin. The city afterwards became the headquarters of Saladin during his expeditions against the Franks, and during the wars of his successors was subjected to several sieges. In 1260 it was taken by the Mongols under Hûlagû (p. lxviii), by whom the Christians were much favoured, but they again experienced a great reverse when the city was recaptured by Kotuz, the Mameluke sovereign of Egypt. The successor of Kotuz was Beibars, who rebuilt the citadel of Damascus. In 1300 the city was plundered by the Tartars under Ghazzan Khân, and many buildings were burned. In 1399 Timur marched against the place, but the citizens purchased immunity from plunder with a sum of a million pieces of gold. All the famous armourers of Damascus were on this occasion carried away as prisoners, and introduced the art of manufacturing Damascus blades at Samarkand and Khorasan, where it flourishes to this day, while at Damascus it has fallen into complete oblivion. In 1516 the Turkish sultan Selîm marched into Damascus, and since that period it has been one of the provincial capitals of the Turkish empire.

The cruel tragedy of 1860 must lastly be mentioned. One great cause of this was an article in the Treaty of Paris in 1856, which was destined to exclude foreign intervention in the affairs of Turkey, and which was thought to place the Christians entirely at the mercy of the sultan. The Muslim mind had, moreover, been much excited by the insurrection against the British in India. Ahmed Pasha is said to have been guilty of giving the signal

for the massacre from the Turkish barracks, and the soldiers fraternised with the Druses and the populace of Damascus who were devastating the Christian quarter. The fearful scene began on 9th July, 1860. Many fugitives were received at the British and Prussian consulates, and others sought refuge in the citadel. The whole Christian quarter was soon converted into a heap of ruins. All the consulates, except the British and the Prussian, were burned down. ʿAbd el-Ḳâder (p. 339), the Algerian exchief, with his Moorish retinue, succeeded in saving many Christians, while the pasha himself remained completely passive. No fewer than 6000 unoffending Christians are said to have been thus murdered in Damascus alone. To this day the Christian quarter still bears traces of the terrible devastation to which it was then subjected. Similar tragedies took place among the mountains, where the Druses gave vent to their inveterate hatred of the Maronites. The whole number of Christians who perished in these days of terror is estimated at 14,000. — It was not until aroused from its apathy by the universally expressed indignation of Europe that the Turkish government attempted to interfere in the matter. A number of the ringleaders, including several Jews and Aḥmed Pasha himself, were arrested at Damascus and beheaded. A French corps of 10,000 men was despatched to Syria (comp. p. lxix), and dispersed the Druses. Many of the latter emigrated at this period from Lebanon to the Ḥaurân (p. 182), while many Christians removed to Beirût.

1. Topography, Population, etc.

From a very early period Damascus has been regarded by the Arabs as an earthly reflection of paradise. In accordance with the description given in the Ḳorân, the Arabs picture to themselves paradise, following the original meaning of the word, as an orchard, traversed by 'streams of flowing water', where the most delicious fruits are ever ready to drop into the mouth. This ideal, so rarely approached in the Arabian peninsula, appeared to the natives of that sterile region to be realised at Damascus, and the city and its surrounding gardens (the so-called *Ghûṭa*) are accordingly lavishly extolled by Arabian poets. From an Occidental point of view these praises hardly seem justified. The Ghûṭa, a district extending towards the S. and E. of Damascus to a distance of about 9 M., does not produce on the traveller, who is accustomed to the luxuriant vegetation of America, the admirably cultivated farms of England, or the beautiful gardens of France, the same overwhelming impression which it makes on the Arab of the sterile desert. As the city lies 2260 ft. above the sea-level, spring does not begin here until March, although mild days sometimes occur as early as February. It is not, however, till May, when the walnut-tree is in full leaf and the vine climbs exuberantly from tree to tree, or still later, when the large apricot-trees in the midst of their rich carpet of green herbage bear their countless golden fruits, and the pomegranates are in the perfection of their blossom, that the gardens are truly beautiful.

The natives call Damascus *Esh-Shâm* (p. lvii), although the old name of *Dimishḳ* is not unknown. The city lies on the W. margin of the great Syrian desert, and is surrounded by mountains on three sides. To the N. rises Anti-Libanus, extending into the desert towards the N.E., and apparently terminated by the round hill of

'Akabet et-Tenîyeh. To the N.W., close to the city, rises the bare *Jebel Kâsyûn*, adjoining which, farther to the W., towers Mt. Hermon. On the S. the volcanic hills of the *Jebel Aswad* and *Jebel Mâni'* are visible. — From the mountain-gorges of Anti-Libanus several brooks descend to the Ghûṭa, the most important being the *Baradâ* (cold), or, as it was called by the Greeks, the *Chrysorrhoas* (golden stream). This is the *Abana* (or *Amana*) of the Old Testament (2 Kings v. 12); *Pharpar* corresponds with the present *Nahr el-A'waj* (p. 302). The Baradâ is well stocked with a small, poor kind of fish. All the streams which water the plain of Damascus flow into the so-called *Meadow Lakes*, about 18 M. to the E. of Damascus (p. 366). In spring and summer these lakes are of considerable size, and are visited by numerous Beduins. In autumn and winter they are mere morasses. — At the outlet of its gorge the Baradâ, whose sources we shall hereafter describe, divides into seven branches, two of which are used for distributing water in numerous conduits *(kanât)* throughout the city, while the rest are employed in irrigating the orchards. The water is not very wholesome. The water-supply being imperfectly regulated, many of the public wells are dry. The numerous fountains in the interior of the houses are supplied from the Baradâ. The water is usually filtered before being drunk. Many houses in the Christian quarter also have wells sunk. As long as the latter are well filled the water is not unwholesome, but it is apt to become so in autumn, and particularly after a dry winter, as the soil of Damascus consists of heaps of rubbish to a very great depth.

In summer most of the inhabitants live on fruit, which is often imperfectly ripe, and notwithstanding the heavy dews and the coolness of the nights, they sleep on the flat roofs of their houses, in consequence of which ophthalmia, intermittent fever, and dysentery are not uncommon. After a hot day, when the thermometer has perhaps marked 100-104° Fahr. in the shade, the traveller should beware of the treacherous night-air, especially in well-watered gardens. In case of an illness of this kind refuge should at once be taken among the mountains. In the height of summer the air of the city is terribly poisoned with miasma, notwithstanding the efforts of the dogs, the universal scavengers of the East, which devour all kinds of carrion and garbage. These animals are generally peaceable when unmolested (p. xxxiv). — Owing to the lofty situation of the town, frost is not uncommon in winter, but fire-places are unknown except in the hotels.

The city contains several different quarters. The *Jewish Quarter*, in the S.E., still lies, as in Apostolic times, near the 'Street which is called Straight', or, as it is still named (though perhaps by a literary revival), *Derb el-Mustakîm* (Acts ix. 11). To the N. of this extends the large *Christian Quarter* (p. 359). The other parts of the town are Muslim, including a quarter (the *Meidân*) occupied by peasants alone, which extends towards the S. (p. 356). The present

form of Damascus is not unlike that of a spoon, the handle being the long street just mentioned. These quarters are subdivided into smaller sections, each provided with wooden gates. These gates used to be closed at night and were opened on demand by the watchman. At present it is not advisable to walk through the town at night. Beggars are rare, as living here is very cheap. When accosted by one of the dervishes or vagrant madmen, who are known by the scantiness of their clothing, the traveller should lose no time in getting rid of him by bestowing a trifling alms.

Population. It is extremely difficult to estimate the population. According to recent statistics (1896), there were 99,000 Muslims; 20,000 Orthodox Greeks and Syrians; 15,000 United Greeks; 900 Armenians; 10,800 United Syrians; 3400 Maronites; 600 Latins; 300 Protestants; 4000 Jews; total: 154,000. Other authorities estimate the population at 250,000.

The *Muslims* have in all 248 mosques and colleges in Damascus; of these 71 are large mosques, in which sermons are preached on Fridays, and 177 are chapels and schools for the repetition of the canonical prayers. Probably about 100 of the latter were originally endowed schools; some of them possess libraries to which, however, it is very difficult for strangers to obtain access. Most of the Muslim schools have been closed, as the purposes for which they were founded have, intentionally or otherwise, been consigned to oblivion. Five 'medresehs' only are preserved in which the pupils still receive annual payments from the foundation. The chief branch of study is theology, including the interpretation of the Ḳorân and the traditions of the prophets. Next comes jurisprudence; after which philosophy, especially logic, and grammar are studied on account of their relations to theology. All other branches of learning are almost entirely neglected. Damascus was once a great resort of scholars, but is now almost deserted by them, and as a seat of learning is far surpassed by Cairo. Education flourished again for a short time under the fostering care of Midḥat Pasha, but most of the schools he founded have again been closed, with the exception of the 'École des Métiers et des Arts'. There are 173 primary schools, united with as many 'Ecoles Supérieures', and a military school.

Most of the *Jews* of Damascus are descendants of those who were settled here in ancient times, and are not recent immigrants like those of Palestine. They belong to the Sephardim, and have 14 synagogues and 8 schools for boys.

Within the last few years the *Christians* have made great efforts to raise the standard of education. As regards *Protestant Missions*, the American Mission has been working in Damascus for many years and its school is well attended. The efforts of the English Mission to the Jews have not hitherto been crowned with success. The British Syrian Mission maintains 4 schools (the largest is St. Paul's), a school for the blind, and 2 schools in the Meidân (p. 357).

Divine service in English and Arabic is held in St. Paul's school. — Among the *Latins* the French Lazarists have an excellent 'collège', and so have the Franciscans. The Sœurs de Charité have a small hospital, a girls' school with about 250 pupils, and an orphanage. The Jesuits have also settled here. — The *United Greeks* have three churches, a patriarchal seminary, three boys' schools, and two girls' schools in Meidân. Their patriarch of Antioch resides here. — Other denominations, too, have schools of their own. The *Orthodox Greeks* are particularly active in this direction. — Much zeal is shown in the study of the old Arabic, and this is the more necessary as the colloquial Arabic of the Damascene Christians is particularly unpleasing.

The Damascenes are very fond of their city. The citizens of every creed are notoriously fanatic, and since the middle ages their character has been generally reputed to be insolent and malevolent. The Damascene Muslim is proud and ignorant at the same time. He feels the superiority of the West, and vents his wrath at being disturbed in his rigid conservatism against the native Christians. The Arabs had long considered themselves superior to all other nations, and the circumstance that they have come into contact with a culture undeniably superior to their own renders them jealous and fanatical, instead of stimulating them to greater exertion. The ancient native manufactures, moreover, have greatly declined in face of the ever-growing competition of European industries. There still remain, however, about 10,000 looms (of the most primitive character) for the weaving of silk, cotton, and woollen stuffs, which are often of great beauty.

Government. Damascus is the residence of the *Vâli (Hajj Osmân Nûri Pasha)* of the province of *Sûriya* and of the *Mushîr* (general in command) of the 5th army corps, who has charge of the military affairs of the province. The garrison is comparatively large (about 3000 men). — Municipal affairs are managed by a town-council, which includes several Christians and Jews, but the public arrangements for the protection of property are somewhat defective. The different crafts, whose stalls are grouped together in the bazaar, form a number of guilds, and there is even a guild of beggars.

2. Walk through the Bazaars.

Leaving the Hôtel Victoria, we turn to the left (from the Hôtel Dimitri along the Baradâ) and after a few paces reach an open square, in the centre of which is a fountain surrounded by trees. To the S. of this square is the *Serâi* (government-offices). On the E. side of the square are the police-offices and beside them (N.) the Café and Restaurant Dimitri (p. 340). We proceed along the N. side of the square, passing the criminal court, the post and telegraph office, and a small café, and then turn to the left into a handsome covered bazaar (mostly fruits and tobacco), called *Sûk 'Ali Pasha*. We go through this bazaar and reach an extensive square;

this is the **Horse Market** *(Sûḳ el-Khêl)*. On certain days a horse market or auction used to be held here early in the morning.

Crossing the market obliquely (to the right), past the open stalls for the sale of barley and other grain, we come to a small bazaar leading to the S., and occupied by shoemakers and some money-changers, hence its name *Ṣarrâfîyeh*. Beyond the bazaar is a small square with a large tree. To the right (W.) a street diverges to the Serâi (in it are tailors and shoemakers for European work). The corner of this street is filled by the *Jâmi' es-Sanjaḳdâr*. To the left is a covered bazaar. This is the **Saddle Market** *(Sûḳ es-Surûjîyeh)*. The saddles are more gaily than tastefully decorated, and some of them are covered with rich cloth. Besides these the bazaar contains an ample stock of straps, girths, bridles, the peculiar sharp Arabian bits, the broad and clumsy stirrups, pistol-holsters embroidered with silver thread, and many other specimens of leather-work.

From the saddle-market we return to the small square and take the broad street leading to the S. On each side the **Coppersmiths** (hence the name of the street: *Sûḳ en-Naḥḥâsîn*) noisily pursue their craft. Oriental dinner-services, sometimes adorned with inscriptions, are here displayed on low wooden stands for sale. The principal dish or tray, standing in the middle, is sometimes as much as 6 ft. in diameter. The peasantry and Beduins consider it honourable to possess such large dishes, as they are supposed to indicate the measure of the owner's hospitality. There are also various cooking utensils, including coffee-pots with long spouts, made of copper or brass lined with tin, in which coffee is prepared by being slightly boiled.

A little farther on, to the left, we reach the entrance to the **Citadel,** guarded by sentries. The view from the battlements is very fine; but strangers are not admitted.

The fortress, a large square structure, was erected by Melik el-Ashraf in the year 580 of the Hegira (1219). It is 340 paces long and 250 wide, and is surrounded by a moat about 19½ ft. wide and 14½ ft. deep. The moat on the S. side is now covered by the Sûḳ el-Arwâm (p. 349). The walls are very thick, and their substructions are ancient. The principal gate faces the W., and there is a small postern towards the E. At the corners of the castle are projecting towers, twelve in all, with overhanging stories. In the entrance-gateway are four antique columns. Above this gate formerly was a large reception-room with arched windows, but the roof has fallen in.

Immediately beyond the citadel a street diverges to the right to the **Brokers' Market** (*Sûḳ el-Ḳumêleh*, 'louse-market'), where second-hand clothes, old-fashioned firearms, and other articles are bought and sold. A brisk trade is sometimes carried on here. The auctioneer shouts out the word *ḥarâj* (literally 'raise') and the price last offered, and runs with the article for sale from shop to shop, at one or other of which he is occasionally stopped by a dealer desirous of examining the goods and of making a fresh bid.

A few paces to the right of the brokers' market is the **Military**

Serâi, an extensive building. The Turkish military band plays here daily.

Opposite the military serâi, a little back from the street, is the entrance to the so-called **Greek Bazaar** *(Sûk el-Arwâm)*, one of the largest at Damascus, rebuilt since its destruction by fire in 1893. Weapons, shawls, carpets, clothing, and antiquities are sold here. The dealers usually importune strangers to buy their 'Damascus' blades and other wares, such as daggers, armour, various weapons, pipes, tobacco-pouches, etc. A small fraction only of the prices they demand should be offered, and they will often gladly sell an article for a fourth of what is first asked. The daggers are mostly modern, the blades being probably of the inferior steel largely imported from Solingen in Germany. The handles of these 'Damascus' weapons are showily enriched with mother-of-pearl and other ornaments. Pretty saucers *(zarf)* for the small Oriental coffee-cups may sometimes be bought here. Coins and gems are also offered. Long pipe-stems made of the wood of the cork-tree, and gaily decked with gold and silver thread, are among the specialities of this bazaar, but the coloured thread with which they are decorated fades very soon. Pipes and mouth-pieces are also plentiful. This bazaar is also the head-quarters of the tailors, chiefly Greeks, many of whom make the European clothes which are now unfortunately becoming common among the Christians. Among the caps will be observed small velvet caps for children, the red fez of European manufacture, the felt hat worn by the peasantry, and the white linen skull caps worn by the natives under the fez. Some 220 yds. from the entrance a narrow lane on the right leads to the German consulate.

The continuation, straight on, of the Greek bazaar, is the broad new bazaar called **El-Ḥamidiyeh,** handsomely decorated. It contains several handsomely fitted-up Arab confectioners' establishments for the sale of ices, which are very popular.

On leaving the Greek bazaar, we turn into a bazaar-street on the left and come to the stalls of the vendors of **Water Pipes,** the so-called *Jôzeh*, which are smoked by the peasantry. The cocoa-nut vessels from which they derive their name are mounted with gold and silver, and are fitted with decorated stems to which the bowl is attached. The nut is filled with water, and the smoke is then drawn from it by the tube on the other side.

The continuation of the street leads direct to the citadel, the substructions of which, consisting of large, finely hewn, drafted blocks, are visible beyond a moat. The chief branch of the Baradâ flows past the N. side of the citadel. The best view of this side is obtained by going along the E. side of the citadel, then (after several turnings) through the *Bâb el-Ferej (Bâb en-Naṣr)*, an old city-gate, to the sieve-makers' bazaar *(Sûk el-Manâkhiliyeh)*, and after a few paces, entering a café to the left *(Café Manâkhiliyeh)*. The terrace of this café, planted with trees, looks very picturesque when lighted

with coloured lanterns of an evening. The bazaar, which is a main avenue of communication between the centre of the town and the suburb *El-ʿAmâra*, leads on to the stonemasons, and then to the market for saddles for donkeys and beasts of burden.

Instead of following the street in a straight direction towards the fortress, we turn diagonally from the Bazaar of the Water Pipes into a lane to the right, the *Sûḳ el-ʿAṣrûnîyeh*, flanked with shops, some of which are in the European style, where glass of European manufacture and utensils for the table and the kitchen are sold. On small open tables lies the greenish ḥenna with which the Arab women stain their finger-nails red. Attar of roses in small phials is also offered at a high price. — In the next bazaar (*Sûḳ Bâb el-Berîd*, so named from the gate of the mosque, p. 362), which bears a little to the right, begins the long row of stalls belonging to the **Drapers**, a large proportion of whose wares is European. The street soon leads to the *Hamidîyeh* (p. 349). About 50 paces further we come to a cross-street. To the left is a small bazaar-street terminating in a lane. In a straight direction we descend a few steps into the bazaar-street of the **Booksellers** (leading to the mosque, p. 361), in which only two wretched bookshops now remain.

Instead of descending these steps, we turn to the right, and follow the well-covered drapers' bazaar, where, especially in the afternoon, we encounter a crowd of women enveloped in their white sheets and closely veiled, waddling from shop to shop, carefully examining numberless articles which they do not mean to buy, and vehemently chaffering about infinitesimally small sums. So eager are these customers to gain their point, that they are sometimes seen coquettishly raising their veils by way of enforcing their argument; but in this jealous and fanatical city it is impolite and even dangerous to be too observant of the fair sex. The scene is frequently varied by the appearance of a Turkish effendi, sometimes accompanied by soldiers, and mounted on a richly caparisoned horse; but his progress is necessarily slow, and he is obliged to clear the way by shouts of '*ḍahrak*, *ḍahrak*' (literally 'your back', anglicè 'get out of the way'). To the left, at the next corner of the street, we obtain a glimpse of the interior of a fine large bath (*Ḥammâm el-Ḳishâni*; Pl. 3).

In a straight direction we next enter the **Cloth Bazaar**, which is well-stocked with Saxon, Austrian, and English materials. The Damascene attaches much importance to fine clothes, and delights to have his *ḳumbâz*, or long robe, made of the best possible stuff. This bazaar generally drives a brisk trade. When the merchant is at leisure he sometimes reads the Ḳorân on his *maṣṭaba* (p. xxxviii), repeats his prayers, hires a nargîleh from one of the itinerant smoke purveyors, or chats amicably with his neighbour. One pleasant feature of the scene is that there appears to be no jealousy between the

rival vendors of similar wares. 'Allah has sent a good customer to my neighbour', they argue resignedly, 'and will in due time send me one also'. In the same spirit they place above their booths, in gilded letters, the words '*yâ rezzâḳ*' or '*yâ fettâḥ*' (*i.e.* O Thou who givest sustenance). The crowd is densest when the great festival of Beiram is approaching, that being the orthodox season for a new outfit. As Orientals generally sleep in their clothes, they wear them out very quickly.

Ascending the cloth bazaar towards the S., we observe on the right the **Mausoleum of Nûreddîn,** the famous sultan of Syria, and one of the keenest opponents of the Crusaders (d. 1174). Non-Muslims are not admitted. A projecting part of the bazaar is used as a minaret. The street terminates in the *Sûḳ et-Tawîleh* (p. 352).

From the large bath *(Ḥammâm el-Ḳishâni)* mentioned at p. 350 the *Sûḳ el-Ḥarîr* ('silk bazaar', now chiefly occupied by shops with manufactures) leads to the left into the region of the **Khâns**, the seat of the wholesale trade. We first reach the *Khân el-Ḥarîr*, or silk khân, now used by the furriers. Adjoining this khân is the *Medreseh Sûḳ el-Ḥarîr*, or school belonging to it. Immediately afterwards the street leads into a broad cross-road, which widens out to the left (N.) into a small covered market-place (with two rows of covered columns). Here on the left (W.) side are the shops of the *Shoemakers*, where ladies' slippers of very soft yellow leather, children's shoes embroidered with silver thread, and heavy, hobnailed boots for peasants are displayed in profusion and at moderate prices. At the N. end of this market is the S. gate of the great mosque (*Bâb ez-Ziyâdeh*, p. 363); the cabinet-makers' and the goldsmiths' bazaars (for both, see p. 363). — If, however, instead of entering the *Sûḳ el-Ḥarîr* to the left, we ascend to the right, we pass the tobacconists' stalls. To the right is the *Khân et-Tütün*, which was formerly the tobacco market. The tobacco trade, which used to be concentrated in this street, has been almost destroyed by the introduction of the government monopoly. Standing a little back to the left at the S. end of the bazaar is the **House of Asad Pasha,** one of the handsomest in Damascus. Admission is obtained with the aid of a valet-de-place. The houses of Damascus are famous for the luxurious style in which they are fitted up. The spacious courts are paved with coloured stones, provided with a large basin of water and fountain in the centre, and bordered with flowers and groups of orange, lemon, pomegranate, and jasmine plants. On the S. side, opening towards the N., there is usually a lofty, open colonnade with pointed arches, called the *Îwân*, bordered with soft couches, and forming a delightful sitting-room. The walls are adorned with mouldings in stucco or with mosaics, and sometimes enriched with texts from the Ḳorân. Beyond the first court is a second, and occasionally a third, similarly fitted up. With regard to the internal arrangements of Arabian dwellings, comp. p. xli.

From Asad Pasha's house the street next leads into a bazaar of drugs and sweetmeats. Some of the various kinds of biscuit *(ka'k)* which are also sold here may be purchased as an addition to the traveller's stores. We next reach the **Khân Asad Pasha,** the largest and handsomest in Damascus, on the E. side of the street. Around the court, and along the gallery running round the first floor at the back, are rows of shops, where the business conducted is chiefly wholesale. At the back of the building are courts with warehouses, dwellings, etc.

The entrance consists of a lofty 'stalactite' vault. The building is constructed of alternate courses of black and yellowish stone. The court is divided into nine squares by four large pillars connected by four arches, which again are connected with the walls by eight other arches, and above the squares rise nine domes enriched with arabesques and pierced with lofty windows. Some of these fell in during the last century and have been imperfectly restored. The centre of the court is occupied by a large round basin of water.

The continuation of the bazaar-lane is occupied by purveyors of lentils, coffee, rice, sugar, and also paper and other wares. After a few paces the lane leads into the **Long Bazaar** *(Sûk et-Ṭawîleh).* On the left, close to the entrance, is the Coppersmiths' Khân, which is worth visiting. This street, which is one of the longest in Damascus, runs straight from W. to E. almost through the whole town, and ends at the E. gate (*Bâb esh-Sherḳi*, p. 359). It answers to the **'Street which is called Straight'** (*Derb el-Mustaḳîm*, comp. p. 345) and in ancient times possessed a colonnade. Traces of the columns are still discovered in and in front of the houses. The broad, clean, and airy bazaar with carriage-road is the work of Midḥat Pasha (p. 346). The pasha simply burnt down all the buildings which were crowded together here in narrow, crooked lanes, and on their site erected the present bazaar which is called after him *El-Midḥatîyeh.* The continuation of the street eastwards is described on p. 360. We now turn to the right (W.). Close by, on the S. side, is the *Khân Suleimân Pasha* (see Plan), in which silks and, in particular, Persian carpets are sold. The patterns of the genuine Persian carpets are more quaint than pretty; but the colours wear admirably. The carpets are unfortunately mostly made in long, narrow strips, ill adapted for use in European rooms. The prices vary considerably according to the demand. We soon reach the street descending to the right in which we have already visited the tomb of Nûreddîn (the cloth bazaar, p. 351). We are now in the **Silk Bazaar**, which is interesting from the fact that it contains more of the produce of native industry than any of the others. The eye is chiefly attracted by the silk *keffîyeh*, or shawls for the head. The Beduins and peasants are especially partial to those with gaudy yellow and red stripes, but the white ones with narrow coloured edges are in better taste. Those of smaller size may be used for the neck, and will be found very durable. They cost from 50 to 150 pi., according to quality and size. The fringes are generally in a matted

condition, but are disentangled when the shawl is sold. The thin silk scarfs *(sherbeh)* and the heavy silks are often very beautiful. Another speciality consists in the table-covers of red or black woollen cloth embroidered with coloured silk (40-70 fr.). The letters on them are meaningless, being purely ornamental. The embroidered, or rather woven, tobacco-pouches, slippers, and other articles all come from Lebanon, and may be purchased more cheaply at Beirût. The fancy dresses, such as jackets for children, are sometimes very tasteful. There are also retail shops in the khâns adjoining this bazaar which afford a large choice. Another characteristic Oriental article is the *'abayeh*, or woollen cloak worn by the peasants and Beduins, which is to be had here in every variety, from the coarse striped brown or black and white, to the fine brown and braided mantle of Bagdad. Besides these there are caps and various other goods. Cotton fabrics are also manufactured at Damascus and Ḥoms. The handkerchiefs streaked with yellow or white silk thread, which the Muslims use as turbans, are also worthy of mention. Most of the women's veils sold here are imported from the Swiss canton of Glarus.

Beyond this bazaar a lane (formerly the continuation of the 'Straight Street') on the left leads to the *Sûk el-Ḳutn* (cotton bazaar); it runs parallel to the *Midhatîyeh* and a little to the S. of it. It is dedicated to mattress-makers and wool-carders, who hold the carding instruments with their toes. — As we proceed on our way, we occasionally obtain a glimpse of a reading-school, in which the teacher makes the boys recite passages from the Ḳorân in chorus, and, as in the Jewish schools, they are seen rocking themselves to and fro during the performance. The crowd becomes greater as we proceed, and the character of its members indicate that we are approaching the peasant and Beduin quarter. The small, tattooed Beduin women are frequently seen stealing shyly along, unveiled, and feasting their eyes on all the splendours of the great city. To the left, if we happen to arrive here at one of the hours of prayer, we perceive in the court of the adjoining mosque a long row of the faithful, with their reciter of prayers, prostrating themselves after having performed their ablutions. This mosque is the great mosque of **Es-Sinânîyeh.**

It is approached by an oblong court paved with marble, on one side of which is a colonnade of six black columns leading to the interior. The dome is covered with lead. The principal portal on the E. side is interesting on account of its rich stalactites or brackets. The minaret is entirely covered with blue and green glazing (*Kishâni*, p. 40). The balustrade of the gallery which runs round it is of delicate open-work, resembling lace.

The bazaar is here called *Sûk el-'Aṭṭârîn*, or **Spice Market.** Drugs and spices are again displayed in interminable rows of boxes and glasses. At the point where the bazaar joins the broad cross street, the Gate of St. John *(Bâb Yaḥyâ)* used to stand; the street to the left leads into the long suburb of *Meidân* (p. 356), the street

in a straight direction takes us to the suburb of *Kanawât*, where there is a large conduit, as the name implies, and to a city-gate of the same name.

We turn to the right and go up the street to the north. To the left is the *Hôtel d'Orient*, while the *Sûk eṭ-Ṭawîleh* opens on the right. It offers few attractions from the point where we left it; the shops are almost exclusively occupied by European shoemakers, and we may also see a few weavers who manufacture silken Arabian girdles *(zinnâr)*. During the construction of the bazaar a number of columns were discovered, belonging to the 'Straight Street', which must therefore have run in the same direction as the present bazaar. — The broad street along which we are now proceeding is one of the main streets of Damascus and runs in almost a straight line northwards from the S. end of the *Meidân* to the citadel. On both sides are many restaurants, and others are seen here and there among the bazaars. The most inviting are those where small pieces of fresh mutton with strips of the fat tail between them *(kebâb)* are slowly roasted on large spits. Beans and many other dishes are also cooked in these kitchens and consumed by purchasers in the open street. The traveller may for curiosity taste the flesh of the so-called kebâb in the Greek bazaar, where the shops are more civilised than in other parts of the town. Small rooms at the back of the restaurants here, with diminutive stools for diners, are set apart for customers.

We soon quit the covered bazaar and reach the *Sûk el-Kharraṭîn*, or **Market of the Turners.** The large mosque on the left, with the white and red stripes, is the *Jâmi' el-Kharraṭîn*, beyond which, on the same side, is the handsome *Jâmi' ed-Derwishîyeh* (200 years old), which gives its name to the prolongation of the street. Farther on, to the left, is a handsome bath, *Ḥammâm ed-Derwishîyeh* (or *el-Malikeh*). The street is shaded here by a few plane-trees. There are several stalls here where the red fezzes are ironed on round moulds. A few paces farther on we again find ourselves at the entrance to the Greek bazaar (p. 349).

The above are the principal bazaars. A most amusing variety of scenes may be witnessed in these bazaars and in the streets. The public slaughtering of animals has become rarer since a slaughter-house was erected in the Meidân. Carts being unknown, the butchers are often seen carrying the carcases to their shops on their shoulders. The **Bakers' Shops** are interesting. The thin, flat bread is baked by being pasted against the *tannûr*, or stove. The Orientals prefer to eat their bread warm. The flat cakes are sold by weight, or at about 10 paras each. The boy who carries them about constantly shouts '*yâ rezzaḳ*' ('O Giver of sustenance', — *i.e.* O Allah, send customers), or '*abu'l ashara*' ('this for 10 paras'). Benevolent Muslims are sometimes seen buying bread to feed the dogs. Finer kinds of bread are also offered for sale. Thus the

berâzik is thin wheaten bread, slightly covered with butter and grape-syrup, and sprinkled with sesame. The seller shouts *'allâh er-râzik, yâ berâzik'* ('God is the nourisher, buy my bread'), or *'akel es-snûnû'* ('food for the swallows', *i.e.* for delicate girls'). During the fasting-month of Ramadân an unusually large quantity of fancy bread and sweetmeats is consumed. Damascus also contains numerous **Pastry Cooks** and **Confectioners**, whose long tables are garnished with bottles of liqueurs, lightly stoppered with lemons or coloured eggs by way of ornament, and with glasses of jellies and preserved fruits. Lemonade and other beverages are cooled with snow from Lebanon (20 paras per glass). The shops for the sale of comestibles often contain handsome copper dishes bearing inscriptions with elaborate flourishes, all of which are said to date from the time of Sultan Beibars (p. 343). — The vendor of **Refreshments** plies his trade in the streets, carrying a two-handled, wide jar, with a narrow neck, or a vessel made of glass, on his back. In his hands he holds brazen cups which he rattles, shouting — *'berrid 'alâ kalbak'* ('refresh thy heart'), or—*'itfi el-harâra'* ('allay the heat'). These are the cries of the dealers in lemonade and *eau sucrée*. The seller of *jullâb*, or raisin water, shouts—*'mu'allal, yâ weled'* ('well-cleared, my child'), etc., while the purveyor of *khushâf*, a beverage prepared from raisins, oranges, apricots, etc., extols its coolness in the words—*'bâlak snûnak'* ('take care of your teeth'). Liquorice water and plain water are carried about in goat-skins by other itinerant dealers. An interesting custom is the so-called *sebîl;* that is, when any one is desirous of doing a charitable deed, he pays for the contents of a waterskin and desires the carrier to dispense it gratuitously to all comers. Water-bearers with good voices are selected for the purpose, and they loudly invite applicants with—*'yâ 'aṭshân, es-sebîl'* ('O thirsty one, the distribution').

Fruit of all kinds is sold in a similar manner, being generally described by some quaint periphrasis, instead of being called by its name. Many kinds of vegetables are pickled in vinegar or brine and carried through the streets for sale in wooden tubs. The commonest are beetroot *(shawender)*, turnips *(lift)*, and cucumbers *(khiyâr)*. These last form the principal food of the lower classes during several months of the year, one kind being eaten raw, the other cooked with meat. The cry of the sellers is—*'yâbu 'êleh, khudlak shêleh, bitlâtîn rotl el-khiyâr'* ('O father of a family, buy a load; for 30 paras a roṭl of cucumbers', *i.e.* 5 lbs.). The cress is praised somewhat as follows — *"orra ṭarîyeh min 'ain ed-du'îyeh, tâkulha l'ajûz tisbih ṣabîyeh'* ('tender cresses from the spring of Ed-Du'îyeh; if an old woman eats them she will be young again next morning'). — *'Ṣêdnâwi yâ Ba'l'* ('from Ṣêdnâya, O Baal') is the cry of the fig-dealers, the best being yielded by Baal, as the country is now called which yields fruit without being watered. — Along with pistachios *('fistik jedîd'*, fresh pistachios), roasted pease

are also frequently purveyed, with the cry — *'umm en-nârên'* ('mother of two fires'), which means that they are well roasted, or — *'haya halli ma teḥmil el-isnân'* ('here is something too hard for the teeth to bite'). — Hawkers of nosegays cry — *'ṣâliḥ ḥamâtak'* ('appease your mother-in-law', *i.e.* by presenting her with a bouquet).

It may therefore be imagined that the bazaar is an exceedingly noisy place, and the constant din is increased by the lusty singing of the beggars and by the sonorous repetition of the Moḥammedan creed by the muezzins, which resounds from one minaret to another throughout the whole city. The handicraftsmen of Damascus appear to be very industrious as a class. The barber, too, in his stall hung round with mirrors, incessantly and skilfully plies his trade of shaving heads and bleeding. The public writers, who sit at the corners of the streets, are often surrounded by peasants and Beduins, and sometimes by women. The engraver of seals is another important personage here, as the granter of a deed completes it by appending his seal and not his signature. The Persians are particularly noted for their skill in seal engraving and caligraphy. All these craftsmen begin their daily tasks at a very early hour, but the merchants do not open their shops till 8 a. m., closing them again about half-an-hour or an hour before sunset.

3. Walk through the Meidân and round the City Walls (Christian Quarter).

(Walk or drive.) The long bazaar which leads from the citadel to the *Jâmiʿ es-Sinânîyeh* (p. 353) continues in a S.E. direction as the **Sûḳ es-Sinâniyeh.** This last is a very broad bazaar, and is entirely covered by a wooden roof resting upon stone arches, 29 ft. in height. This is an emporium for the requirements of the Beduins and the peasantry, such as clothing, sheepskins, boots, weapons, pipes (*'sebîls'*, smoked without a tube), milking tubs, coloured round straw mats which serve as dining-tables, and oaken mortars for coffee (considered the best). — On quitting this bazaar we observe the handsome *Medreseh es-Sinânîyeh*, with stalactite enrichments on the gateway and windows. On the right we next see the *Jâmiʿ es-Ṣabunîyeh*, built of layers of black and white stone, and adorned with tasteful arabesques. Opposite is the entrance to the cemetery *Maḳbaret Bâb es-Ṣaghîr* (p. 358). Crossing the cemetery diagonally, we reach the *Esh-Shaghûr* quarter. Further on, to the left, is a tomb covered by two domes; on the right is the *Jâmiʿ esh-Sheibânîyeh* and several dilapidated schools *(medresehs)*. On the right, where the street bends, rises the mosque *Jâmiʿ el-Idên*. We follow the bend, and soon see the Meidân lying before us to the S.

The suburb of **Meidân,** which is fully 1 M. in length, deserves a visit, as its character is materially different from that of the city itself. The whole suburb is of comparatively modern origin, and the numerous dilapidated mosques on each side of the road have

stood at most for a century or two. The bazaar at first still continues, part of it being occupied by smiths, and part by corn dealers, whose grain is heaped up in open sheds. The houses are poorer than those in the interior of the town. — The most interesting scene to be witnessed in this quarter is the arrival of a caravan. A long string of camels stalks through the street, accompanied by ragged Beduins with matted hair and wild appearance. In the midst of the procession may be seen the Ḥaurânian bringing his corn to market, or the Kurd shepherd, clad in his square cloak of felt, driving his flock to the slaughter-house. The Beduins, poor as they seem, often ride beautiful horses, guiding them with a halter only, and they are usually armed with a long lance or, more rarely, with a gun. In the midst of the noisy city these semi-savages are quite out of their element. Some of the Beduins, called *Sleb'i's*, live chiefly by gazelle hunting, and wear gazelle skins, but these rarely come to the town. Sometimes a Druse of high rank (p. xciv) may be seen riding in at the head of an armed troop. His appearance is imposing. His turban is snowy white, he is equipped with a lance, handsome pistols, a sword, and perhaps a gun also, and his horse is often richly caparisoned. There are two days in the year when examples of almost all these types may be seen at once, *viz.* the day on which the great caravan of pilgrims starts for Mecca, and (still more favourable) the day of its return. The Pilgrimage (p. xci) properly begins at Damascus, where the holy tent of the pilgrim-caravan is preserved in the great mosque. But since steamboats have plied on the Red Sea and the Persian Gulf, few Persians and N. Africans come to Damascus for the purpose of undertaking thence the fatiguing journey to Medîna over land (27 days). Circassians, however, and inhabitants of Central Asia are still to be seen. The gate at the end of the Meidân is called *Bawwâbet Allâh*, or God's Gate, on account of its connection with the pilgrimage. In 1897 the pilgrimage-caravan returned at the beginning of July, and each successive year it arrives about twelve days earlier than the year before. On these occasions are seen the grotesque camel litters, rudely made of wood, covered with coloured cloth, and open in front, containing two inmates reclining on beds. The litter is sometimes borne by two camels, one before and the other behind, which are trained to keep step with each other. The camels are adorned with a headgear of leather straps, to which shells, coins, and small bells are attached. A handsome, richly caparisoned camel bears a large litter, which is hung with green cloth embroidered with gold, and contains an old Ḳorân and the green flag of the prophet. The pilgrims, who have an eye to business as well as religion, bring back goods from Mecca; the Damascus merchants therefore travel as far as the Ḥaurân to meet the returning cavalcade. The party is accompanied by many half-naked dervishes and by an escort of soldiers, Druses, and Beduins.

The following mosques are situated in the Meidân, but some of them are in a ruinous condition, and there are several leaning minarets. On the right, the *Jâmiʿ Sîdî Jumân*. Then, on the right, the handsome *Jâmiʿ Menjek*, built about the middle of the last cent. (?), with columns painted red at the entrance and in the court. On the left, the *Jâmiʿ er-Rifâʿi*. On the left lies the *Ḥukla* quarter of the town, which contains several handsome houses and some weaving-factories. Opposite a guard-house is the more recently built mosque *Ḳâʿat et-Tâniyeh*. Next comes the *Mesjid Saʿadeddîn*, and on the right the beautiful mosque *Ḳâʿat el-Ula*, with fine arabesques and a stalactite gate between two domes, but sadly dilapidated. On the left is the mosque *Shihâbeddîn*. By the gate is the mosque *Maṣṭabet Saʿadeddîn*. The gate itself is poor. Outside lies a cemetery, beyond which olive plantations begin.

We return to the *Jâmiʿ el-Idên* (p. 356), and thence visit the *Maḳbaret Bâb eṣ-Ṣaghîr*, or *Burial Ground*. Two of the wives of the prophet, and his daughter Fâṭima, are interred here. Over their grave rises a modern dome made of clay. Muʿâwiya, the ancestor of the Omayyades, is said also to have been buried here, but no trace of his tomb now exists. Beyond the burial-ground stands the mosque *Jâmiʿ el-Jerâḥ*, which is said to contain the tomb of Abu ʿUbeida, the conqueror of Damascus. An old-fashioned gate leads hence into the *Shaghûr* quarter (p. 356), but as it presents no attraction we follow the road leading round the outside of the walls. The **City Wall** contains masonry of very different kinds. The two or three lowest courses are Roman, jointed without mortar, the central part is of the Arabian, and the upper part of the Turkish period. Round and square towers flank the wall at intervals, but most of them are in a tottering condition. One of them bears an inscription containing the name of Nûreddîn and the date 664 (1171). To the right, a little farther on, we observe a tomb among the fields with a white dome, where *Bilâl el-Ḥabeshi* (of Ethiopia), Moḥammed's muezzin, is said to be buried. Adjacent to it is a minaret. After 2 min. more we pass a built-up gate in the town-wall. This was the old *Bâb Kîsân*, which was erected by a person of that name in the time of Muʿâwiya on the site of an older gate. Opposite this gate, about 50 paces distant, is the *Tomb of St. George*, which is much revered by the Christians. The saint is said to have assisted St. Paul to escape from Damascus, and the window (above the *Turkish* wall!) is still pointed out whence the apostle was let down in a basket by night (Acts ix. 25; 2 Cor. xi. 32, 33). The conversion of St. Paul was localised in the middle ages at the village of *Kaukab*, about 6 M. to the S.W. of the town, but since the last century tradition has conveniently fixed the site nearer the Christian burial grounds, which lie about $^1/_2$ M. to the E. of the Bâb Kîsân, and where *Henry Thomas Buckle*, the eminent English historian (d. 1862) is interred.

About 450 paces farther we reach the S.E. corner of the wall, where we perceive the remains of an ancient tower with drafted stones. Nearly opposite is a spot where the caravans which travel between Damascus and Bagdad viâ Palmyra two or three times a year generally encamp. These merchants bring Persian carpets and tumbak (tobacco for the water-pipe, which grows in Persia only, see p. xxxix) from Bagdad, and carry back European and other wares. This trade is chiefly in the hands of the 'Agêl Beduins (p. 390); the caravan has frequently been plundered on the route. — The greenish herb with white flowers and an unpleasant smell which grows wild outside the gates of Damascus is the *Peganum harmala*.

We now turn to the left and follow the wall, near which rope-makers busily ply their craft. Here, too, the substructions are ancient. On the wall above are several houses of the Jewish quarter. We thus reach the *Bâb esh-Sherki*, the **East Gate** of the city, which is of Roman origin. It consisted, as the remains of the arch indicate, of a large gateway, 38 ft. high and 20 ft. wide, and two smaller gates of half the size; but the principal gate and the smaller S. gate have long been built up. The small gate on the N. side is the present entrance to the town. Above the gate rises a minaret, which is too dilapidated to be ascended.

[From the E. Gate back to the Bazaar along the *Straight Street* (p. 352). Within the gate we turn into the first lane to the right, and in 3 min. reach what is traditionally known as the *House of Ananias*, now converted into a small church, with a crypt, and belonging to the Latins. We are now in the **Christian Quarter,** where the lanes are narrow and poor, and the houses are in a ruinous condition, partly owing to the events of 1860 (p. 344). The second street on the right leads to the *Leper House*, or *Ḥadîra* (4 min. from the gate), containing about a dozen patients, to alleviate whose misery the visitor will gladly contribute. The *Churches* of the Christian quarter have all been rebuilt since 1860, and are devoid of interest.

Returning to the Straight Street, we follow it to the W. until we reach a *Barrack* on the left (4 min.). A street to the right leads from the barrack to the N. through the Christian quarter to the *Gate of St. Thomas* (p. 360). Proceeding beyond the next bend in the street, and passing a lane on the left, we come to the large *Monastery* and *School of the Lazarists* on the right.

From the barrack to the *Sûk et-Ṭawîleh* (p. 352) is a walk of 10 min. more, but the whole of this main street may be considered to belong to the bazaar. On the left lies the **Jewish Quarter.** After 5 min. we come to a cross-street, and in the lane to the left we enquire for the house of *Shammai*, in which a very richly furnished apartment is shown to visitors. In the Straight Street, farther on, we come to a bazaar chiefly in possession of joiners. Arabian

locks, of exceedingly simple but ingenious construction, are also manufactured here. Then we reach the bazaar of the boxmakers and the beginning of the *Midḥatîyeh* (p. 353).]

Continuing our walk along the outer side of the town-wall, we observe on the right, between the *Bâb esh-Sherḳi* and the N.E. corner of the town-wall, near the tombs, a dilapidated building also occupied by lepers, which is styled the *House of Naaman the Syrian* (2 Kings v.). Here again the city-wall contains some ancient materials. The corner tower of the wall was erected by Melik eṣ-Ṣâliḥ Eyyûb, one of the last of the Eyyubides (1249). At a bend in the road is the large tomb of *Arslân*, a famous shêkh of the time of Nûreddîn. If we go through the gate of the tomb eastwards, a few minutes' walk will bring us to the *Sûfanîyeh*, a large public garden with a café, a very popular place of resort for the Damascenes. The road now turns to the left to the Gate of St. Thomas, crossing an arm of the Baradâ. Here also we observe houses built upon the wall. The *Bâb Tûmâ*, or **Gate of St. Thomas**, is in good preservation. Within this gate lies the *Christian Quarter* (for the street southwards to the barracks, see p. 359). A road to the W. skirts the old town-wall and the canal of the Baradâ, which is here called *El-ʿAḳrabâni*. This part of the wall is built of large hewn stones, and probably dates from the Byzantine period. On the left bank of the stream lies the *Maḥallet el-Farrâîn*, the quarter of the tanners and furriers. We next reach the *Bâb es-Salâm*, which apparently belongs to the same period as the Bâb Tûma. A lane called *Bên es-Sûrên* ('between the two walls') leads hence round the inside of the old wall. The wall on the right is concealed by houses built in front of it, and it is uncertain whether that on the left still exists. We now come to two gates, the inner of which is called the *Bâb el-Farâdîs*, the outer the *Bâb el-ʿAmâra*. The lane next leads to the former *Bâb el-Ferej* (p. 349). — The whole of this last walk occupies 2-2½ hrs.

The broad road running towards the N. from the Gate of St. Thomas is the great caravan-route to Homs and Palmyra. Near this are several pleasant cafés and public gardens which may be visited. They are chiefly frequented by Christians, and the favourite beverage here is *raḳi*, or raisin brandy. Picnics take place here in the open air, and Arabic songs are frequently heard. The Arabian style of singing is very unpleasing to European ears, and consists of recitative cadences loudly shouted out in a shrill falsetto, sometimes accompanied by a kind of guitar. — After 2 min. we turn into the street to the left (that on the right leads to Jôbar, p. 366). The street first passes through gardens; a road on the right leads to the beautiful cemetery of *Ed-Daḥdâḥ*, named from a companion of Mohammed who was buried here. We then pass the *Jâmiʿ el-Muʿallaḳ* on the left. Continuing to follow the street, we arrive at the market place to which the inhabitants of the Merj district, *i.e.* the pasture country (p. 366) beyond the extensive gardens of the environs,

bring their timber for sale. On the right lies the suburb *El-'Amâra*. On the left a road leads to the sieve-makers' bazaar and the citadel (p. 348), on the broad main road the market for saddlers (saddles for beasts of burden) begins. A huge plane-tree, with a trunk 29 feet in circumference, marks the beginning of the saddlers' market, strictly so-called (p. 348). — Then follows the *Fruit Market*. In May apricots are the most abundant fruit. They are often dried, pressed, and made into thin, reddish-brown cakes called *kamreddîn*. In autumn there are several excellent kinds of grapes, the most esteemed of which have long, thin berries and are very fleshy. Delicious water-melons also ripen in autumn. The *bâdinjân*, *lûbiyeh* (beans), *bâmiyeh*, and other kinds of vegetables are plentiful. — The great street finally leads to the horse-market and the *Sûk 'Ali Pasha* (p. 347).

4. *The Omayyade Mosque *(Jâmi' el-Umawi)*.

History. During the first centuries of the Christian era it is probable that a heathen temple stood on the site of the present mosque. The building was then restored, probably by the Emperor Arcadius (395-408), and converted into a Christian church. It once contained a casket in which the 'head of the Baptist' was shown, and was thence named the *Church of St. John*. To this day the Damascenes swear by the head of 'Yahiâ'. Khâlid and Abu 'Ubeida (p. 342) are said to have met near this church, in consequence of which the eastern part was regarded as conquered, while the undisturbed possession of the western part was guaranteed to the Christians. At that period the Muslims were as yet so free from fanaticism that they habitually entered their place of prayer by the same gate as the Christians. Negociations were afterwards entered into with the Christians by Welîd, son of 'Abd el-Melik, and sixth Omayyad Khalîf, to induce them to sell their joint right to the building. The Christians, however, declined to part with their church, and it was then taken from them, either without compensation, or according to a more probable account, in return for the guaranteed possession of several other churches in and around Damascus, which had not hitherto been expressly secured to them. The khalîf then proceeded, without entirely demolishing the old walls, to erect a magnificent mosque on the site of the church. This building is extravagantly praised by Arabic authors, genii are said to have aided in its construction, and 1200 artists to have been summoned from Constantinople to assist. The architects were Greeks. Antique columns were collected in the towns of Syria and used in the decoration of the mosque. The pavement and the lower walls were covered with the rarest marbles, while the upper parts of the walls and the dome were enriched with mosaics. The prayer-niches were inlaid with precious stones, and golden vines were entwined over the arches of the niches. The ceiling was of wood inlaid with gold, and from it hung 600 golden lamps. Prodigious sums are said to have been expended on the work; one story relates that the accounts of the various artificers rendered to Welîd formed eighteen mules' loads, and that he ordered these documents to be burned. — 'Omar ibn 'Abd el-'Azîz (717-720) caused the golden lamps to be replaced by others of less value. In 1069 part of the mosque was burned down, and since the conquest of Damascus by Timûr the building has never been restored to its ancient magnificence. In 1893 the mosque was again much injured by fire, but has since then been restored in the former style.

A Visit to the mosque should on no account be omitted. Application should be made to the consulate for the service of a kawass (fee 15 pi., more for a party; as much is given to the Shêkh who conducts the visitor round the mosque, besides 1-2 pi. for the use of slippers).

Several of the older parts of the mosque are still preserved, such as the handsome *Entrance Archway* on the W. side. In order to inspect this, as well as the capitals of the double row of columns which led hence to the temple, we descend a stair to the booksellers' bazaar (p. 350), where immediately to the left we find a small door leading to a stair. This stair ascends to the roof of a house (to the occupants of which a few piastres may be given), whence the remains of the beautiful arch are surveyed. On three Corinthian capitals rests a highly ornate architrave, one end of which is adjoined by the remains of the arch. The height of the arch must have been nearly 70 ft. Above the architrave is preserved a large fragment of a gable containing a small window. From the street are seen the shafts of the columns belonging to the arch. The greater part of the colonnade is now destroyed.

The mosque is entered either by the *Bâb el-Berîd* ('post gate') at the end of the booksellers' bazaar, or, which is preferable, by the *Bâb ez-Ziyâdeh* ('gate of the addition', probably owing to its having been newly erected by the Muslims). Slippers must be put on at the gate. The first glance shows us that the plan is that of a basilica, with a nave and aisles formed by two rows of columns, but the interior is open towards the court, in which direction therefore the building is also supported by columns, these being now concealed in pilasters of masonry. The mosque is 143 yds. long and 41½ yds. wide. The columns are 23 ft. high. The roof rests on horse-shoe arched, slightly tapering vaulting. In the inside numerous lamps are suspended from the ceiling. On the W. wall are written the names of Abu Bekr, 'Omar, 'Othmân, and 'Ali, the first four khalîfs, in large letters. On the S. wall runs a band of large and heavy writing, being an extract from the Ḳorân (Sûreh ix. 18 to end). Round three sides of the interior run the Sûrehs xxv and lxvi, and the capitals of the columns are enriched with texts from the Ḳorân. In the S. wall above the pulpit are three lofty round-arched windows filled with fine stained glass. Under these are the prayer-niches, which are turned towards Mecca. The most western of these (besides three other niches) belongs to the Shâfe'ites (p. xcii), and that by the dome to the Ḥanefites, the principal sect at Damascus. The E. 'kibleh' is also called *Miḥrâb eṣ-Ṣaḥâbeh*, or prayer-niche of the companions of Moḥammed.

The *Dome* is called *Ḳubbet en-Nisr* (dome of the vulture), as the aisles of the mosque seen from this point in the transept have been thought to resemble the outspread wings of a vulture. It rests on an octagonal substructure, on each side of which are two small round-arched windows. Below the dome is a handsome prayer-niche. The small niches are supported by small, slender, spiral columns. The dome and various parts of the walls still bear traces of fine old mosaics, chiefly representing foliage.

The *Transept* consists of four massive pillars, covered with

coloured marble. Between the third and fourth column from the aisle rises a wooden dome-covered building, richly gilded. Above it is a golden crescent. This erection is said to stand above the *Head of John the Baptist*, which revered relic the conqueror Khâlid is said to have found in a crypt below. A few paces to the right of the dome is a handsome pulpit, and in the direction of the court is a fountain.

We now enter the large *Court*, which was once likewise paved with costly marble. On one side it is bounded by the mosque, and on the three others by corridors. Some of the pilasters of the latter are clumsy. The capitals of the columns are not unlike those of the Egyptian style. On the projecting square capitals rest forty-seven round arches, slightly tapered in horse-shoe form, corresponding with each of which are two round arches in the upper gallery. — A pleasing contrast to this mediæval work is afforded by the *Ḳubbet el-Khazneh* (dome of the treasure) in the W. part of the court. — In the centre of the court stands the *Ḳubbet en-Naufara* (dome of the fountain), said to mark the central point of the route from Constantinople to Mecca. Under this dome the Muslims perform their religious ablutions. — The third and most eastern dome is called the *Ḳubbet es-Sâ'a* (dome of hours). — Behind the passages surrounding the court are apartments for scholars and students.

As a termination to our visit we may now ascend the minaret on the S.W. side, the *Mâdinet el-Gharbîyeh*, a masterpiece of Arabian skill. It is octagonal in shape, and has three galleries, one above the other. It tapers towards the top, and ends in a ball crowned with a crescent. Beyond the mosque the eye ranges over a great part of the city. To the W. towers the citadel, and to the E.S.E. the Greek church. The rich girdle of green which encircles the city makes the barrenness of the surrounding mountains the more conspicuous. — The *Mâdinet el-'Arûs* ('bride's minaret') on the N. side is said to have been built by Welîd. The minaret on the S.E. side is called the *Mâdinet 'Îsâ*, from the tradition that Jesus will take his place on its summit at the beginning of the Last Judgment.

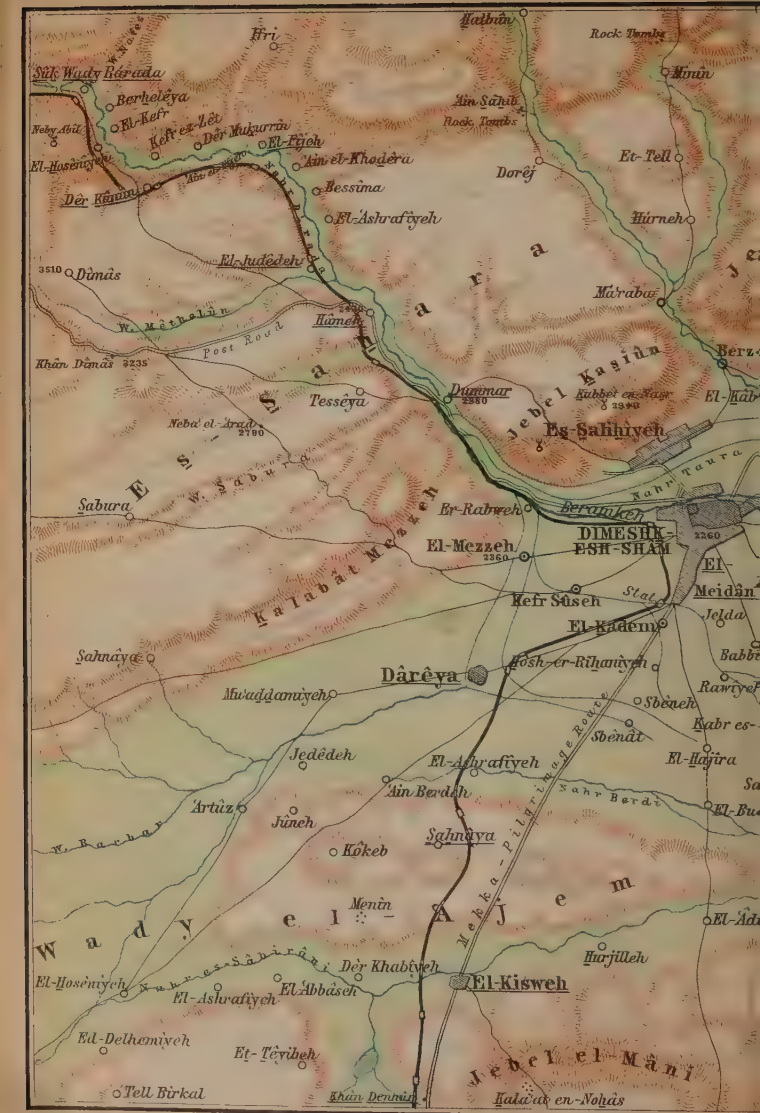
We quit the mosque by the *Bâb ez-Ziyâdeh* (p. 362) and pass to the left into the **Bazaar of the Joiners,** where pretty, though not highly finished, objects in wood, inlaid with mother-of-pearl, are largely manufactured. Among these are mirrors, *ḳabḳab* (a kind of pattens, worn in the baths, and by women), large chests in which the wedding-outfit of the women of Damascus is presented to them (provided by their future husbands), cradles, small tables, and the polygonal stools *(kursi)* which the natives use as dining-tables, and on which they place their large copper dishes (p. 348).

A small passage to the right leads us into the **Bazaar of the Goldsmiths.** Few specimens of the goldsmith's art are exhibited

here, as each of the dealers keeps his precious wares carefully locked up in a chest before him; but they are always ready to show them when desired. The necklaces and bracelets are too clumsy to be pleasing. Valuable jewels and interesting coins are sometimes to be met with, but exorbitant prices are asked. The filigree work is inferior to the Italian; the prettiest specimens of it are the '*zarf*', or saucers in which the coffee cups are handed round. — In the wall separating this bazaar from that of the joiners is a staircase ascending to the top of the vaulting, which is levelled above, and contains apertures for light through which the street below is visible. We obtain a view hence of the whole of the windows on the S. side of the mosque. Near the end of the transept are seen the remains of a beautiful gate, with a smaller one on each side. This was probably the entrance used by Christians and Muslims alike down to the time of Welid (see p. 361). The architrave is lavishly enriched with garlands and foliage. On the upper beam of the gate is a well-preserved Greek inscription: 'Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations' (Psalm cxiv. 13, the words 'O Christ' being an interpolation).

We traverse the whole of the Joiners' Bazaar, and at the end of it turn to the left to inspect the *Bâb Jêrûn*, the E. gateway of the mosque, and one of the finest. It consists of three different portals. The central portal also consists of three parts, its three doors being separated by two handsome columns, over the capitals of which are placed cubical blocks. The doors are of wood mounted with iron. The entrance is enclosed within a porch. Here, in ancient times, a broad colonnade led to the heathen temple. Some of the columns are still visible, and others are concealed in the houses. The fountain below the stair dates from 1020. Opposite is situated a handsome bath.

Passing the fountain, entering the next lane to the left, and keeping as close to the mosque as possible, we pass on the left the *Medreseh es-Somêsatîyeh*, and then, beyond the Bâb el-'Amâra, the '*Omarîyeh*, founded by 'Omar ibn 'Abd el-'Azîz (d. 720), both being schools attached to the mosque. Next to this, in a court, is the *Tomb of Saladin*, a handsome mausoleum with beautiful faience work (entrance 6 pi.). On the right, by the last cross-street we come to, is the medreseh of *Melik eẓ-Ẓâhir Beibars* (1260-77), with walls of carefully polished reddish sandstone. The portal with its stalactites is as high as the building itself. The inscription mentions 676 (1279) as the date of the foundation. The beautiful mosaic pictures on the walls in the interior are worthy of attention. In one of the two simple catafalques reposes Beibars, one of the most energetic antagonists of the Crusaders, whose name and exploits are still popular with the Muslims (comp. p. lxviii). His son rests in the other. Over the catafalques are the bookcases containing the



Drawn by R. Kiepert.

Engraved & printed by Wagner & Debes, Leipzig

library which Midḥat Pasha collected here. The beautiful manuscripts are readily exhibited to visitors. — On the left side of the street is a mosque which the son of Beibars erected. Both buildings, including their details, are fine specimens of Arabian architecture.

5. Excursions from Damascus.

To Eṣ-Ṣâleḥîyeh and to the Jebel Ḳaṣyûn ([Ḳ]êsûn). Carriage-road to Eṣ-Ṣâleḥîyeh. The road leads past the Hôtel Dimitri (on the right) direct towards the N. In 3 min. we pass, to the left, the *Military Hospital*. After 10 min. we cross the *Tôra*, a stream conducted out of the Baradâ from a point a good deal higher up the gorge. In 10 min. more we reach the village, situated on the *Yezîd*, another arm of the Baradâ. The house on the right just as we enter the village is the residence of the Vâli.

The village of **Eṣ-Ṣâleḥîyeh**, with about 7000 inhab., forms a kind of suburb of Damascus, being connected with it by numerous country-houses flanking the road. It received its name in the 5th cent. of the Hegira, when it was peopled by Turcomans, to whom a colony of Kurds was afterwards added. In early times it was noted for its schools and mosques. These interesting buildings, however, though substantially built, are now almost all in a ruinous condition. Some of them are still adorned with rich stalactite vaulting, while their walls and domes are enriched with arabesques. The finest mosque is that which was erected over the tomb of *Muḥi ed-Dîn ibn el-'Arabi*, which is now pointed out in a chamber adjoining the mosque and is frequented by pilgrims. Ibn el-'Arabi was a philosopher, a poet, and a mysticist, who travelled much, wrote numerous works, and died in 1240. 'Abd el-Ḳâder (p. 339) is also buried here. It is not easy to obtain admission to the mosque. — Many wealthy people were formerly interred near Ṣâleḥîyeh, and a number of handsome tombs are still scattered along the hill. On the N. slope stands the *Ḳubbet el-'Arbaʿîn*, where forty Muslim prophets are said to be buried. The Damascenes frequently visit Eṣ-Ṣâleḥîyeh, especially in December, when the *ḥabb el-âs*, or myrtle-berries are ripe.

The barren **Jebel Ḳâṣyûn**, which rises at the back of the village, is held sacred by the Muslims, as Abraham is said here to have learned the doctrine of the unity of God (p. lxxxvii). Adam is believed once to have lived here, and Moḥammed is said to have visited the place, but not to have entered Damascus. The hill consists partly of reddish rock, and its colour gave rise to the legend that it contained a blood-stained cavern in which the dead body of the murdered Abel was hidden. Many fossils are found here. — From the W. end of Eṣ-Ṣâleḥîyeh, where the *Jâmiʿ el-Efrem* adjoins a ruined medreseh, we begin to ascend the hill and enjoy a beautiful view. At the top of the hill (25 min.) the path is hewn in the rock. On

the summit, a few paces from the road, stands a small open building called the *Ḳubbet en-Naṣr* (dome of victory). This is the finest point of *View in the neighbourhood of Damascus. The city lies stretched out at our feet, encircled by its broad green belt of teeming vegetation. To the W. and N. extend the barren heights of Anti-Libanus; in the distant E. appear the *Tulûl*, the volcanic peaks of the *Ṣafâ* (see below); to the S., in the extreme distance, are visible the mountains of the Ḥaurân, and nearer are *Jebel el-Mânî'* and *Jebel Aswad*. The village at the mouth of the gorge is *El-Meṣṣeh*. By going a little farther S. we may look down into the gorge itself.

From *Jebel Ḳâsyûn* a path descends on the W. side to *Dummar* (1/2 hr.), which is 7 M. from Damascus by road. The floor of the valley adjoining the stream is wooded, magnificent walnut-trees being particularly noticeable, and the vegetation is luxuriant. The so-called *Merj* is the favourite exercising ground for horsemen, and is frequented by walkers also, who are sometimes seen sitting on the banks of the stream smoking the water-pipes which they hire from itinerant purveyors. Horses are also frequently ridden to water here. At the so-called **Tekkiyeh** (see Plan) the meadow is broadest. The *Tekkîyeh* was erected by Sultan Selîm in 1516, chiefly for the entertainment of pilgrims. It is entered from the E. We pass several poor houses occupied by dervishes. The court is very fine; it contains two large reservoirs and is partly planted with walnuts. It is paved, and enclosed by a colonnade, beyond which are dome-covered chambers roofed with lead. Some of them are used as stables, and others are occupied by Circassians and other strangers. The E. part of the court contains an ancient mill. The mosque on the S. side has a marble colonnade in front of it, and is covered with a large dome. On each side rises a slender minaret. The whole edifice is falling to decay.

To Jôbar. From the Gate of St. Thomas (p. 360) we go a little way along the Aleppo road. In 2 min. a road diverges to the right passing by a favourite resort of the Damascenes. After 2 min. more we follow a road to the N., to (25 min.) **Jôbar**, a large village occupied by Muslims and a few Jews. The old *Synagogue (Kenîseh)*, in the S.E. part of the village, is visited on the occasion of festivals by many of the Jews of Damascus. Near its entrance is a space enclosed by railings in which Elijah is said to have anointed Elisha to be a prophet and Hazael to be king of Syria. Beyond it, to the right, a door leads into a small passage, and we thence creep laboriously down into a kind of chamber where Elijah is said to have been fed by ravens (1 Kings xvii. 6). There is, however, no mention of this tradition in the work of Rabbi Tudela, who collected all the legends of this kind which existed in the 12th century. A cabinet here contains some scrolls of the Torah, of considerable antiquity.

To the Meadow Lakes (see Map, p. 365; 1 1/2 day; guide necessary). We ride down the N. side of the Baradâ, and in 2 1/2 hrs. reach the round hill of *Tell es-Ṣâleḥîyeh*. In 2 1/2 hrs. more we come to the village of *'Aṭêbeh*, situated on a kind of promontory in the great lake *Baḥrat el-'Aṭêbeh*. Beyond the marshes are seen the *Tulûl es-Ṣafâ*, a long range of extinct craters. To the E. of the lake lies a tract called *Derb el-Ghazawât* (road of the robberies) on account of its insecurity, where the three interesting ruins of *Eâ-Diyâra* are situated. From 'Aṭêbeh we may reach the

mouth of the Baradâ towards the S. in 40 min., and *Harrân el-ʿAwâmid*, where there are three Ionic columns of an ancient temple, in ½ hr. more. From this point Damascus may be regained in about 4 hours. This excursion affords a glance at the famous *Ager Damascenus*, or country around Damascus, where a soil of extreme fertility is cultivated by a peasantry settled here from a very early period, and where many remains of handsome ancient edifices are still to be found.

37. From Damascus to Baʿalbek.

a. Viâ El-Muʿallaḳa.

Railway, see p. 336. — Carriages for the drive to Baʿalbek (4 hrs.) are always to be had at El-Muʿallaḳa; fare to Baʿalbek 50 fr., in the diligence with five seats 10 fr. each person.

Divided from El-Muʿallaḳa by a narrow lane only is **Zaḥleh** (3100 ft.; *Hôtel Central*, near the bridge, an Arab locanda offering fair accommodation; *Turkish Telegraph Office*), a Christian town with about 15,000 inhab., British Syrian Mission-schools, a Jesuit monastery and church, and numerous other churches. Zaḥleh belongs to the district of Lebanon, while El-Muʿallaḳa is in the vilâyet of Syria. The little town winds in great curves along both banks of the brook *El-Bardûni*, which descends through a ravine from the *Ṣannîn*. It is situated amid beautiful vegetation and possesses numerous industries. Much wine is grown here. In 1860 the inhabitants suffered much, when the Druses took the town.

From *Zaḥleh* travellers may undertake the ascent of the Ṣannin (8560 ft.; p. 327) with good guides; the ascent is steep and precipitous.

El-Muʿallaḳa, see p. 337. The Carriage Road thence leads in ¼ hr. to *Kerak Nûḥ*, where the tomb of the 'prophet Noah', 102 feet in length, is shown. In ¾ hr. we come to *Ablaḥ*, a small Christian village; ½ hr. farther we observe *Temnîn et-Tâḥtâ* ('the lower'), ¼ hr. from the road on our right, and soon afterwards *Temnîn el-Fôḳâ* ('the upper'), on the hill to our left. Near this spot are 200 tomb-chambers with entrances in the Phœnician style.

At *Kaṣr Nebâ*, about 1 hr. to the N. of Temnîn, are the ruins of a temple, and there are similar ruins at *Nîḥâ*, about 1 hr. to the W., but both buildings are almost entirely destroyed. A better preserved temple is that of *Ḥoṣn Nîḥâ*, 1 hr. above the village of Nîḥâ, situated in a small valley 4200 ft. above the sea, or 1200 ft. above the plain. The temple looks towards the E., and stands on a basement 11 ft. high, which on the E. side projects 27 ft. It is approached by steps. The temple was a prostylos of the Corinthian order, and was 31 yds. long and 13½ yds. wide. The W. end of the cella is raised.

After 50 min. we pass *Bêt Shâmâ* on a hill to our left; by the road-side is a khân. At this point the road bends to the right (E.). In ½ hr. we reach a bridge over the *Lîṭânî*; ½ hr. farther on we pass the village of *Tallîyeh* on the right, and then (¾ hr.) *Mejdelûn* on our left. This part of the plain is destitute of trees and only used as pasturage for cattle. On the right (35 min.) we pass the village of *Dûris* and then (10 min.) on the left the ruins of *Ḳubbet Dûris*, a modern weli built of ancient materials with 8 beautiful columns, over which an architrave has ignorantly been placed. Close by is a sarcophagus. Hence to Baʿalbek (p. 369) in 20 min.

b. Viâ Ez-Zebedâni.

This route can be accomplished on horseback only; it is usually combined with R. 38. To *Ez-Zebedâni* 6¾ hrs., *Baʿalbek* 6½ hrs. Quarters for the night in *Zebedâni*. — Tents necessary if ladies are of the party (comp. p. xxiv). Those who travel with tents may spend a night at *ʿAin Fijeh* and another in *Sarghâyâ*, and may take the route to *ʿAin Fijeh* by *Es-Sâlehîyeh* and the *Jebel Kasyûn* (comp. p. 365). — Travellers may also go by railway to Ez-Zebedâni or Yahfûfeh, sending the horses in advance the day before, and ride thence in one day to Baʿalbek.

Damascus, see p. 340. We follow the diligence-road to (1 hr.) *Dummar* (p. 339). Here we leave the road and turn to the right, past some white limestone hills (¾ hr.). The gorge of the Baradâ is here too narrow for even a bridle-path; we therefore ride for an hour across the barren plain of *Sahra*, descend a small cultivated valley to the left, pass *El-Ashrafîyeh*, and reach (25 min.) **Bessimâ**, in the valley of the Baradâ. A curious rocky passage which connects Bessîmâ with Ashrafîyeh was probably once a channel to conduct the pure water of the Fijeh springs to Damascus. It is on an average 2 ft. 8 in. wide, but varies in height, and the roof has been broken away at places; at other places there are open galleries affording an outlook towards the valley. The rock through which the passage runs is a limestone conglomerate. — The valley which we ascend is at first narrow; on the left is the small 'meadow of Bassîmâ', with beautiful verdure. The stream is bordered by poplars and fine walnut trees. In ¼ hr. we reach a spring, and in 20 min. more the village and (5 min.) spring of **ʿAin Fijeh** (p. 339). — The path continues to ascend the valley, following the windings of the brook between barren cliffs, 800-1000 ft. high. We pass (25 min.) *Dêr Mukurrîn* and (¼ hr.) *Kafr ez-Zêt* (oil-village). We next perceive (10 min.) *Dêr Kânân* opposite to us, on the right bank of the river, pass (¼ hr.) *El-Huseiniyeh*, and reach (¼ hr.) *Kafr el-ʿAwâmid*, on an eminence near which are the ruins of a small Greek temple, consisting of fragments of columns, capitals, and of a pediment. Beyond this we cross the river by a bridge. On the right, below us, after 25 min., we perceive **Sûk Wâdi Baradâ** (p. 338). About 10 min. above the village we cross the stream by another bridge and follow the left bank. The slopes become less precipitous (10 min.), and the valley at length expands into a small plain (10 min.), where the brook forms a waterfall. A little above the fall are remains of an old bridge. The stream is here augmented by the discharge of the *Wâdi el-Karn*, coming from the S.W. Ascending, we ride round the hill to the right and suddenly come upon the plain of *Ez-Zebedâni*. Traversing the plain, in 2 hrs. 20 min. more we reach the village of **Ez-Zebedâni** (p. 338).

Thence the road ascends the valley. After 40 min. it is joined by that from *Blûdân* (p. 369), coming from the right. The spring of *ʿAin Hawar* with the village of that name remains on the right (25 min.); we then cross the watershed and arrive (1 hr.) at the village of *Sarghâyâ* (p. 338), in a verdant but confined situation. On the spur of the hill to the E. some rock-tombs are visible. By the wayside, at the beginning of the ascent, is a fine wine or oil press, hewn in the rock. The tombs contain six arches with niches for the sarcophagi. Near the tombs is a marble column with a Greek dedication. Beyond the rock are slight remains of a village. Near a large oak are several other rock-tombs.

After 28 min. we descend from Sarghâyâ to the *Wâdi Yahfûfeh*, where the brook is crossed by a bridge called *Jisr er-Rummâneh*. We descend the valley to the left on its right bank, and after 16 min. cross the brook again. The bottom of the valley is covered with oaks, planes, and wild rose-bushes. After 14 min. we cross a third bridge. The village of *Yahfûfeh* lies a little lower down, on the left. On the top of the hill (23 min.) is revealed a beautiful view of Lebanon and the plain of *El-Bikâʿ*. To the W. the snowy peaks of the *Sannin* and farther N. those of the *Dahr el-Kodîb* contrast effectively with the red earth of the valley. A village, *En-Nebi Shît* (Seth?), with the conspicuous Makâm of the Prophet, remains to the left. The route pursues a straight direction, passing many

cross-paths. After 1¼ hr. we see the village of *Khortâneh* below us on the left, and we ride through a deep valley. After 28 min. we pass near *Bereitân* (probably *Berothai*, 2 Sam. viii. 8), which lies behind a hill about 10 min. to the right. After 37 min. we reach the deep *Wâdi eṭ-Ṭayyibeh*. in 35 min. more avoid a path to the right, and reach (10 min.) the village of *'Ain Berdâi*, beyond which (4 min.) we soon perceive the gardens of *Ba'albek* and its acropolis. In 11 min. we reach a broad road coming from the left, and in 7 min. more the first houses of the village.

From Damascus to Ez-Zebedânî viâ Ḥelbûn. Starting from the *Bâb Tûmâ* (p. 360) we follow the Aleppo road and diverge from it to the left after 11 minutes. After 9 min. we avoid a path to the left, and after 14 min. emerge from among the gardens. About ¼ hr. to the right is the village of *Kâbûn*. We reach (20 min.) the village of *Berzeh*. A Muslim legend makes this the birthplace of Abraham, or at least the point to which he and his servants penetrated in this direction (Gen. xiv. 15). Here we turn to the left, and in 8 min. reach the entrance of a gorge. In 33 min. we quit the ravine and cross a bridge. After 6 min. we see the village of *Ma'rabâ* on the hill to the left. Ascending the course of the principal stream, we reach (1½ hr.) *'Ain eṣ-Ṣâḥib*, and (40 min.) *Helbûn* (see below).

A pleasant digression may be made from *Ma'rabâ* through the side-valley to the N. viâ (27 min.) *Herneh* (on the left) and (13 min.) the village of *Et-Tell*, to (1 hr.) the Muslim village of **Menîn**. The rocky slope by the spring beyond the village affords a good resting-place. On the E. hill (ascent of ¼ hr.) are remains of ancient buildings and rock-chambers. In front of these caverns, which were probably also used for religious purposes, are seen the remains of a temple. The view embraces part of Anti-Libanus, and also, through a gap in the bare rocks, a portion of the Ghûṭa (p. 344), stretching as far as the Ḥaurân Mts. — The road from Menîn to Helbûn leads to the W.S.W. After 40 min. we descend into the *Wâdi Derêj (Helbûn)*, and in 12 min. more we reach the path which ascends direct from *Ma'rabâ* near *'Ain eṣ-Ṣâḥib* (see above).

Helbûn. — Ezekiel (xxvii. 18) mentions *Helbon* as the place whence Tyre obtained her wine through the agency of the merchants of Damascus, and this appears to agree with the statement of Strabo (and Athenæus) that the kings of Persia imported their wine from *Chalybon*. The country is admirably adapted for the culture of the vine, the valley being bounded by vast slopes of fine chalky rubble. Some of these are still covered with vines, but the grapes are now all dried to form raisins. The village is Muslim. Fragments of columns and ancient hewn stones are built into the houses and garden-walls. The mosque in the middle of the village is recognisable by its old tower; in front of it is a kind of colonnade, with columns composed of numerous fragments of stone. A copious spring wells forth from below the mosque into a basin. Fragments of Greek inscriptions are to be found here.

Beyond Ḥelbûn the path ascends the left side of the valley. After 22 min. we see caverns resembling tombs on the hill to the left, and then descend to the abundant spring *'Ain Fukhâkh* (4 min.). Our route follows the main valley, avoiding a path to the right, traverses plantations of sumach (*Rhus coriaria*), and reaches (26 min.) a bifurcation, where we ascend to the right. After 43 min. we obtain a survey of the plain of Damascus, and in 17 min. descend into a valley, the bottom of which is cultivated (26 min.). The road again ascends to the right, and reaches (24 min.) a small table-land. After 17 min. we descend to the village of *Blûdân* (4847 ft. above the sea-level), whence we reach *Ez-Zebedânî* in 40 min., or the Ba'albek road, to the N., in 1 hr.

Ba'albek.

Accommodation: Gr. Hôt. de Palmyre (landlord *Mimikaki*, a Greek), Hôt. d'Europe (landlord *Anton Arbid*); Hôt. Victoria (landlord *Faris Arbid*). Pension without wine varies from 8 to 15 francs; bargaining advisable.

Post and Telegraph Office (Turkish).

History. Ba'albek is the *Heliopolis* of Græco-Roman authors, but we possess no written records regarding the city earlier than the 3rd or 4th cent. of our era. The Greek name suggests that the place was connected with the worship of the sun, and Baal corresponds generally with the sun-god. Coins of Heliopolis as early as the 1st cent. show that the town was a Roman colony. Coins of Septimius Severus (193-211), however, no longer bear the earlier device of a colonist with an ox, but the outlines of two temples. This confirms a statement dating from the 7th cent., to the effect that Antoninus Pius erected a large temple to Jupiter at Heliopolis in Phœnicia, which was regarded as one of the marvels of the age. Later coins also bear representations of the two temples, but it is unknown whether the larger was ever finished. From the votive inscriptions of Antoninus Pius it would appear that the larger temple was dedicated to all the gods of Heliopolis; the smaller would, therefore, be the temple of Baal. Both temples most probably date from the same period. The vestibule was begun by Caracalla (211-217) and completed by Philip (244-249), who also built the winding staircase in front and the external walls. Besides Baal Venus was also specially revered at Heliopolis. Constantine is said to have erected a basilica here. Both before and after Constantine the Christians were persecuted at Heliopolis. Theodosius the Great (379-395) destroyed the great 'Trilithon' Temple at Heliopolis and converted it into a Christian church. At a later period bishops of Heliopolis are mentioned. Ba'albek was conquered by Abu 'Ubeida on his march from Damascus to Homs. The Arabs extol the fertility of the environs, and attribute the antiquities to Solomon. The Arabic name corresponds with the earlier Syrian appellation of the place, *Ba'aldach*. The Arabs mention Ba'albek specially as a fortress, and at an early period they converted the acropolis into a citadel. As a fortress it was important in the wars of the middle ages, as, for example, in the conflicts between the Seljuks and the sultans of Egypt. In 1139 the town and castle were captured by Emîr Zenghi, and during the same century the place suffered from several earthquakes. In 1175 the district of Ba'albek came into possession of Saladin. In the following year the Crusaders under Raymund made an expedition from Tripoli to the neighbourhood of Ba'albek, defeated the Saracens, and returned laden with booty. Baldwin IV. undertook a similar expedition from Sidon. In 1260 Ba'albek was destroyed by Hûlagû, and was afterwards conquered by Timûr. In the middle of the 16th cent. the ruins of Ba'albek were rediscovered by Europeans, but they have again suffered severely from earthquakes, particularly from that of 1759.

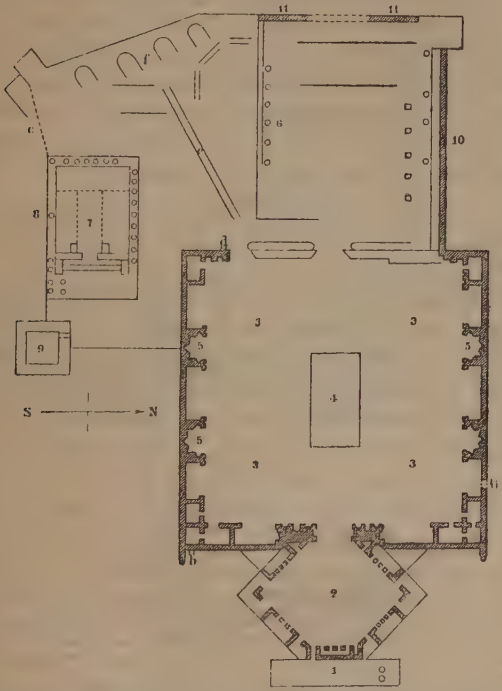
Ba'albek (3840 ft. above the sea) lies on the E. side of the valley of the *Lîṭânî*, which is here very fertile. Not far distant is the watershed between this river and the *El-'Aṣi* (Orontes). It contains about 5000 inhabitants (about 1000 are Christians), and possesses 2 Greek and 2 Maronite monasteries. The British Syrian Mission has a girls' school in a beautiful new building. The town is the seat of a Kâimmaḳâm and a small garrison.

The ***Acropolis** of Ba'albek, surrounded by gardens, and running from W. to E., rises to the W. of the little town.

Permission to view is obtainable at the Serâi, 1 mejîdi each person; the kawass who acts as escort receives 6 to 18 pi. according to the number of the party and the time occupied.

The entrance is by the spacious vaults (Pl. b) at the S.E. corner. The *Vaults* were probably used as stables and warehouses in the middle ages. They consist of two long, parallel, vaulted passages, intersected by another, and bearing remains of Latin inscriptions. There are also traces of older, depressed vaults, over which the Roman vaults were built.

We shall appreciate the plan of the edifice best by beginning our inspection of the interior at the E. end. The **Portico** (Pl. 1) of the great temple being 19 ft. above the adjoining orchard, it is supposed that the temple was approached from this E. end by a broad flight of steps, the materials of which were probably used in the



b. *Entrances (through the vaults).* c. *Entrance now built up.* d. *Inner exit from the vaults.* 1. *Portico.* 2. *Forecourt.* 3. *Main Court.* 4. *Raised Platform.* 5. *Exedra.* 6. *Columns of the Great Temple.* 7. *Temple of the Sun.* 8. *Half-recumbent Column.* 9. *Arabian Building.* 10. *External Wall.* 11. *Cyclopean Wall.*

construction of the mediæval citadel and the present E. wall. The portico is a rectangle of about 12 yds. in depth. In front it had twelve columns, the bases of which are still preserved. Two of these bear Latin inscriptions to the effect that the temple was erected and dedicated by Antoninus Pius and Julia Domna. The portico is

flanked by tower-like buildings, enriched externally by a moulding running round them at the same height as that of the portico. There are also doors leading into square chambers, which are richly adorned with pilasters, niches, etc. The upper parts of these buildings were converted into fortified towers in the middle ages. The northern tower is better preserved than the southern.

In the richly decorated wall at the back of the porch are three portals, the central and largest of which is 23 ft., the two smaller 10 ft. wide. The small portal on the left side only is now open. The **Forecourt** (Pl. 2) which we now enter is of hexagonal form, about 65 yds. long, and from angle to angle about 83 yds. wide. The foundation-walls and a few shell-shaped niches are alone preserved. On each of the six sides, except the western, there were originally square *exedrae*, or lateral chambers, in front of each of which stood four columns. The eastern exedra was entered from the portico. Between these exedræ lay smaller chambers of irregular shape. — From this point we can observe the buildings constructed by the Saracens on the E. side.

A threefold portal led from the hexagon into the large and handsome **Main Court** (Pl. 3) of the temple. The smaller northern portal only is preserved (on the right). This court is about 147 yds. long from E. to W., and 123 yds. wide. On both sides of the court, and at the E. end, are also exedræ, which are best surveyed from the square platform (Pl. 4) in the centre of the court. The fragments in the middle, which are still preserved, probably belonged to a basilica. The court presents an effective *ensemble*, but on closer inspection the degenerate style of the ornamentation points to the late period of the 3rd century. This applies particularly to the exedræ, all of which contain two rows of niches, one above the other, separated from one another by Corinthian pilasters with highly ornate capitals. The shapes of the niches differ greatly; some are in the shell-form, others are semicircular, with curved entablatures, and others again have broken gables. The best-preserved exedra is one of semicircular form (Pl. 5) on the N. side. Many of the niches on the other sides are destroyed. All the exedræ were covered, and in some of them interesting remains of the moulding of the ceiling are preserved. In front of the chambers ran rows of columns, some of syenite, a few of which still lie scattered about (in the S. part of the court). The chambers on both sides correspond exactly with each other, so that we need describe one side only. Adjoining the smaller entrance-portal on the right, which is still preserved, we first find a large niche, perhaps destined for a colossal statue, beyond which comes a rectangular chamber. In the N.E. corner of the court were three quadrangular chambers (now fallen in), that in the angle being accessible from the side-chambers only. On the N. side follows a square chamber (originally with four columns); next is

a semicircular chamber (with two columns), beyond which, in the centre of this side, is a long rectangular chamber, followed by a semicircular and a square chamber, and finally a corner chamber. The central portal on the W. side, leading to the Great Temple, is built in the shape of a niche.

Of the **Great Temple** (Pl. 6), the entrance-courts of which we have just traversed, but few remains are now extant. The six huge **Columns* of the peristyle, 60 ft. in height, the sole remains of the once world-renowned temple, have already long been visible to the traveller approaching Ba'albek. The yellowish stone of which they are composed looks particularly handsome by evening-light. The columns are still provided with stylobates and have somewhat heavily executed bases. The columns do not taper, but have very fair Corinthian capitals. The architrave is in three sections. Above it is a frieze with a close row of corbels, which appear to have borne small lions. Still higher is tooth moulding, then Corinthian corbels, and still higher a cornice, in all 17 ft. high. The smooth shafts are $7^1/_2$ ft. in diameter, and consist of three pieces held together with iron. The Turks have barbarously made incisions in the columns at several places, in order to remove the iron cramps, and it is to be feared that the columns, being much undermined, and being damaged in the upper parts also, will not stand much longer. — The peristyle, of which these six columns formed part, had eighteen columns on each side and ten at each end; but of these nine only were standing in 1751. Many columns now lie scattered around. The form of the temple which was thus enclosed cannot now be determined. It faced the E., and stood on a basement about 50 ft. above the surrounding plain. The E. wall of this substruction adjoined the platform of the entrance-court; the S. wall is partly buried in rubbish. The W. wall is covered with masonry, and about the middle of it there is a gap, through which we look down upon gardens. The N. wall, above which a few fragments of columns are still inserted, is exposed to view, and consists of thirteen courses of drafted stones, each course being $3^3/_4$ ft. high. Outside these walls, and 29 ft. distant from them, runs an enclosing wall of large hewn blocks (p. 375).

If we proceed towards the S.E. from the six columns, passing the entrance (Pl. d) to the subterranean passage, we reach the so-called ***Temple of the Sun** (Pl. 7), the smaller of the two. It stands on a basement of its own, lower than the larger temple, and quite unconnected with it. It has no court, but was approached from the E. by a stair ascending direct to the portal. The stair was flanked with walls, and part of it still perhaps exists under the walls of the Turkish fort built in front of it. — This temple is one of the best-preserved and most beautiful antique buildings in Syria. The *Peristyle*, partially preserved, had fifteen columns on each side, and eight at each end. In front of the portal was a double row of

columns; and on each side, in front of the projecting walls which formed the portal, stood two fluted columns. Of this E. row of columns the bases only are preserved, except at the S. angle, the rest being concealed by the Turkish walls. The columns of the peristyle and the wall of the cella are 10 ft. apart. The columns, including the Corinthian capitals, are $52\frac{1}{2}$ ft. in height, and bear a lofty entablature with a handsome double frieze. The entablature is connected with the cella by huge slabs of stone, which form a very elaborately executed coffered ceiling, consisting of hexagons, rhomboids, and triangles with central ornaments, while the intervening spaces are filled with busts of emperors and gods relieved by foliage, which have, however, been terribly mutilated by Muslim barbarism. The leaf work is beautifully executed, recalling the Byzantine style in its treatment.

Four connected columns are preserved on the S. side, but of the others the bases only are left, most of the shafts having been thrown down from the platform. One column (Pl. 8) has fallen against the cella, and so strongly is it held together by its iron cramps that it has broken several stones of the wall of the cella without itself coming to pieces. The wall, however, is in a precarious condition. Here, too, the Turks have destroyed the shafts and bases of the columns, in order to extract the iron. On the W. side three columns are still upright, and connected with each other; of the others fragments alone remain. Huge masses of the coffered ceiling have fallen in, one of the finest fragments being a female bust surrounded by five other busts. The peristyle on the N. side is almost entirely preserved. Its ceiling consists of thirteen more or less damaged sections with fine busts.

Interior. Traversing the porch, which is 25 ft. deep, we come to the very elaborately executed **Portal* of the temple, the gem of the structure. It was rectangular in form, and on each side stood columns. The doorposts are lavishly enriched with vines, garlands, genii, and other objects. The lintel consists of three stones, on the lower side of which is the figure of an eagle with a tuft of feathers, holding in its claws a staff and in its beak long garlands, the ends of which are held by genii. The eagle was probably a symbol of the sun. The central stone having subsided since 1759, it became necessary in 1870 to prop it by a wall. On each side of the entrance are massive pillars containing spiral staircases. The entrance to one of these is built up, but in the other pillar about eighteen steps have been preserved. The cella, about 29 yds. long and $24\frac{1}{2}$ yds. broad, is half destroyed. Remains of a high relief are still traceable on the front wall to the left under the raised space of the cella. Above the cornice were five niches. The N. side is less injured than the S.; on each side are six fluted semi-columns with projecting entablature, and then (W.) three pilasters. The different sections of the architrave project considerably, one beyond the other. The

building was once covered with vaulting. The frieze is subdivided by triglyphs closely ranged together. The empty rectangular niches are crowned by small projecting gables. The ornamented semicircular arches of the lower arcade are worthy of inspection. At the W. end was the raised sanctuary, where the altar stood during the Christian period. Portions of the partition-wall are still preserved. A door descended hence to vaults. — Interesting as the details of the structure are, the effect of the whole points to a late period of art.

Opposite the façade of this temple stands a later Arabian building (Pl. 9) with a stalactite portal. It is a strong, well-built edifice, mostly of ancient material. The steps ascending to it are destroyed. The vaults and chambers in the interior are uninteresting.

On the N. side (Pl. 10) of the larger temple the **Enclosing Wall** adjoins the N.E. corner of the wall of the main court, which projects about 75 ft. beyond this outer wall. At this point is a large portal, which led into the underground vaults. Above this portal, to the left, is a second door, with Corinthian pillars, now built up. The N. enclosing wall, which is here about 19 ft. high only, was probably unfinished. On this N. side a gate leads into the space between the outer wall and that which forms the substruction of the peristyle of the great temple. Fragments of the columns of the peristyle are still lying here. The outer wall (Pl. 10) is here 10 ft. thick, and contains nine stones, each about 30 ft. long and 13 ft. high. These, however, are small compared with the gigantic **Blocks* in the W. wall (Pl. 11), which are perhaps the largest stones ever used in building. One of these is about 64 ft., another 63½ ft., and a third 62 ft. in length; each of them is about 13 ft. high, and probably as many feet in thickness. The greatest marvel is that they have been raised to the top of a substruction already 23 ft. high. By whom, and by what machinery they were quarried and placed in their present position, will probably never be ascertained. It was probably from these three extraordinary blocks that the temple derived its name of *trilithon* ('three-stoned'). Numerous carefully chiselled square holes may be observed on the blocks, with the exception of the huge blocks just mentioned. These holes (which occur also in the marble blocks of the temple) were probably intended for the insertion of levers. The lower stones are grey, and the large blocks yellowish in colour.

In the modern village, to the E. of the Acropolis, is a third *Temple*, smaller, and well preserved. In order to visit it, we must pay a few piastres for admission through a house on the N. side of the temple. The outside is the most remarkable part of this temple. The cella is semicircular in form. Around it runs a peristyle of eight beautiful Corinthian monolithic columns. Between these, in the wall of the cella, are shell-niches, with a curved architrave borne by small Corinthian pilasters. Along the upper part of the wall of the cella runs a frieze with wreaths of foliage. The

architrave and the entablature of the peristyle are bent inwards semicircularly, and project from the wall of the cella beyond the columns of the peristyle. The entablature is lavishly enriched with tooth ornament and other decoration. The door-posts of the portal consist of large monoliths. In the interior are three niches, two with round architraves, and one with a triangular one. The building was formerly used as a Greek chapel, whence the remains of crosses on the interior walls. Now, however, it is rapidly falling to decay.

Environs of Ba'albek. In the hills to the S.E., near the road to Ez-Zebedânî, and 10 min. from Ba'albek, are the ancient QUARRIES, where another colossal hewn block *(ḥajar el-ḥubla)*, probably likewise destined to be used in the construction of the outer wall of the Acropolis, but not yet separated from the rock, is still to be seen. Its prodigious dimensions are only appreciated on closer inspection. It is 71 ft. in length, 14 ft. high, and 13 ft. wide, and would probably weigh 1500 tons. — We now ascend the hill to the S.E. of Ba'albek. At the top we enjoy an admirable SURVEY of the little town, the Acropolis, the beautiful wide plain with its red earth (coloured with oxide of iron), the summit of the *Ṣannîn*, and to the N. of it the *Munêṭireh* mountain, with its wooded slopes. To the E., in the small valley separating this spur from Anti-Libanus, is the spring *Râs el-'Ain*. On the hill are the remains of a Muslim chapel, and higher up is a tomb surrounded with fragments of columns. — The old town-walls of Ba'albek skirt the slopes of this hill. Following the slope towards the N.E., we come to a heap of fragments of columns, and in a few minutes to large rock-tombs extending along the N.E. slope. From this point we may return through the small town. — Or following the hill to the right, we may proceed to (20 min.) *Râs el-'Ain*. A copious brook here bursts from the earth and is enclosed in a basin. Adjacent are the ruins of two mosques. The smaller was built, according to the inscription, by Melik eẓ-Ẓâhir in 670 of the Hegira (1272), and the larger by his son Melik el-Aṣ'ad. The outer wall of the latter is still standing. From this point a shady road following the course of the brook brings us in 15 min. back to the town.

To the N.W. of Ba'albek stands a large barrack *(ḳishlaḳ)*, of the time of Ibrâhîm Pasha, and beyond it are several deserted buildings. To the right lies a rocky plain containing numerous quarries, with stairs hewn in the rock. There are also several caverns, which were probably used as tombs. Carefully excavated conduits are found E. of the Acropolis.

38. From Ba'albek to Tripoli and Beirût viâ the Cedars of Lebanon.

From Ba'albek to the *Cedars* about 9¼ hrs.; thence to *Tripoli* 8¼ hrs.; thence to *Beirût* 6½ hrs. — It is preferable (and even necessary for travellers not provided with tents) to devote 5 days to the expedition. We spend the first night at *Dêr el-Aḥmar* (3 hrs.), or at *'Ainêta* (2¾ hr. far-

NORTHERN LEBANON.
Scale of . 1:500.000
English Miles
Kilomètres
MEDITERRANEAN SEA
El-Mina
Tarâbulus
(TRIPOLIS)
Kalamûn
Enfeh
Râs esh-Shakka
(Theuprosopon)
Batrûn
(BOTRYS)
Kefr Abîda
Tekûm
Berbâra
El-Munsûf
Burj er-Rûjûl
W. Hallâweh
Amshît
W. Farûsh
Jebêl
(BYBLUS)
Halât
Nahr Ibrahim
ADONIS
El-Baxâr
Tuberja
Der Alma
Zuk Mikâyil
Nahr el Kelb
Antelias
Beirût
(BERYTUS)
Shuweifât
Ghazîr
Jezzîn
Jeb'a
Jûn
Kefr Hîm
Kefr Hîr
Kefr Hûta
Kefr Tûn
Kefr Yashît
Kefr Sarûna
Kefr Sâlwa
Kefr Hîla
Kefr Hîla
Kefr Hîla

Jebel 'Akkâr
Jebel esh Sharkî
Jebel el Baalbek
Jebel esh Sharkî el Wastani
Jebel el Aswad
Jebel el Kasnaba
Jebel el Mutrabah
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ther), both of which afford very poor quarters; the second night at (6½ hrs). *Ehden*, or at *Bsherreh* (4¾ hrs.); the third night at *Tripoli* (5½ hrs., 9¼ hrs. from Bsherreh); the 4th night at *Jebeil* (9¼ hrs., poor accommodation). — Steamers to and from Tripoli, see pp. xvii et seq. Tickets should be ordered in advance during the season.

Until about the end of May the tour over Mt. Lebanon on horseback is generally impracticable owing to the snow. In that case the Cedars may be visited on foot from *ʿAinêta* (3½ hrs. each way), without incurring any very great fatigue. From ʿAinêta to *El-Muʿallaḳa* direct, see below.

1. From Baʿalbek to the Cedars (9¼ hrs.).

The road crosses the plain towards the N.W., leaving the Ḳishlaḳ (see p. 376) on the right. After 4 min. it turns to the right, and after 27 min. to the right again. On the left we see the village of *Hôshet eṣ-Ṣâf*. We next pass (5 min.) the village of *Yaʿâth*, which is occupied by Metâwileh, and is badly supplied with water. Farther on (28 min.) our road is joined by another from the left. In the fields to the left we soon see (17 min.) the large *Column of Yaʿâth*, which we may reach by making a digression of 10 min. It is a solitary monument with an illegible inscription on the N. side, standing on a pedestal about 6½ ft. high, to which steps ascend, and is altogether about 65 ft. in height. The Corinthian capital is much disintegrated. — After 1 hr. we reach the end of the plain; towards the S. rises Mt. Hermon. We now ride by a stony path to the N. round a hill. In 32 min. we reach —

Dêr el-Aḥmar, an extensive village with a large church. Here begins the territory of the Maronites, who are rather importunate. The water is bad. The village derives its name ('red church') from the abundant red stone in the neighbourhood.

A guide from Dêr el-Aḥmar to *ʿAinêta* is necessary. We first enter the small valley to the S.W. of the village, and ascend a bad path through an oak-wood. The oaks are low, but have thick trunks, and are interspersed with juniper and barberry. After 40 min. on the height we avoid a path to the right, and in 25 min. descend into a green valley which we go up. Proceeding in a N. direction, we cross several small valleys with numerous cross paths and pass the village of *Bshêtîyeh* on our left. In 1¾ hr. we reach the miserable Maronite village of **ʿAinêta,** near which is a dale planted with walnuts.

From El-Muʿallaḳa to ʿAinêta, 9 hrs. We follow the Baʿalbek road as far as the (2¼ hrs.) khan near *Bʾit Shâmâ* (p. 367), where we turn to the left, and proceed viâ (1½ hr.) *Nebi Rashâid*, (½ hr.) *Jebbʿa*, and (1 hr.) *ʿAin Jedîdeh*. In ¼ hr. more we reach the S. end of the lake *Ez-Zêniyeh*, which we skirt to its (¼ hr.) N. end, and thence proceed to the (1¼ hr.) mountain-lake of *Yammûneh*, near which is an intermittent spring. Thence to *ʿAinêta*, 2 hrs.

We cross the valley by the upper (N.) road (5 min.); on our left is a beautiful spring, and then a second and larger one (12 min.). Here we take the path to the left, which ascends along the right slope of the valley. After 25 min. we pass a gorge ascending to the

right. The path ascends steeply in windings; the village of 'Ainêta continues visible, to the S. we observe the mountain-lake of Yammûneh (p. 377), and opposite rises the great range of Anti-Libanus, while Ba'albek forms a green and brown speck in the midst of the reddish Biḳâ'. The ground consists of rubble, in which a few stunted trees of the cedar species have taken root. After 55 min. we cross to the left side of the valley. In 20 min. more we reach the top of the pass, on which snow often lies as late as May.

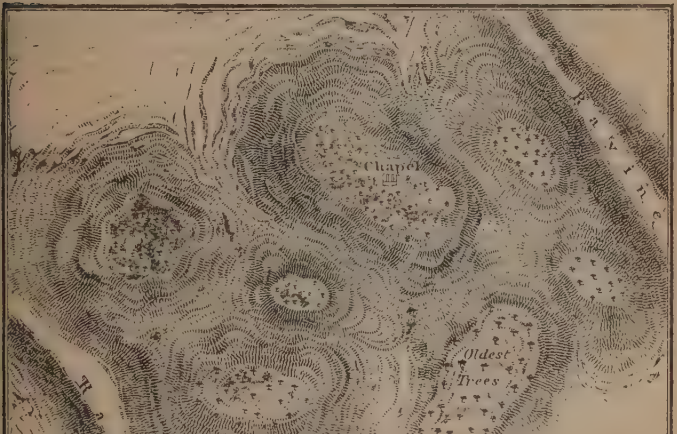
The pass of the *Jebel el-Arz*, or '*Cedar Mountain*', lies 7700 ft. above the sea. The range of Lebanon stretches from S.W. to N.E.; its chief summits rising to the N. of the pass are *Ḍahr el-Ḳoḍîb* (10,050 ft.), *Nab'a esh-Shemêla* or *El-Miskîyeh* (10,037 ft.), and *Jebel Makmal* (10,007 ft.). The view from the top of the pass is very extensive. The whole landscape seems tinted with different shades of blue, from the dark blue of the foreground to the pale blue of the horizon. The valley of the Biḳâ' is spread like a map at our feet. The long range of Anti-Libanus terminates with the summit of Mt. Hermon, to the right of which the depression of the Jordan valley is distinguishable. Towards the S. the Jebel Ṣannîn and the lake of Yammûneh are visible. Towards the W. the mountains slope away to the sea. Tripoli with its harbour, and a wide expanse of the Mediterranean are visible, while the foreground consists of a grand amphitheatre of mountains with the cedar groves.

We now descend into the valley where the deep ravine of the *Nahr Ḳadîsha* ('sacred river') begins, and traverse the steepest part of the path in 20 min.; in 55 min. we reach the bed of the brook, and in 20 min. more the —

***Cedars.** — Many of the now bare peaks of Lebanon were probably once clothed with cedars (Arab. *arz*, as in Hebrew). The group now before us is one of the smaller of several which still exist at a height of 5200-6200 ft. above the sea, but it contains some very venerable members. In Hebrew antiquity the cedar was specially extolled as the ornament of Lebanon (Ezek. xxxi. 3; Psalms xcii. 12, civ. 16). No such trees grew in the land of Israel, so that Solomon caused cedars to be brought from Lebanon for the building of the Temple (1 Kings v. 6), and a supply from the same source was obtained for the second Temple (Ezra iii. 7). At a still earlier period David had built himself a palace of cedar wood (2. Sam. v. 11). The trunk of the cedar was also used for the masts of ships (Ezek. xxvii. 5). — It is possible, however, that by *'ăraz* the Hebrews may also have meant other trees of the pine family.

In all ancient works concerning the vegetable kingdom the cedar is mentioned as the noblest and most important of trees. Theophrastus speaks of it as the 'admirable cedar of Lebanon', Pliny as the 'cedrus magna', and since the time of Barrelier it has been usually called the 'Cedar of Lebanon'. The tree belongs to the conifers, most nearly resembling the larch, but is distinguished from it by its evergreen leaves which do not fall off in winter, by the horizontal roof-like spreading of its branches, and by its superior size in every part, and especially by its cones, which are nearly as large as a goose's egg. So flatly do the branches and twigs of the cedar extend from the trunk, that the cones seem to lie upon them as if on small patches of meadow. In the character of its branches the cedar resembles an aged larch, but in some of the finest examples its limbs rather recall the majestic oak. The wood is whitish and

moderately soft, and for economical use is far inferior to the timber of the cypress of the Kadîsha valley. The great modern region of cedars is the Cilician Taurus, where the extensive mountain-range beyond Mersina and Tarsus, and above the ravines, is beautifully clothed with these trees, interspersed with black firs. In the Taurus, as well as on Lebanon, two varieties occur: one is the dark green, with bright green leaves; the other the silvery white, the leaves of which have a bluish bloom. This dimorphism rarely occurs with plants of the same kind and in the same place. The cedar of Lebanon (Dr. Hooker) is only a local form of a more widely extended species, of which there are two other varieties, *viz.* the cedar of the Himalayah *(Cedrus deodara)* and that of the Atlas *(Cedrus atlantica)*. Between these three great groups is no specific distinction; they merely differ in size, and somewhat in habits, according



to the climate to which they belong — the humid mountains of India, the temperate Lebanon, or the dry atmosphere of Algeria. The Indian cedar, the 'wood of the gods' (dêvadâru) in Sanscrit, is one of the most magnificent trees in existence. It attains a height of 250 ft. and a circumference of 39 ft., and is, chiefly in respect of height, double the size of the cedar of Lebanon. The cedar of the Atlas, on the other hand, is smaller than that of Lebanon; its leaves are very short, its cones smaller, and its growth more gnarled.

The cedar has been frequently introduced into Europe, and thrives particularly well in England. Those in the Jardin des Plantes at Paris have grown from seeds planted by Tournefort at the beginning of the 18th cent., and are among the oldest in Europe, but are not nearly so tall as one near Geneva, which has attained a height of 120 ft. It has sometimes been suggested that some of the hill-districts of Europe might ad-

vantageously be planted with the cedar; but it certainly would not thrive, and probably would not survive the severe frosts of these regions.

The group of cedars at the foot of the *Ḍahr el-Ḳodîb* (p. 378), a precipitous and bald snowy peak, stands about 6300 ft. above the sea-level. Opposite them, to the W., rises the peak of *Fum el-Mîzâb*. The group occupies the top of a hill (a moraine), on the E. and W. sides of which runs a water-course. It consists of 397 trees, the tallest of which does not exceed 80 ft. in height. The rock on which they grow is white limestone, and the decaying spines, cones, and other matter have formed a dark-coloured soil. The oldest trees, seven in number, are on the S.E. height. In the midst of the N.W. group stands a Maronite chapel. A few paces to the N. of the chapel by the house stands the largest cedar; it has a circumference of 47 feet. The group is now surrounded by a wall as a protection against the goats, and also against the peasants who celebrate an annual festival here in August.

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2. From the Cedars to Ehden (2¾ hrs.).

Leaving the Cedars, we again turn towards the W. and descend to the road, which we follow towards the N.W. In 20 min. we lose sight of the trees. Below us, to the left, lies *Bsherreh* (see below), in the midst of vegetation. After 8 min. the path divides; we follow that to the right, descending to Ehden, and pass (20 min.) the large spring *'Ain en-Neba'*. We obtain repeated glimpses of the valley of the *Ḳadîsha*, which is surrounded by villages, and winds between hills. In 40 min. we reach the beginning of a large basin, into which we descend. After 1 hr. we cross a valley with a brook which descends from the monastery *Mâr Serkîs* at the foot of the mountain on the right. Skirting the margin of the gorge, we ascend to **Ehden** in ¼ hr. more. (Quarters at the house of the *Khûri;* tents are pitched under the walnuts above the village.) Ehden lies on a slope at the extremity of the amphitheatre of mountains surrounding the valley of the Ḳadîsha, and is encircled with pines, mulberry and fig trees, and vineyards. On the E. side flows a large brook. Towards the W. is an unobstructed view of the sea, and the harbour of Tripoli is visible. To the E. rise the barren snow-mountains. The village, which lies 4743 ft. above the sea, contains about 450 Maronite families.

From the Cedars to Ehden viâ Bsherreh and Ḳanôbîn (about 6½ hrs.). An interesting digression, occupying 1 day; tolerable accommodation in Bsherreh. From the point where the path divides (28 min. from the Cedars, see above) we descend a steep path through a side-valley, watered by the *'Ain en-Neba'*, to (40 min.) **Bsherreh**, beautifully situated on a spur above the Ḳadîsha valley. The slopes of the valley are terraced, and planted with the walnut, fig, mulberry, and poplar. The country is well watered, and gives manifest tokens of the industry and prosperity of its inhabitants. The village has four churches and a Latin monastery, the large Maronite church in the centre being apparently old.

We now descend the valley on the right side (guide desirable). In a sheltered situation below is visible a small Franciscan monastery; on

the opposite hill is the village of *Bakâfra*, and farther off *Bkarkâsheh* (p. 388). On the hill to the right, after 16 min., we see *Dêr Ḥamallah*, and to the left, below, *Mâr Jirjis*. After 6 min., a larger brook; then *Dêr Mâr Tedrus*, on the hill to the right; opposite, on the left side of the valley, the village of *Bez'ân*. In 7 min. more we come in sight of the *Wâdi Hajît*, a wild valley, and cross it 5 min. later. After 11 min. we pass under an arch of the aqueduct of *Hajît*. On the opposite side of the valley lies *Hasrûn*. In 34 min. we pass opposite to *Bdîmân*, above which is *Ḥadeth* (p. 388). Below, towards the valley, lies *Blôzeh*. We then obtain a view (1/4 hr.) into the profound *Wâdi Kanôbîn*. After a very steep descent of 43 min. we reach the monastery of —

Kanôbin (where the monks entertain travellers hospitably in return for a donation towards the monastery-funds). — The monastery stands romantically perched on the rock on the right side of the Ḳadîsha valley, about 390 ft. above its bed, and enclosed by precipitous mountains. In the background of the main valley part of the high mountains is still visible. The hills are sprinkled with villages with gleaming white churches. The country is richly cultivated. The gorges contain numerous caverns, once used as hermitages. The monastery, which derives its name from the Greek κοινόβιον (monastery), and is said to have been founded by Theodosius the Great (379-395), is partly built into the rock. Since the middle of the 15th cent. it has been the seat of the Maronite patriarchs, whose tombs are shown in a cavern. These dignitaries always bear the name of Butrus (Peter) or Bûlus (Paul), and reside part of the year in Bdîmân.

We again ascend the hill by the same path, and after 23 min. turn to the left. In the valley below lies the village of *Sib'il*. In 25 min. we reach the village of *Hawar*. A valley opens here to the right, on the slope of which Ehden is situated. Nearer is the village of *Bân*. To the N.W. lies *El-'Arbeh*, and far above is the monastery *Mâr Sim'ân*. After 12 min. we cross a small valley; Bân is left on the hill to the right. We soon see the monastery of **Ḳesḥaya** in the valley below *Mâr Antûn Keshaya*, and reach it in 35 min. more. The monastery is said to be occupied by nearly 100 monks and contains a printing-office, and also several rooms for travellers. The church, erected in 1860, and adorned with figures of saints, is not very attractive.

We retrace our steps, cross the bridge, and ascend to the left. After 10 min. we turn to the left and obtain a charming retrospective view of the monastery. After 9 min. we see a cavern with a spring in the valley below. In 1/2 hr. we come to the large village of *Kafr Sâb*, opposite to *'Anturîn*. In 20 min. we come to the bridge crossing the brook of Ehden, and in 1/4 hr. more reach that village itself.

3. From Ehden to Tripoli (5 1/2 hrs.)

We proceed towards the W. from the village, and obtain a view of the monastery of *Sêdet el-Ḥizn* on the hill to the right. After 1/4 hr. we enjoy a grand prospect towards the sea. The bad and stony road next enters (3/4 hr.) the *Wâdi Heirûna*. The path divides (25 min.); that to the left is the better; (8 min.) *Murhef Kersâbîyeh* is seen below. The path reaches (33 min.) the bottom of the valley, passes (21 min.) a small valley containing water, and (23 min.) affords a view of *Mershîneh* on the hill to the right. We have now reached the hill-country. After 10 min. we leave the village of *Iyal*, with its castle, on a hill to the right. In the background rise the snow-mountains. We pass (18 min.) *Kafr Ḥatta*, and (14 min.) take a path to the left, through olive-groves. The village of (4 min.) *Zegharta*, with its large church, is the winter quarters of many of the inhabitants of Ehden. The path descends

hence into the valley of the *Ḳadîsha*, which is here a considerable stream, and crosses the bridge. To the right, on the hill (10 min.), we see the weli of *Ardât*, and (10 min.) on the left *Ḥâret Nejdelâya*. We avoid (8 min.) a path to the right, (20 min.) enter the olive plantations, and (10 min.) see *Ṭarâbulus* below, the first houses of which we soon reach (3 min.).

Tripoli. — **Accommodation.** There is a Greek locanda in *El-Mînâ* (see p. 384). Accommodation may also be procured by the assistance of the consuls, or in the monastery of the Terra Sancta.

Vice-Consulates. America, *Ant. Janni*; Austria and Russia, *Theodor Catzeflis*; France, *Savoye*, Consul; Germany, *A. Catzeflis*; Netherlands, *N. Beraut*. — British Consular Agent, *Abdallah Gazi*.

Telegraph: *Turkish*, in the town; *Internat.*, in El-Mînâ. — Tripoli is a station of the Austrian, French, and Russian steamers.

History. The ancient Phœnician name of Tripoli is unknown. The town was built, probably not earlier than B.C. 700, after the foundation of Aradus (p. 409), and was a member of the Phœnician league, but does not seem to have been an important place. The Sidonians, Syrians, and Aradians occupied separate quarters. Little else is known of the ancient history of the place. It was repeatedly damaged by earthquakes. At a later period it contained a palace, which was found here by the Seleucidan prince Demetrius I., son of Seleucus IV., another palace subsequently erected by that monarch, and magnificent structures with which it was embellished by the Romans; but of all these no trace now remains. The town lay at that period on the coast. It surrendered to the Muslims without resistance. When the Crusaders attacked the place it was governed by an independent emîr. The siege was begun by the Provençal Count Raymund of St. Giles in 1104, and in order to prevent possibility of relief, a castle was built on the hill opposite, named by the Franks Mons Pellegrinus, and by the Muslims Sanjîl (St. Giles). Dissensions among the Christians, however, delayed the capture of the town for five years, and when it was taken a valuable Arabic library of upwards of 100,000 vols. is said to have been burned. The district was then erected into a county, and shortly afterwards bestowed as a fief on Bertram, son of Count Raymund. Under the Franks the town prospered for 180 years, in spite of internal discord and terrible earthquakes. In 1289 it was destroyed by Sultan Kilâwûn, when many Franks perished and valuable booty was carried off by the victor. At that period no fewer than 4000 silk-weaving looms are said to have been worked at Tripoli. The modern Muslim *Ṭarâbulus* was then founded a little inland, near the "Pilgrims' Mount". In the 16th cent. the place again became large and populous, and consisted, as at the present day, of a seaport town and an inland town.

Tripoli (Ṭarâbulus), the capital of a Liwâ in the Vilâyet of Beirût, has 23,000, and the seaport *El-Mînâ* 7000 inhabitants: 24,000 Muslims, 4500 orthodox Greeks, 1500 Maronites. The town contains 14 churches, of which 3 are Greek, 5 Latin (*viz.* 2 belonging to the Franciscans, 1 to the Filles de la Charité, 1 to the Lazarists, and 1 to the Carmelites), 4 Maronite, 1 United Greek, 1 Protestant. The American mission has a station and girls' school, and the French Sisters of Charity have an orphanage and a girls' home. There are also 14 mosques, 1 synagogue, and schools (in all 32 with 2200 pupils) belonging to all the denominations. The Muslims are said still to possess valuable libraries here.

The trade is not inconsiderable; 1867 ships (430,000 tons) entered and cleared the port in one year. The imports (chiefly cotton

goods and other manufactures) are valued at 12 million fr.; the exports at 18½ million fr. (grain 8 mill., wool 1½ mill., raw silk 3½ mill., soap 1 mill. fr.). Silk-weaving and soap-making (11 factories) are the chief industries; the silk sashes of Tripoli are noted. — The environs are extremely fertile; olives (yielding 2½ mill. fr. per annum), oranges and lemons (2½ mill. fr.), and mulberries (for silkworms) are largely grown. The tobacco-cultivation is on the increase.

Tripoli is considered unhealthy, but fever rarely prevails until

the end of summer, and is seldom dangerous. The Tripolitans call their town Little Damascus. The streets are tolerably paved and provided with footways, and many of them have arcades, as at Jerusalem. The building material used is a porous conglomerate. The aspect of many streets is quite mediæval. Native silks are still to be seen in the bazaar. There are also several large khâns, the finest of which is the *Khân es-Sâgha*. The situation of Tripoli is best surveyed from the *Castle*, the terrace in front of which is reached in 5 minutes. From this point the town, with its dazzling white houses, among which the establishment of the French sisters is conspicuous, looks picturesque. Towards the S. side is seen the mosque *Tailân*. Beyond the town extends a beautiful forest of orchards. On the

promontory lies the seaport, near which rise the ancient towers; beyond these stretches the sea, and to the S. are mountains. From a somewhat higher point we have a better view of the fortress, situated on a narrow ridge, which descends on the W. side towards the town, and on the E. to the deep ravine of the *Nahr Kadîsha*. At the foot of the hill is the *Derwishîyeh*, a monastery of dancing dervishes. From a point higher up the valley is conducted the water-supply of the town. — The castle cannot be visited. It contains few relics of antiquity. Towards the S. is a fragment of vaulting, which is possibly the remains of the apse of the Crusaders' church. Parts of the castle may perhaps have belonged to Raymund's original edifice.

On the S.W. side of the castle a paved path descends to the right, and from this point we may visit the *Tailân Mosque*, which has been recently restored. Inside the court is a stalactite portal. The minaret, with its double winding staircase, is interesting.

The **Seaport** (25 min.) is connected with the town by a tramway ($1^1/_4$ pi.), passing between luxuriant orchards. In order to reach the old *Towers* which defend the coast between the seaport and the mouth of the Ḳadîsha (here called *Abu 'Ali*), we follow the left bank of the river from Tripoli towards the N., and reach the sea in 20 minutes. These six towers are mediæval, being partly built with ancient materials, such as drafted blocks and numerous fragments of columns of grey granite. We first pass the remains of the *Burj Râs en-Nahr*, and then, farther along the coast (12 min.), the *Burj es-Sbê'a* (lion tower), the best-preserved. On the S. side of the Sbê'a are six slightly pointed windows, and in the middle a large arch. The portal consists of a pointed arch of white and black stones alternately. The inscription-slab has been removed. About 7 min. nearer the harbour is the *Burj et-Takkîyeh*, with a stalactite portal. In 8 min. more we reach the seaport. Beautiful view of the sea and the mountains.

The Seaport *(El-Mînâ)*, as such, is unimportant. On the coast we come to (5 min.) a fourth tower, the *Burj el-Maghâribeh* (of the Moghrebins), and a lighthouse. The islands forming the harbour are seen from here. Fine sponges, with coral still adhering to them, are offered for sale, and sometimes also antiquities. The steamboat offices are at the harbour, where there are also some cafés.

Following the road to the S. of the harbour, we reach the Beirût road, which leads us in 5 min. to a modern tower called *Burj esh-Shêkh 'Affân*. In the vicinity is the Protestant church; to the right is the Greek church; and 8 min. to the S. is the monastery of *Terra Sancta*. In $^3/_4$ hr. we reach an Arabian café at the end of the beach.

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4. From Tripoli to Beirût ($16^1/_2$ hrs.).

56 M. Carriage-road. Quarters for the night in (20 M.) *Jebeil* (p. 386). A steam-tramway is in process of construction.

Following the telegraph-wires to the S.W. of Tripoli, we reach

(22 min.) the road which leads from the seaport towards the S., and ascend (8 min.) a hill commanding a fine view. To the left on the hill above us stands an old castle. After 17 min. we regain the coast-road, and in 20 min. reach the village of *Ḳalamûn*, the *Calamos* of Pliny. The road now crosses the promontory *Râs en-Naṭûr*. After 10 min. we follow a side-path to the left, and in 37 min. we see the village of *Naṭûr* below us to the right. We pass (35 min.), on the left, the village of *Zekrûn*. On the right is a hill with a ruin, and farther on, below, we soon see the village of *Enfeh* ('nose'), and in front of us *Râs Shaḳḳâ*. To the left on the slope above (40 min.) we see the village of *Ṣikka* with its church. The path passes (12 min.) a khân, and beyond the *Nahr el-ʿAṣfûr* a second, in the background of the picturesque bay of *Râs Shaḳḳâ* (35 min.). This promontory was the ancient *Theouprosopon* ('god's visage'). Several Greek monasteries are situated on the hill. We avoid the precipitous extremity of the cape by ascending a small valley to the E.S.E. At the top we have a view, to the N., of the somewhat barren chalk hills, the *Râs en-Naṭûr*, and El-Mînâ. To the S.W. lies a wooded valley, into which we descend. At the bottom (½ hr.) we come to cultivated land, near the village of *Mṣêliḥa*. The path descends the valley, in the middle of which, on a precipitous rock, rises an Arabian castle, where the Metâwileh formerly levied black mail from travellers. After 12 min., a bridge over the *Nahr el-Jauz;* 5 min., a brook coming from the S. is crossed, and tobacco-fields are passed. We soon (10 min.) quit the valley. On the slope to the right lies the village of *Ḳubbeh*, and nearer the sea is a castle. In 20 min. we reach Batrûn.

18½ M. **Batrûn,** the ancient *Botrys*, was founded by the Phœnicians under Itoba'al, in the time of Nebuchadnezzar, still earlier than Aradus, as a frontier-fortress for the defence of the coast-route. The town, which had no harbour, was never a place of importance. The situation is not to be compared with that of Tripoli. The spurs of Lebanon here are scantily covered with green. Batrûn has about 5000 inhab., chiefly Christians, and possesses a Turkish telegraph office. It is the seat of a Ḳâimmaḳâm and belongs to the Sanjak of the Lebanon. In the middle of the town is a mediæval castle. The harbour is very small and unimportant. To the S. of Batrûn are several rock-tombs with sarcophagi.

Beyond Batrûn the rocks approach the sea, where they are curiously eroded. We follow the coast. On the hill to the left is (33 min.) the village of *Kafr ʿAbîta;* then (16 min.) that of *Ṭhûm*. We cross the (12 min.) *Wâdi Medfûn* by a bridge. On the hill to the left (22 min.) we see the village of *Berbâra*. On the hill (27 min.), to the left, is *El-Munṣif*, and 2 min. farther is a dilapidated khân; (25 min.) *ʿAmḳêd*, a water-course, and two khâns; (12 min.) another khân. On the hill are several houses and gardens with palms. We soon obtain (7 min.) a view of the extensive bay stretching as

far as Beirût, above which rises the Lebanon range with the *Ṣannîn*. Above us, to the left (¼ hr.), we see an old church. We next pass (13 min.) a khân and a water-course; (10 min.) a rock-tomb below. In 7 min. more we enter —

Jebeil. — HISTORY. Jebeil was the ancient *Gebal*, the inhabitants of which (Giblites) are mentioned in Scripture as skilled in hewing stones (1 Kings v. 18, Rev. Vers.) and in ship-building (Ezek. xxvii. 9). The Greeks changed the name to *Byblos*. The Giblites were related to the Berytans. Byblos was the birthplace of Philo (p. 305). According to his account it was one of the most ancient places in the world, having been founded by Baalkronos himself. On the local religion of Byblos, see p. 305. This cult afterwards found its way to the Greeks and Romans, and pilgrimages were made hither. — At a later period the place was unimportant. In 1103, when it was known as Giblet, it was taken by the Crusaders; in 1188 it was recaptured by Saladin, and was afterwards recovered by the Franks. The village has about 1000 inhabitants.

Numerous fragments of columns are scattered in every direction. The *Castle*, probably erected by the Crusaders with the aid of ancient materials, is a handsome building. In the principal tower are several large blocks (at the S.E. and S.W. corners). On the N.E. side a fragment of sculpture and two small columns are built into the wall. — The bazaar also contains numerous fragments of columns. In the W. part of the town stands the fine Maronite *Church of St. John*, dating from the early part of the 12th century.

It consists of nave and aisles (comp. p. cxv). The nave is covered with arched vaulting, and contains capitals in a style imitated from the Gothic; on the sides, by the capitals, are also small enrichments. The arcades are pointed, the windows round-arched, and enriched with columns outside. The pointed windows of the apses are built up, and the portal has been restored. On the N. side the church is adjoined by a small baptistery, with a semicircular dome resting on four pointed arches, each of which is differently ornamented. Around this building runs a cornice with the ends of the beams projecting.

To the W. of this is the church of *St. Thecla*, with tastefully executed small domes. A third church, now within a house, dates, according to the inscription, from 1264. — The harbour, which was once defended by fortifications on the islands in front of it, contains heaps of ruined columns.

Near Jebeil are extensive *Necropoles*, and many sarcophagi, the famous Column of Jehavmelek, with its inscription (Corp. Inscrip. Semit. I. 1, No. 1), and even Egyptian antiquities have been discovered. Cippi with step-like enrichments are especially common. The winged ball, a Phœnician device, has been found here also. A curious feature, especially in the S. necropolis, is that the rocks here contain numerous round holes, which could not have been intended for admitting light or air, as they taper away to nothing. A stone is generally placed over the mouth of such holes, and in some places the ground is covered with them. On the coast, to the S. of Jebeil, is a large rock-cavern; and many tombs and wine-presses are to be found at *Kaṣṣûba*, 10 min. to the E., where a chapel has been erected with ancient materials. Beyond Kaṣṣûba

are the substructions of a large temple, which was most probably the ancient sanctuary of Adonis. A little farther to the N.E. are other caverns, some of which contain tomb-niches. To the N. is the chapel of *Seyyidet Mâr Nuhra*, an interesting rock-cavern with a stair. — About 3 min. to the S. the road to Beirût passes through a large necropolis, but many of the tombs are buried in sand.

To the S. of Jebeil we reach (12 min.) a bridge near a ruin, and then (22 min.) another bridge. Above, to the left, is the village of *Me'aiteh*. We pass (1/2 hr.) a khân, and the village of *Hâlât* on the hill; (5 min.) tomb-caverns on the left; on the hill to the left, *Dêr Mâr Jirjis*. The road next crosses (20 min.) the *Nahr Ibrâhîm (Adonis*, p. 388), which issues from a wild ravine. We pass numerous khâns; 11 min., *Mâr Dubît;* 11 min., a khân; 10 min., *Khân Buwâr;* 2 min., rock-tombs on the right. We pass (1/4 hr.) the village of *Berja*, near a small bay, and (13 min.) a khân, where a view is disclosed of the great bay of Jûneh. On the hill is seen the village of *Ghazîr* (see below). Round the hill runs a paved Roman road, hewn in the rock. From (37 min.) *Ma'amiltên* a path ascends to Ghazîr, and farther on (20 min.) an unfinished road also diverges in the same direction.

From Ma'amiltên viâ Ghazîr to the Nahr el-Kelb. We ascend to (1 hr.) **Ghazîr**, whence the view of the bay of Jûneh and Beirût recalls the bay of Naples. The finest and most extensive prospect is enjoyed from the roof of the Jesuit institution. From Ghazîr (guide advisable) we ascend to the S.E., passing a guard-house on the hill. On the opposite hill stands the Armenian monastery *Mâr Antânius*, which we reach in 1/4 hr.; we then descend to the (1/4 hr.) bottom of the valley, where there is a famous spring. The path next passes (8 min.) the village of *Shananîr*, and farther on (27 min.) commands a view of the Maronite monastery of **'Ain Warḳa**, situated in a picturesque, pine-clad ravine, which is soon reached (13 min.). *Ghustá* is next passed (10 min.). Rounding a corner (40 min.), we see the village of *'Almâ* below us on the right. Another view of Beirût is soon obtained. To the S., below, lies the village of *Der'ân*. *Jûneh*, *Ghâdîr*, *Sarbâ*, and *Hâret Sahen* lie close together in the plain. In 53 min. we perceive *Bkerki*, a handsome monastery, where the Maronite patriarch sometimes resides. Beyond it we reach (14 min.) the bottom of the *Wâdi 'Anṭûra* near a mill, and then, after a slight ascent, (25 min.) the large monastery of **'Anṭûra**, which was founded at the end of the 17th cent. by the Jesuits. It afterwards came into the possession of the Lazarists, by whom a very large school is conducted here. To the N.E. lies the village of *Bzummâr*. On the Nahr el-Kelb, a little to the S. of 'Anṭûra, are interesting and extensive grottoes, to explore which a rope and candles are necessary. They lie about 2 hrs. above the mouth of the Nahr el-Kelb. Descending from 'Anṭûra we pass the villages of *Zûk Mekâyil* and *Zûk Masbah* on our right, and reach (1 hr.) the *Nahr el-Kelb* 5 min. above the old bridge (p. 325).

The carriage-road now leads round the beautiful bay of *Jûneh*, which is formed by an extensive amphitheatre of mountains. On the left lie several Roman milestones. After 28 min. the village of *Jûneh* (Turkish telegraph-office) lies a little to the left in the midst of beautiful verdure. We next see the villages of *Zûk Mekâyil* and *Zûk Masbah*, and at length reach (50 min.) the bridge of the *Nahr el-Kelb*. Hence to Beirût, see p. 325.

From the Cedars to Beirût viâ Bsherreh and Afḳa.

3 days; about 26½ hrs. The 1st night may be spent in *ʿÁḳûra* (9¼ hrs.) or *El-Muneiṭira* (2 hrs. farther); the 2nd night in *Reifûn* (11 hrs. from ʿÁḳûra) or *ʿAjeltûn* (¾ hr. farther); from ʿAjeltûn to *Beirût* is 5½ hrs. The accomodation is fair; tents are desirable, and indispensable for ladies. Guide necessary for the whole route (about 3 fr. a day). Provisions should not be forgotten.

From the Cedars to *Bsherreh*, see p. 380. — We cross the *Naḥr Ḳadîsha* ½ hr. above Bsherreh, and ascend to the W. along the steep slope of the valley. On the left (20 min.) we see the village of *Bakâfra*, pass (¼ hr.) *Bkarkâsheh* and (¼ hr.) *Bezʿûn*, and reach (¼ hr.) *Haṣrûn*, a large village on an eminence (opposite to *Hajît*, p. 381). Beyond Haṣrûn our route leads to the left, gradually diverging from the gorge of the Kadîsha and commanding magnificent views. After 1 hr. we see *Bdimân* (p. 381) below us on the right. On the hill, high above us, lies *Hadeth*. (Between Hadeth and *Nîḥâ* is a group of cedars.) Ascending the lateral valley to the left, we come to (15 min.) *Brîsât*, and after 40 min. reach the top of the hill (magnificent view), whence we cross a table-land to the (20 min.) narrow *Wâdi ed-Duweir*. In 10 min. we reach the brook in this ravine, and ascend thence for 20 min. on the other side. After 40 min. we cross the *Wâdi Harîṣa* and then (35 min.) a small brook, where sandstone rock makes its appearance, and (35 min.) reach the top of a hill, immediately to the left of which rise the snowy mountains. We ride across the table-land. Below, to the right, is the wild and narrow *Wâdi Tannûrîn*. After 40 min. we cross the deep *Wâdi Bushrikh*, beyond which we come to the (20 min.) lofty plain of *Arḍ ʿAḳlûḳ*, inhabited by half-caste Beduins. About ¾ hr. farther the route skirts a hill, and in 20 min. more reaches its highest point, whence we look down on **ʿÂḳûra**, situated in the *Wâdi el-Mugheiriyeh* at the foot of steep rocks. In 1 hr. 20 min. we reach the village, the environs of which are well cultivated. In the cliffs is a cleft through which an interesting path leads by Yammûneh to Baʿalbek.

In 35 min. after leaving ʿÂḳûra we cross the valley by a **Natural Bridge*, beyond which we follow a terrace round the hill, and reach (1 hr. 20 min.) the village of **El-Muneiṭira**. This place is mentioned in the history of the Crusades in connection with the Count of Tripoli's expedition against Baʿalbek in 1176. Descending steeply we come (¼ hr.) to an angle of the valley where the river takes its rise. The principal spring wells forth from a deep cavern, to the W. of which are two smaller brooks. Below the bridge which crosses the basin are three fine waterfalls. On a cliff opposite the cavern are the scanty ruins of a temple, which stood on a platform. — An ascent of ¼ hr. from the cavern brings us to the village of —

Afḳa. — *Afḳa* was anciently *Apheca*, the site of a famous temple of Venus, which was destroyed by order of Constantine on account of the impurity of the rites celebrated in it. Here, too, are the chief sources of the river *Adonis*, the modern *Naḥr Ibrâhîm*, and hence the Greek myth of Venus and Adonis was connected with this spot. The stream is occasionally coloured red with mineral matter, which the ancients regarded as the blood of Adonis shed by the wild boar (p. 305).

The whole *Scene is picturesque, especially when viewed from the village of *Afḳa*. The amphitheatre in which the cascades are situated is covered with verdure, and pines and walnuts occur here.

The route from Afḳa follows a narrow terrace of the mountain towards the W.S.W. After about 1 hr. 20 min. we begin to ascend the hill to the left, and in 35 min. reach the top. Opposite us towers the Ṣannîn (p. 327). The path next descends to the bottom (35 min.) of the *Wâdi Shebrâḥ*, follows the valley, and then (½ hr.) leads into the basin of the *Naḥr el-Kelb*. The village of *Meirûba* lies to the W. on a terrace (curious rock labyrinth). Proceeding towards the angle of the hill to the S.E., we next reach (¼ hr.) the large spring *Neba' el-ʿAsal* (honey spring). The basin is wild and dreary. The path leads hence to the W. to the (½ hr.) gorge

of *Neba' el-Leben* (milk spring), which it crosses by means of a huge **Natural Bridge (Jisr el-Hajar)* with a span of 41 yds., about 75 ft. above the stream. The beautiful spring itself is 1/4 hr. above the bridge. We next traverse a low hill, over which a conduit from Neba' el-Leben runs, to (1/2 hr.) *Fukra*, where we first observe, to the left, the ruin of a large temple. The court of this building is partly enclosed by walls of natural rock, while the front wall, towards the E., and the colonnade were artificial. The temple itself, now a mere ruin, stands a little farther back, on a terrace among the rocks. Near the temple are enclosures of large stones. About 5 min. to the N. of the temple is the ruin of a substantial tower, perhaps a sepulchral monument. On the right of the portal is an inscription mentioning the name of Tiberius Claudius. To the W. of the tower are perpendicular strata of limestone of most grotesque form.

In 1 hr. we reach the village of *El-Mezra'a* on the slope of the hill, and, riding through the whole length of the village (3/4 hr.), descend a very steep path to the narrow valley of the *Nahr es-Salîb* (3/4 hr.). We again ascend the hill (3/4 hr.), and pass *Kleî'at* on the left. Along the path extend numerous mulberry-plantations. We pass (30 min.) *Reifûn*, (1/4 hr.) *Dêr Reifûn* (large Maronite monastery), and (40 min.) the straggling village of *'Ajeltûn*, where the limestone rock again assumes fantastic forms. Opposite 'Ajeltûn lies *Bekfeyâ* (p. 326). We next reach (1 1/4 hr.) the village of *Je'îtâ*, and (35 min.) *'Anṭûra*. Thence to the Dog River, see p. 337.

39. From Damascus to Palmyra.

Escort. When the country is quiet travellers can ride without an escort as far as Karyatên, and thence with a military escort, the strength of which is fixed by the commandant of Karyatên. The escort should be provided and paid (each man 3-4 fr. a day) by the dragoman, and this must be expressly stipulated in his contract. In unquiet times the government declines to furnish escorts. For information on this point travellers should apply to their consul and not rely on the dragoman. *Shêkh Fâris* or his brother-in-law in Karyatên may be recommended as guides. — If satisfied with his escort, the traveller will willingly make them presents of food and tobacco, but it is advisable not to spoil them by unnecessary liberality.

Season. The heat in the Syrian desert from the middle of May to the beginning of October is oppressive, while the cold in winter is sometimes very severe. On the whole, the months of April and May are the most favourable. With regard to the Syrian desert, comp. p. xliii.

A **Dragoman** and a tent are indispensable for this expedition (contract, see p. xxii). The Austrian *Franz* of Damascus (see p. 340) may be recommended. Good drinking-water should also be taken, as none is obtainable between Karyatên and Palmyra, unless a digression of 3 hrs. be made to the spring 'Ain el-Wu'ûl. It should, therefore, be stipulated in the contract that the dragoman hire at his own cost additional camels at Karyatên to carry water. At Palmyra is only one spring, the water of which tastes strongly of sulphur, and has a temperature of 84° Fahr.; but it improves after standing a little, and is also better about 10 min. below the source. A supply of good spirits is desirable, both to mix with the bad water, and to counteract the effects of the keen air of the desert. Sufficient tobacco should also be taken for distribution to the escort and to Beduins whom one may chance to meet.

Prices can only be indicated approximately. For a fortnight's tour (Damascus-Palmyra and back, or Damascus-Palmyra-Ba'albek) a single traveller will have to pay at least 800 fr., 2 together 1200 fr., 3 together 1500 fr.; larger parties 300-400 fr. each person.

Distance. Horses. Camels. The distance from *Damascus* is 150 miles, or 50 hours' ride. On the back of a camel Palmyra may be reached in 3-4 days, but one day more must be allowed for the journey on horseback. The

usual halting-places are: 9 hrs. *Jérûd* (see below); 12 hrs. *Karyatên* (p. 391), where, if necessary, accommodation may be obtained at the Khûri's; 13 hrs. *Khân el-Leben* (p. 392); 9½ hrs. *Palmyra*. — The expedition may now be made by carriage (4 to 5 days). Price of carriage, including fodder and water for the horses, about 500 fr. — The trip is now seldom made on camels. For riding-camels, see p. 213. The tribe of the 'Agêl Beduins, which was many years ago transferred from the Nejd to Bagdad, affords the most famed caravan leaders, camel-drivers, and camel-riders in the Syrian desert. In making a contract with them for the whole journey the traveller should carefully specify his route, and reserve an option of halting at his own discretion.

Damascus, see p. 340. Leaving the *Bâb Tûmâ* (p. 360), we ride along the broad paved Aleppo road, between orchards. In 12 min. we reach the *Zênabîyeh*, a well on the left, which is said to contain the best water at Damascus, and where a coffee-house keeper offers a parting draught. After 4 min. a road diverges to the left. We follow the telegraph-wires and next reach (1 hr.) the village of *Ḥarastat el-Baṣal*, with numerous olive-trees. Next (40 min.) we see the large village of *Dûma*. Trees gradually cease, and we come to open fields. We pass (½ hr.) a spring of good water, (17 min.) some houses with a small château, and (20 min.) the village of *'Adrâ*, which lies below the road, surrounded by vegetation.

At 'Adrâ a road diverges to *Dumêr* (Roman temple; 1 hr. to the E. near *el-Khirbeh* are the ruins of a large Roman castle). From *Dumêr* the Euphrates may be reached near *Hît* by a camel ride of 8 days through the great Syrian desert, and Bagdad in 3 days from Hît.

The desert now begins. We turn more to the left (N.), towards the mountains. The conspicuous round peak is called *Tenîyet Abu'l-'Aṭâ* (hill of Abu'l-'Aṭâ). We next pass several caravanserais (1 hr.), the largest of which is the modern *Khân el-'Aṣâfîr* (khân of the sparrows), but there is no water here. The ascent is now steeper, and stony. After 25 min. we pass a cistern with rain-water (bad), on the left; on the right, some ruins. The road then passes (55 min.) a ruined khân *(Mathnâ el-Ma'lûli)*, dating from the year 1000 of the Hegira (*i.e.* 1592). The village of *Ma'lûla* (p. 403) lies beyond the plain, 2½ hrs. to the N.W. of this point. In the distance we see before us the villages of *Aila* and *El-Ḳuṭêfeh*, and reach the latter in 1 hr. 5 min. from Khân Mathnâ. We next reach (42 min.) the village of *El-Mu'aḍḍamîyeh*, whence distinct vestiges of an old wall with small towers lead to another village. On the right we pass (1 hr.) some hollows in the ground, being the remains of an ancient conduit, which begins at the foot of the mountains. This conduit, which resembles others at Palmyra, is constructed on the Persian system. The channel is entirely under ground. It is lined with masonry, and large enough to walk in. For the purpose of keeping it clean it is provided with air-shafts with steps, at intervals of 16 yds. In 1 hr. more we reach **Jerûd**, the ancient *Geroda*, the gardens of which have long been visible. To the right, a short distance from the road, is a salt lake, which is sometimes dry. The village is a modern and tolerably clean place, with about 2000

inhab., whose language and customs resemble those of the nomadic tribes. The night is generally spent here.

Another route to Palmyra (37 hrs.) leads hence direct to the N.E., but can only be traversed with camels, as it is entirely destitute of water.

The route now traverses a broad valley between barren hills, and reaches (25 min.) the small village of *ʿAṭni* (with a spring). A supply of water must be taken here for the whole day. The scenery is very dreary. To the right are hills of salt, and the soil yields nothing but dry woody herbs, affording scanty nourishment to the camel, and sometimes used for fuel. After $2^3/_4$ hrs. we pass the ruined *Khân el-Abyaḍ* (white khân), which lies 10 min. to the right. In $1^3/_4$ hr. we come to some heaps of stones, apparently the remains of some building, and in 1 hr. more reach a dilapidated khân on the left. The hills on the left are encrusted with salt. After $2^3/_4$ hrs. we quit the outskirts of this chain of hills, and ascend to a somewhat higher plateau. To the N.W. a new range, apparently terminating the valley, becomes visible. After 3 hrs. 10 min. more of brisk riding we reach the village of —

Karyatên (tents are best pitched on the threshing-floors to the W. of the village). — *Ḳaryatên* is the ancient *Nezala*. The inhabitants are Muslims and Christians, the latter consisting of Syrian Catholics, Maronites, and Greeks. Around the village lie thriving gardens, where the vine also is cultivated. — Among the Beduins Ḳaryatên is famous for a cure for insanity practised here. The patient is bound and confined in a room by himself for a single night (Mark v. 3). Next morning he is found without his fetters and cured. If, however, he omits to pay for his miraculous recovery, he relapses into his former condition!

About $^1/_4$ hr. to the W. is the sanctuary of *Mâr Elyân* (or *Aḥmed*), which is equally revered by Muslims and Christians. A large monastery seems once to have stood here. From the court a low gate enters a small, dark chamber (candles necessary), where an ancient sarcophagus lies under a canopy. It bears some Syrian inscriptions, probably engraved by pilgrims. Another chamber contains a place of prayer with a wooden door beautifully carved with figures of gazelles. The spot appears to be of considerable antiquity, and the capitals and fragments of columns point to an earlier period than El-Islâm.

About 20 min. to the S. of this shrine, in the desert, and in the direction of the hill, is a *maṣyada*, an oblong, walled enclosure, used by the peasantry for catching gazelles (see p. liii). There are gaps in the walls, outside which are pitfalls. The frightened animals which have been enticed into the enclosure spring out at the gaps, and break their legs in falling.

About 3 hrs. to the N. of Ḳaryatên is a natural vapour-bath (*Ḥammâm Belḳîs*, the Bath of the Queen of Sheba), which is very beneficial in cases of gout and rheumatism.

Beyond Ḳaryatên the Palmyra route leads to the E.N.E. in a broad, barren valley of the *Jebel er-Ruwâḳ*. A small valley ($^1/_2$ hr.), containing a little water, is passed. The route is very monotonous. The plain is occasionally furrowed by a dry water-course. In about $7^1/_2$ hrs. from Ḳaryatên we reach an old castle named *Ḳaṣr el-Ḥêr*, the tower of which has long been visible. Extensive walls and

windows, in which numerous birds make their nests, are still standing. Maltese crosses are said to have been detected on the walls. In the vicinity lie many hewn stones, some of them of marble. (If water has run short, a digression of 3 hours towards the E. hills must be made to the spring *'Ain el-Wu'ûl;* guide necessary.) After $4^1/_4$ hrs. we cross the small *Wâdi el-Mutera*, which lies about halfway between Ḳaryatên and Palmyra. In $1^3/_4$ hr. more we reach the ruined *Khân el-Leben*. The ground here is covered with woody herbs, and honeycombed at places by the jerboa (Arab. *yerbû'*), or springing mouse (p. liii); it also swarms with lizards and small snakes, which come out of their holes to bask in the sun.

The mountain-range to the left is the *Jebel el-Abyaḍ*. A height in front of us seems to terminate the valley. After a tedious ride of 7 hrs. more we obtain a distant view of a tomb-tower of Palmyra, and reach it in $2^1/_4$ hrs. more. Traces of an ancient conduit are again met with here. On the hill to the left are some ruins. We now traverse a small valley with sepulchral towers. In 5 min. more we come in sight of the temple of the sun and the columns of *Palmyra* and of the Muslim castle on the hill to the left.

Palmyra.

Accommodation. Tents had better be pitched in the orchards, or at the gate of the temple near the mosque. Shêkh Aḥmed receives travellers in his house outside the gate. — There are barracks of the Khaiyâl in Palmyra. A guard of soldiers for the tents is indispensable. It is advisable to call on the Mûdîr and make him a small present, such as an okka of coffee. — The various shêkhs act as guides. — Two or three shopkeepers sell coffee, tobacco, and similar articles.

The people of Tudmur, like those who live near other celebrated spots, are already somewhat spoiled by travellers. The coins they offer for sale are generally Roman, Greek, or Arabian, in bad preservation. Those with the Palmyrene characters, such as are seen on the tombs, and the lamps and gems with the same writing, are valuable.

History. The Revised Version is almost certainly right in reading *Tamar* (comp. Ezek. xlvii. 19) instead of *Tadmor* in the passage in 1 Kings ix. 18, to the effect that Solomon 'built Tamar in the wilderness, in the land'. It is nevertheless probable that *Tadmor* also is a very ancient place. On account of its spring it must always have been a natural halting-place for caravans passing through the Syrian desert. The climate of the place was also favourable to its development as an important commercial place, but as such there is no mention of it until the beginning of the Christian era. At that time it formed a depot for silk and other E. Asiatic and Indian products on their way to the West. In B.C. 34 Antony made a predatory expedition thither, but the inhabitants carried off their treasures and deposited them in safety with their friends the Parthians beyond Euphrates. *Palmyra* attained the height of its prosperity in the 3rd cent. of our era. At that time, under this new name given to it during the Greek period, it formed a republic under the protection of Rome, and was the capital of a district named after it. The Palmyrenes seem to have adopted a shrewd policy towards the Romans. Thus Odenathus, who styled himself king of Palmyra, rendered important services to the Romans in their war against Sapor, king of Persia, after which he arrogated to himself the title of 'emperor'. He was at length assassinated, leaving his authority to his widow Zenobia (267), a woman who was celebrated at once for her talents, her warlike disposition, and

her refined taste. Under her Palmyra reached the height of its glory, and adopted the Græco-Roman culture more freely than before. The people still spoke Aramaic, as most of the inscriptions prove, but the upper classes studied and spoke Greek and Latin. Zenobia succeeded in extending her supremacy over Syria, Mesopotamia, and even part of Egypt, but her ambition caused her ruin. The Emperor Aurelian marched against her, defeated her troops near Ḥoms, and besieged her capital. She fled, but was taken prisoner (273), and afterwards graced the emperor's triumphal procession at Rome. The Palmyrenes received a Roman garrison, but soon afterwards revolted, and the city was destroyed by Aurelian. Palmyra's glory was now gone. The walls and the temple of the sun were indeed restored. At a later period Palmyra was merely a frontier-town in the direction of the desert, and was fortified by Justinian.

Meanwhile, a new people, the Arabs, had gradually extended their sway northwards, and it is noteworthy that many of the names mentioned in Greek inscriptions at Palmyra, as well as in the Ḥaurân, are genuine Arabic. The Arabs probably served the Palmyrenes as mercenaries. These simple sons of the desert imagined the vast buildings of these cities to be works of the Jinn (p. lxxxv). — The Muslim conquest left Palmyra uninjured, but the town suffered during the conflicts between the Omayyades and 'Abbasides in 745. In 1089 it was visited by an earthquake. In 1173 the Rabbi Benjamin of Tudela still found a considerable colony of Jews at Palmyra. In the Arabian period the town recovered its ancient name of *Tadmor* (usually *Tudmur*). It then fell so completely into oblivion, that, when it was visited by members of the English factory at Aleppo in 1678, they seemed to have made an entirely new discovery.

Literature. The finest special work on Palmyra, though now old, is 'Les ruines de Palmyre autrement dite Tedmor au Désert', Paris 1812, by Wood and Dawkins, who travelled in 1751. At that period more of the ruins were preserved than at the present day. See also 'Dix jours en Palmyrène, par R. Bernoville' (Paris, 1868); and 'An Account of Palmyra and Zenobia', by Wm. Wright (London, 1895).

The Ruins of Palmyra cannot be thoroughly inspected in less than two or three days.

a. The ***Great Temple of the Sun** was dedicated to Baal. For the repair of this temple Aurelian granted the citizens a sum of money out of the booty he had taken from them, but what parts date from his period (273) cannot now be easily distinguished. The whole edifice was enclosed by an outer wall, and stood on a raised terrace called a Krepis (*κρηπίς*). Each side of the outer wall, which rose to a height of about 50 ft., was 256 yds. in length (inside measure). One of these sides only (N.) is now tolerably well preserved. The substructure, which is probably still in existence below the surface of the earth in other places also, is about 10 ft. in height, formed of fine large blocks, and about 20 ft. broader than the wall. The wall itself was divided into sections by thirteen pilasters, which still exist, and flanked by pilasters 68 ft. in height, projecting in groups of three, and presenting the appearance of corner-towers. The N.E. corner is destroyed, but the substructure still exists. The square windows between the pilasters are also preserved, although for the most part roughly filled with stones. One of those not so obstructed may be used as an entrance to the interior. — The foundations only of the other three sides of the outer wall are ancient, the upper part having been built by the Arabs who used the temple as a fortress (like the Acropolis of Ba'albek, p. 370). A kind

of moat was also constructed by them. These mediæval walls are composed chiefly of ancient materials, but as they were carelessly built they are now in a ruinous condition. On the W. side is the principal entrance, which is also an addition of the Muslim period,

Ruins of
PALMYRA.
From R. Wood's 'Ruines de Palmyre'
1:27,000
Turkish Fortification
Valley of the Tomb
Tombs
Ruins
Temple
Church
Small Temple
Great Column
4 Columns
Great Temple
Great Church
Great Court
Great Arch
Great Gateway
Great Colonnade
Great Portico
Great Temple of the Sun
Great Court of the Temple of the Sun
Great Gateway of the Temple of the Sun
Great Portico of the Temple of the Sun

with a lofty pointed portal; but a small door only now leads into the interior. This portal, as appears from distinct traces, occupies the site of the ancient portal, which was purposely destroyed. From the remains of columns scattered about outside it appears that a grand flight of steps, probably 120 ft. in width, ascended to the porch, which was formed by Corinthian columns 12 ft. in height. Within this was a large triple portal, the pilasters of which are still to be seen in the modern tower, but probably no longer in their original places. Inside are fine remains of the ancient porch, with rich garlands.

We are prevented by the houses of the modern village of *Tudmur* from obtaining a complete survey of the large court. The village consists of about fifty huts, partly built with fragments of columns and ancient materials, and arranged in long lanes. The traveller may enter the houses and mount upon the roofs without scruple, the wives and families of the peasantry being much less shy than the ladies in towns.

The enclosing wall was flanked on the inside by a double row of pillars, except on the W. side, in which was the entrance, where there was a single row only. (The Herodian Temple at Jerusalem was built on a similar plan; comp. p. 36.) These colonnades were connected with the outer wall by means of an entablature. Besides the corner pilasters there are still preserved whole rows of columns with entablature, distributed among the houses, about fifty in all. The original number of columns was about 390. Wherever the outer wall is preserved it is found to be enriched on the inside with niches and recesses. The colonnade was lighted by windows, and there were also small doors in the wall, one of which, with its stone hinges, still exists.

Almost every column at Palmyra has, about two-thirds of the way up, a kind of bracket and a pedestal, and sometimes even two of the latter, on which statues and other votive offerings were placed. These pedestals are heavy in appearance, pointing to the period of the decline of art, or to ignorance of the principles of Roman architecture. — The building material is a slightly reddish shell limestone; the quarries lie to the W. of the Castle.

The imposing colonnade enclosed a large square court, traces of the paving of which are still visible at places. The large reservoirs *(birkeh)* still existing were anciently used for religious ablutions. In the centre of this court, a little nearer the S. side, rose a second platform on which stood the temple itself, situated from N. to S. (about 65 yds. long and 34 yds. wide). It was a peripteros, or temple with a single peristyle of columns. Of these columns, which were 50 ft. in height, a few only are preserved, chiefly at the back of the building (E. side). They are fluted, and are now destitute of their capitals, which were probably of bronze and therefore eagerly appropriated as booty. Opposite the ancient portal in the W. side

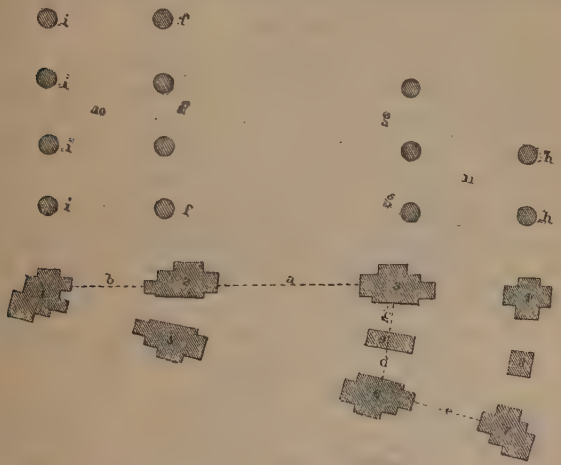
of the outer wall the temple had a rich portal between two columns, leading into the colonnade. This is the most favourable point for a survey of the rich ornamentation of the frieze with its figures and garlands. A magnificent doorway leads into the W. side of the temple, in which, as well as at the back, were four windows. At the N. and S. ends were no windows, but at each end two columns with Ionic capitals are imbedded in the wall. The portal of the cella, one of the most beautiful architectural relics of Palmyra, is about 33 ft. high, and is lavishly enriched. The ceiling of the doorway is adorned with a relief representing an eagle with outstretched wings on a starred ground, flanked by genii. A large fragment of the entablature has fallen, and may be closely inspected. Inside the portal a large and somewhat rudely executed stone figure lies on the ground. The ceiling of the ancient cella has fallen in, and the roof of the mosque occupying its site rests on ill constructed arches. The most interesting part of the temple is the N. apse. A niche here contains a square slab of stone bearing a circle with the signs of the zodiac, in the centre of which are seven pentagons with busts in high relief. All this, however, has been sadly damaged by Muslim vandalism. The temple-walls are still all well preserved. On the S. side is now the Miḥrâb (comp. p. xl). On the N. side a richly decorated door leads to a staircase. The striking view from the top embraces the temple, the village, and the castle on the hill towards the N.; and the spectator may form here some idea of the magnificent appearance the temple must have presented when it was enclosed by its vast court and imposing colonnade.

b. Beyond the space in front of the W. façade of the ancient temple stands the *Jâmiʿ el-Faḍel*, a small, modern, and uninteresting mosque, probably built of ancient materials. The minaret is curiously constructed upon obliquely laid fragments of columns.

We now proceed to the row of columns which begins about 165 yds. from the N.W. corner of the temple. We here find many traces of magnificent buildings and columns. One large column, in particular, now overthrown, is of gigantic dimensions. Huge capitals are scattered around, a remarkably fine one lying between the mosque and the colonnade. To the left are seen traces of a wall. This space was perhaps the *Market Place*. On a column here, in front of the colonnade, the votive inscription of the leader of a commercial caravan has been discovered. Around the colonnade doubtless stood handsome edifices, and this was probably the central point of the city, where several streets converged. As the row of columns did not run in the same direction as the main portal, but was required to face the market-place, the irregularity of the plan was masked in the manner shown below. The following parts are preserved: (1). Pillars 1 and 2 with imbedded columns and the arch *b*, above which are remains of a large square window. This arch is still

lavishly enriched on the N.W. side, the most highly ornate parts being the tapered corner pilasters and the festoons running round the arch. (2). Arch *c*, with a roofed niche above it, and arch *d*. Then arch *e* with pillar 7. The best-preserved part of all is arch *a*, seen from the row of columns. The Corinthian pillars (Pl. 2, 3) at the side are very imposing; the arch, about 34 ft. in height, is richly decorated. Unfortunately, the keystone has slipped, so that the whole of this beautiful colonnade threatens to fall. The limestone, quarried in the neighbouring mountains, is very inferior in durability to the basalt of the Ḥaurân, and even to the stone of Jerusalem.

From the great central colonnade extend the **Rows of Columns** (Pl. f, g), which are still preserved. The entablature above them,



part of which still exists, has the same height as the remains of the walls of the small lateral colonnades. At some places traces of a second and smaller colonnade above the first may be detected. We may also assume that the main street was flanked on each side by a covered colonnade, closed at the back towards the E. and W. (where the rows of columns stand, marked *i i*, *h h* on the accompanying plan, which we owe to Wood) by houses. Between the columns were doors, which probably led into shops. Above the colonnade, at places at least, ran a second and smaller covered colonnade, commanding an excellent survey of the busy street below. — The row of columns, each about 55 ft. in height, was about 1240 yds. long, and contained about 375 columns. Of these about 150 are wholly or partially extant, a number of them, next the arcades, still

bearing their entablature. All the columns are provided with the corbels or pedestals already mentioned, about two-thirds of the way up, projecting towards the main street. Inscriptions are still to be seen, recording the names of meritorious citizens whose statues were placed here. No remains of these statues, however, now exist, and it is even questionable whether all the pedestals were occupied. Many traces of the pavement of the great central street still exist. The pedestals of the columns are often buried in the sand which abounds here more than in any other part of the Syrian desert.

The row of columns is interrupted farther on by a *Tetrapylon* (p. cxiii). Here, instead of the columns, were lofty pilasters, adjoining which four columns projected into the street. The only one of these columns now standing is a huge monolith of granite speckled with blue, probably brought from Egypt. A second, now prostrate on the ground, measures 29 ft. in length, and is near the base a little more, and near the top a little less, than 3 ft. 4 in. in diameter. On the left the pedestals belonging to these granite columns are still to be seen, and another column lies on the ground in fragments. To the right, at the back of the pilasters, which stand widely apart, we observe the beginnings of arches and traces of a street. One of the streets bordered with columns led to a small temple, of whose peristyle ten fine Corinthian monolithic columns are preserved. The W. front of this peristyle is preserved, besides which a pilaster is still standing on the S.W., and a column on the N.W. side. — Beyond the tetrapylon begins a beautifully preserved row of columns, eleven in number, and connected by an entablature. Farther on is a portal between the columns, with an arch resting on pilasters of the same height as the corbels projecting from the columns. This portal also was double on the W. side. Between this point and a second portal are twenty-five more columns, also connected by an entablature. The W. side of the capitals has suffered seriously from exposure to the weather. By the seventh column of the twenty-five is a large round opening in the centre of the main street, resembling that of a cistern, and doubtless belonging to an ancient conduit.

To the left, at the back of the row of columns, we come to a considerable building, near the street, now called *Dûr ʿAdleh*, and containing a fine niche over the portal in the interior. From this point a slightly curved row of columns diverged to the left. This may possibly have been a 'stadion', or kind of race-course, as we are informed that the Palmyrenes practised horsemanship; the space, however, is somewhat limited. Ten columns are preserved, which lead towards a large temple or palace, now called the *Serâi*. The ground-plan of these structures is almost obliterated by the sand; but a complexus of buildings surrounding a large court is still traceable. To the N.E. a well-preserved single row of 20 columns runs towards the main street. Near the beginning of it, a few paces to the N., is the well-preserved peristyle of a smaller temple.

Returning to *Dûr ʿAdleh*, we next come to a series of columns preserved on the left side, and then to a handsome portal, about 21 ft. wide, leading to the large doorway of a building on the left. Beyond this the series of columns continues, and it is noteworthy that those which follow are higher than those we have passed. On the right are four columns, the first of which bears another smaller column. We now reach a small open space, at the corners of which are four massive pedestals of large blocks (resembling those at Jerash, p. 168), about 40 ft. apart. This was an important crossway and business centre of the city, and was probably also a vaulted tetrapylon. A street of columns diverged hence to the left towards the Serâi (see p. 398). Curiously enough, the main street extended beyond this point at a slight angle with the preceding part, an arrangement which was perhaps designed to enhance the effect of the perspective. Proceeding towards the N.W., we come to several more columns. First there are six on the right, then seven on the left, two more on the left, seven on the right, two on the right, and lastly six on the left, the third of which is overthrown. Farther on begins a chaos of broken columns, apparently thus overthrown by earthquakes. A little to the N.W. lie two handsome sarcophagi. We then perceive traces of a street of columns to the left, together with the substructions of a building. Farther on we pass seven more columns on the left, then two on the right, at a considerable distance, but still in the line of the street. On the left we next observe a pilaster and two columns, and then on the right seven connected columns, while stumps only are extant on the left. On the right again we see a building with three columns parallel to the street. We now reach a point where the columns were terminated by a building placed across their line at a right angle, probably a tomb. The front, consisting of six monolithic columns on slightly raised ground, with well preserved bases, is still in existence. So also is part of the pediment, behind which is a very handsome pilaster which formed one corner of the building. Within and around the ruin are a number of large hewn blocks, some of which are elaborately enriched. Near it stands a second monument of similar character. A retrospective glance should now be taken at the colonnades we have just traversed, in order from this side also to obtain an idea of the ancient magnificence of the street.

c. The town lay on both sides of the row of columns. On the S.W. and N.E. sides of the row numerous palaces and other handsome buildings must have been situated; for in every direction the eye ranges over traces of imposing edifices. The direction of the different side-streets, which probably lie at no great depth below the rubbish, is only now traceable by the position of the buildings.

Examining the N.E. side of the city, we find a number of large edifices in tolerable preservation. Towards the hill, a little to the

N., are the remains of an ancient *City Wall*, for the towers of which the ancient sepulchral towers were made use of. This structure is Roman, dating probably from the time of Justinian (d. 565), and erected for the protection of the then much reduced city against the Arabs. The dwelling-houses of Palmyra must have extended a long distance towards the E. and S. The wall of Justinian runs to the S.E. angle of the temple of the sun. Outside the wall, to the N., we observe a number of ruined *Sepulchral Towers* (p. 401). Near the wall runs a *Conduit*.

Instead of following the course of the wall, we turn to the first *Temple* still preserved on this side of the row of columns. It is a small square building of large hewn blocks, with a pilaster at each corner. The entablature and the roof have fallen. The whole building is imbedded to a considerable depth in the earth.

To the E.S.E. of this we next come to the remains of another small *Temple* (or church). On each side three columns are still standing; the capitals of five columns have been thrown down. Proceeding straight on again, we reach a beautifully preserved *Temple* with a porch of six columns, four of which are in front. The building doubtless rests on a basement, and the fact that the corbels projecting from the columns are only 20 in. above the ground shows that the bases of the columns must be considerably below the surface of the earth. The portal is somewhat defaced; the roofed windows at the sides are better preserved. The entablature above the porch and the walls still exists, but the roof has fallen in, and nothing but naked walls is to be seen in the inside.

We now traverse the ground towards the E., which is strewn with ruins and fragments of columns, in the direction of the large isolated column, about 300 paces distant. This gigantic column, about 58 ft. in height, still stands on a pedestal, and bears on its S. side a *bilingual* inscription (*i.e.* Greek and Palmyrene) of the year 450 of the Seleucidan era (A.D. 138). It was erected in honour of the family of a certain Alilamos.

Proceeding hence straight towards the orchards, we come to a water-course, and observe many antique fragments in the clay walls and scattered among the trees. The soil is fertile wherever watered, and is planted with apricot, pomegranate, and even palm trees. Passing round the temple of the sun through the gardens at the back, we come to a brook which descends from the sulphur spring, and, following its course, reach (1/4 hr.) a column similar to that above mentioned; but this circuit perhaps hardly repays the trouble.

d. A third excursion may be made towards the W. of the sun temple. Among the Muslim tombs which lie scattered here along the bank of a water-course we observe several stones bearing Palmyrene inscriptions. Keeping the course of the brook in view, we descend to the small Arabian mill. Near it we cross the steaming brook, and soon reach the spring on the W. hills. The sulphurous

character of the spring is mentioned in a legend of Solomon. A bath in this beautiful, clear, warm water is very pleasant. The visitor may wade through a narrow opening in the rock into a cavern in which the spring bursts from the earth. A little below the spring, on the right bank, is an ancient altar with an inscription.

Over the whole slope of the hill are scattered tower-like buildings, more or less dilapidated. In the plain, a little to the S. of the spring, there is also a necropolis, but most of the tombs are covered with earth, betraying their existence only by a slight rising of the ground. The tombs are hewn in the rock and most of them are vaulted over, but some are open. The numerous sculptures are generally somewhat rude, and the heads rarely possess noble features; but these works are interesting from the fact that they are the product of Greek art influenced by Oriental taste, and that they, with their accompanying inscriptions, are our sole source of information with regard to the history and social life of the Palmyrenes.

In their palatial edifices the Palmyrenes imitated the Roman style with more or less taste, but their **Sepulchral Towers** are in the main copied from Asiatic models. These towers were probably family-tombs erected by wealthy inhabitants, who were acquainted with the culture and the languages of the West, a memorial of which is to be found in the bilingual inscriptions which these tombs invariably bear on the exterior. In the inside the names are sometimes in the Palmyrene character only.

The best-preserved of the sepulchral towers are situated on the right bank of the water-course coming from the W., which is bounded on the S. side by the *Jebel Sitt Belkîs* (Queen of Sheba) and on the N. by the *Jebel Ḥesêni*, and is often full of water, though dry in summer. In front of the second tomb lies a stone with a long Palmyrene inscription. The door is covered with earth, but an opening admits us to a long passage. A handsome portal leads into a chamber with narrow, but deep, recesses on each side. At the back the chamber seems once to have penetrated farther into the hill. In the recesses, which resemble the Jewish shaft-tombs (p. cxi), are projecting ledges, on which probably the bier with the body of the deceased was placed. Among the dust and rubbish accumulated in the interior lie remains of mummies, shreds of winding sheets soaked in tar, bones, remains of busts, and reliefs mutilated by Muslim vandalism, or injured by their fall from the ceiling. Immediately to the left of the entrance a staircase ascends to a similar upper chamber. The building once had four stories.

The next tomb towards the W. is built of large hewn blocks, and contains a double bust, the heads of which are destroyed. The massive sarcophagus in the interior, and the well-preserved ceiling of the first floor, are extremely interesting. — Passing a tomb buried in rubbish, we next reach another with its lower floor imbedded in the earth, the chambers of which, however, appear to

extend into the hill. In front of the building are statues and a headless half-figure holding a branch in its hand. — Passing another monument, we now come to the best-preserved tower, which rises to a height of about 58 ft., and tapers towards the top. The portal on the N. side is covered with a small roof. A slab built into the wall about halfway up bears a bilingual inscription, above which is a bracket with two winged figures. The bracket bears distinct traces of having once been occupied by the bust of the most renowned occupant of the tomb, which was protected by a roof above. The interior of the tomb is finely enriched. The chamber is 27 ft. long and 20 ft. high. The recesses are separated by Corinthian pilasters. At the back of the chamber were two rows of busts, five in each, above which is a recumbent figure in high relief. The ceiling, with its panels, is particularly fine, although a considerable part has fallen, and the reliefs are much damaged. The blue and red colouring of the stucco panels is still traceable at places. The ceiling of the upper floor is similarly enriched, though in many cases the upper stories appear never to have been completed.

The other ruined tombs hardly merit inspection. A tomb on the opposite bank, called by the Arabs *Ḳaṣr el-ʿAdbâ*, which is adorned with the bust of a woman holding one of her own shoulders, with an inscription below, is especially striking. To the N.E. are several more caverns, in front of one of which is a sarcophagus with busts and garlands. — Proceeding towards the E. from the bed of the brook, we again come to Justinian's wall (p. 400), which here runs a little way up the hill and describes an angle. Within it, on a raised terrace approached by flights of steps, are the remains of an important building which resembles a basilica. A large apse with niches and roofed windows still exists. Adjoining it, on the terrace, are numerous pedestals of columns. Three columns are still upright, but they are much disintegrated, and their rich acanthus capitals have fallen. A large block of stone here bears an inscription in which the name of Diocletian (d. 313) is mentioned. In front of this edifice, in wild confusion, lie relics of other palatial buildings, and particularly of elaborately enriched portals.

e. Lastly we ascend to (10 min.) the **Castle** on the hill to the N., which is, however, surrounded by a deep moat and is accessible only to active climbers, accompanied by guides. The castle is of mediæval, or perhaps more recent, origin, and is said to have been built as a retreat by a Druse prince. One of the chambers (on the N.) contains a cistern, and many of the others have loopholes. Traversing the corridors, we ascend to the highest pinnacle, in order to obtain a general *View of the city. Here again we endeavour to imagine the splendour of ancient Palmyra. Below us lies the row of columns with its different ramifications; beyond it is the temple of the sun, and on the W. hills is situated the necropolis. Towards the N. and W. extends the desert, bounded by barren hills. Towards

the E. alone the eye is refreshed by the green orchards to the right of the sun temple, and by the corn-fields to the left. Beyond these stretches a long tract of yellow sand, which terminates in the steppes of the desert, where several salt lakes are seen gleaming in the distance. — About 1/2-3/4 hr. to the E. of the temple of the sun are several ruined mausolea. — The route to the Euphrates towards the E. can only be traversed with camels, and takes fully five days.

From Ḳaryatên to Damascus viâ Nebk and Ṣêdnâya (25-26 hrs.), a more interesting route than that viâ Jerûd (p. 390). About 1/2 hr. from Ḳaryatên we cross a conduit with a number of openings (perhaps leading to Palmyra); 20 min., a wâdi; 1/4 hr., a slight ascent. The stony road skirts several salt lakes, and next passes (2 hrs.) *Mahîn*. We ride to the S.W. over a dreary, hilly tract. Before us rise the glistening white spurs of Anti-Libanus, and, some hours later, *Dêr ʿAṭîyeh*, and *Ḥafar* on the right. Between Mahîn and the point (5 1/2 hrs.) where we reach the road from Ḥafar to Dêr ʿAṭîyeh, no water is to be had. In 3/4 hr. more we reach the gardens of the large Christian and Muslim village of *Dêr ʿAṭîyeh* (station of the American mission). Good water by a mill on the right. We next proceed to (2 1/2 hrs.) —

Nebk (Turkish Telegraph Office; American mission-station), a village in a very fertile district, surrounded by well-watered orchards, which begin 1/2 hr. before the village is reached. It contains about 3200 inhab., including many Christians. The Greek Catholic monastery is a very handsome building, and clean, like most of the houses in all these villages. The mud walls often have coloured plates built into them by way of ornament. To the S. of the village are the ruins of a large khân. From Nebk to Damascus viâ the great caravan-route, see p. 423.

Following the telegraph-wires towards the S.W., we come to (1 hr.) the extensive vineyards of **Yabrûd**, and then (25 min.) to the village itself. The place is mentioned by Ptolemy as *Jebruda*, and a bishop of Yabrûd is mentioned as having been present at the Council of Nicæa. The village is said to contain 1000 families, of which one-fifth are Christian (Greeks and a few Protestants). The Greek church is said to have been built by the Empress Helena. In the interior it resembles an ancient basilica; the wooden ceiling is modern. The different kinds of stones of which the outer wall is composed on the N. side indicate that the building is of great antiquity. To the N. of the town rises the *Ḳasr Berdawîl* (Baldwin), a castle with ancient relics. A colonnade on the E. side is half preserved.

Beyond Yabrûd we ascend towards the S., passing orchards to the right, on the bank of the brook, above which rises a barren mountain, intersected by a deep valley. Beyond a meadow (27 min.) is situated a large spring. In the rocks to the left are rock-tombs, consisting of square chambers, with three niches in each. We pass several cisterns. After 2 hrs. a road to the left leads to *Bakhʿa*. After 13 min., a cistern. In 4 min. more we diverge from the direct route to Ṣêdnâya (by which we may send on the luggage), and descend to the left into the large, vine-clad amphitheatre of hills. In 3/4 hr. we reach the picturesquely situated Greek monastery of *Mâr Serkis* (excellent wine). A few paces farther E. the rocks descend precipitously. We are here on a ridge between two deep ravines. Perpendicularly below us lies *Maʿlûla*, the ancient *Magluda* (see below). On the E. side of the narrow gorge which runs to the N. lies the Greek monastery of *Mâr Thekla*. On the nearer (W.) side of the gorge, where a steep path descends into it, are numerous rock-tombs. Paths descend to the village through gorges, but they are difficult for horses. *Maʿlûla* (7 min.) is occupied by Christians. At this village, as well as at *Bakhʿa* (see above), and in the neighbouring *Jubb ʿAdîn*, the Aramaic (Syrian) language, which, mingled with Hebrew, prevailed throughout Palestine and Syria in the time of Christ, is still spoken, but is gradually dying out. — Baʿalbek may be reached in one day from Maʿlûla by crossing the Anti-Libanus; but a guide and escort are necessary.

Quitting *Maʿûla*, we follow the slope of the hill to the right, passing numerous reservoirs. After 50 min. our route is joined by the telegraph wires and road from the mountains on the right (from *Jubb ʿAdîn*). On the left (42 min.) is *Dawâni*, then (40 min.) *ʿAkôbar*, through which leads the route from Maʿarra to Damascus. We next see (1 hr.) *Telfita* and *Maʿarrâ* on the left, and ($^3/_4$ hr.) reach —

Ṣêdnâya (accommodation at the convent), a considerable village occupied by Christians. Below the convent is a curious square building, resembling a tower, now in possession of the United Greeks, known as *Mâr Buṭrus er-Rasûl* (Apostle Peter). It stands on a basement of three steps, and is $9^3/_4$ yds. square and 26 ft. high. Each wall consists of ten courses of finely hewn stones. On the S. side is a small door surrounded by a moulding. The vaulted interior is unadorned, except with a few modern pictures. The building is probably Roman, and was perhaps a tomb. — The large Greek nunnery (40 nuns) stands on a precipitous rock. It is said to be very ancient, but, like the church, has been recently restored. The Iconosterium contains old pictures, one of which is said to be a miracle-working Madonna. On the E. side of the rock are ancient tombs. Higher up, among the mountains, is the monastery *Mâr Jirjis*.

There are two routes from Ṣêdnâya to Damascus. One crosses the plain, descends the hill, and leads through a defile in about $1^3/_4$ hr. to *Menîn* (p. 369). The other leads viâ Maʿarrâ. We descend into the valley (12 min.), and in 22 min. reach *Maʿarrâ*, with an excellent spring. Following the telegraph, we ascend to the top of the hill (35 min.); 35 min., a reservoir. From the right (50 min.) a mountain-path descends to our road. We pass (14 min.) the orchards of *Et-Tell*, and (27 min.) a reservoir. We begin (5 min.) to descend rapidly, (22 min.) pass another reservoir, and (13 min.) skirt the gardens of *Berzeh* (p. 369). On the left we see (18 min.) *Abûn*, and then (20 min.) join the Aleppo road. In 25 min. more we reach the *Bâb Tûmâ* (p. 360).

From Palmyra to Tripoli.

a. Viâ Ḥomṣ. There are two routes to Ḥomṣ. That over the hills (30 hrs.) is the safer, the route across the plain (25 hrs.) being more exposed to the attacks of the Beduins. Taking the longer route, we reach (6-7 hrs. from Palmyra) the interesting tombs *(Beni Ghelâl)* and caves at *Ala Halyat*.

Ḥomṣ. — History. The kingdom of *Aram Zobah* (2 Sam. viii. 3, 5; x. 6, 8) is supposed by some authorities to have lain in the region of Ḥomṣ. Ḥomṣ is the ancient *Emesa*, which is first mentioned by Pliny as *Hemesa*, but Emesenes are mentioned at a still earlier period among the 'Scenites' (dwellers in tents) who fought against the Romans. Emesa first became celebrated as the native place of Heliogabalus or Bassianus, who was proclaimed Roman emperor in 217. At that period Emesa possessed a famous temple of the god of the sun (Baal). Aurelian defeated the Palmyrenes here in 272. Under the Arabs Ḥomṣ was an important place with a strong castle. In 1099 it was captured by the Crusaders.

Homs (Turkish telegraph-station) lies in a pleasant and fertile situation. It contains about 60,000 inhab., of whom one half are Christians (orthodox Greeks; Protestant community and school); it is built of basalt, and the streets are tolerably well paved. The town is still important as a market for the surrounding tribes, and carries on a few manufactures. It is surrounded by walls and a moat of about $1^1/_2$ M. in circumference. The citadel, on the S.W. side, was blown up during the present century by Ibrâhîm Pasha, in consequence of a rebellion of the townspeople. Fine view of the town and plain from the top. A little to the W. of the town are remains of an ancient tomb resembling a tower.

About $^1/_4$ hr. to the W. of Ḥomṣ flows the **El-ʿAṣi**, the ancient *Orontes*, in a N. direction. The *Biḳâʿ* (p. 338), the district where the valley of the Orontes expands into a plain, is mentioned in Josh. xiii. 5 as one of the frontiers of Israel under the expression of 'the entering into Hamath'.

FROM ḤOMṢ TO TRIPOLI, $58^1/_2$ M. The new carriage-road passes the following points: $2^1/_2$ M., bridge over the Orontes; $6^1/_4$ M., village of *Khirbet et-Tîn* on the right; $4^1/_3$ M., village of *Khirbet el-Ḥammâm* on the right; 5 M., village of *El-Ḥadîdeh*; $3^2/_3$ M., bridge over the *Nahr es-Ṣafa*; $2^1/_2$ M., *Jisr el-Aswad*; $12^1/_2$ M., bridge over the *Nahr el-Kebîr* (*Jisr el-Abyad*), *Khân ʿAiyâsh*; $1^7/_8$ M., *Shêkh ʿAiyâsh*, an old khân on the right; $4^1/_3$ M., *Nahr ʿAkkâr* (p. 407); $1^1/_4$ M., *Kuleiʿât*, on the right; $3^1/_8$ M. *Nahr ʿArḳâ*; $3^2/_3$ M. *Nahr el-Bârid*; $5^5/_8$ M. *Ḳubbet el-Beiḍâwi*; $2^1/_2$ M. *Tripoli* (comp. p. 407).

FROM ḤOMṢ TO RIBLA, about $7^1/_2$ hrs. Passing the citadel, we ride towards the S.; after 1 hr. *Raba ʿAmer* lies on the right, and after 25 min. more *Kafr ʿAyâ* on the left. Near (1 hr.) *El-Kuṭṭîneh* we survey the *Lake of Homs*, the mediæval *Lake Kadas*, 6 M. long and 3 M. broad. We next reach (25 min.) *Kemân*. In $1^1/_2$ hr. more we see the *Tell Mindau* a little to the right, the white houses on the top of which were perhaps an ancient *Laodicea*. In this region perhaps lay *Kadesh* or *Qadesh*, the fortress of the Hittites, which was situated on the Orontes and is frequently mentioned on Egyptian monuments. To the W. lies *Kalʿat el-Ḥoṣn* (see below). We then pass ($^3/_4$ hr.) *El-Kuseir*, and cross an affluent of the *El-ʿAṣi*, and at ($1^1/_4$ hr.) *Ribla* cross the latter river by a ferry.

Ribla. — HISTORY. *Riblah* is mentioned as a town on the N. frontier of Israel (Numbers xxxiv. 11). Pharaoh Nechoh encamped at Riblah on his campaign against Assyria, and kept Jehoahaz in captivity here (2 Kings xxiii. 33). Nebuchadnezzar also made some stay at Riblah (2 Kings xxv. 6; Jerem. xxxix. 5).

FROM RIBLA TO BAʿALBEK, p. 406.

b. VIÂ KARYATÊN AND RIBLA. From Palmyra to *Karyatên*, see pp. 392, 391. From Karyatên the route leads to the N.W. in 3 hrs. to the Muslim village of *Ḥâwârîn* (Roman castle and basilica with some other relics); then to (3 hrs.) *Ṣadad*, a village occupied by Jacobite Christians, the ancient *Zedad* (Numbers xxxiv. 8; Ezek. xlvii. 15), on the N. frontier of the Israelites. In 4 hrs. more we reach *Ḥasyâ*, on the caravan-road from Homs to Damascus; thence to *Zaraʿa* 3 hrs., and *Ribla* 40 min. (see above).

At Ribla we cross the Orontes, and ride to the N.; then ($^3/_4$ hr.) return to the river, and traverse the plain towards the N.W.; $^3/_4$ hr., the spring *ʿAin et-Tannûr*; 20 min., a milestone; $^1/_4$ hr., village of *Buweida*, substantially built of basalt. In 25 min. more we see the *Lake of Homs*, with the island and castle of Homs; 35 min., the ruins of *Umm el-Ḥâretên*; 25 min., the ruins of *El-Kuneyyiseh* ('the little church'), with a large building near them; 20 min., a water-course; 10 min., village of *Huneidir*; $^1/_4$ hr., a plateau with oak-bushes, below which is seen *El-Ḥoṣn* (see below). Beyond (10 min.) the village of *Ḥarbaʿana* we come to (5 min.) a curious tomb tower, like those at Palmyra, but much ruder. We descend into the valley of the *Nahr el-Kebîr* (p. 407), and come (10 min.) to a mill. After $^1/_2$ hr., *Musheirifeh* on the hill to the right. The valley expands into the plain of *El-Bukeiʿa*, which is bounded on the N. by the mountains of the Nusairîyeh. The direct route leads to the W. to (40 min.) *Jisr el-Aswad* (black bridge), on the road from Homs to Tripoli (see above).

A very interesting circuit is by the *Jisr el-Kamar* (bridge of the moon) to *Kalʿat el-Ḥoṣn*. The plain (the ride across which takes 2 hrs.) is marshy, so as to be impassable in spring, when the traveller must follow the E. slope of the hills (3-$3^1/_2$ hrs.) in order to reach the foot of the hill on which the castle stands. The ascent to the castle takes 1 hr. more.

Kalʿat el-Ḥoṣn, or *Ḥoṣn el-Akrâd* (Kurd fortress), acted a prominent part in the history of the Crusades. It fell at an early period into the hands of the Franks, and subsequently to 1180 was in possession of the Hospitallers. In 1271 it surrendered to Beibars. The castle commanded the pass leading from the coast to Homs and Ḥamâ. A village and the residence of a Ḳâimmakâm are now established within the building. The castle is well preserved. Over the portal on the W. side are two sculptured lions. Part of the Mediterrancan is seen towards the N.W., and also the N. slope of Lebanon. Several villages are situated around the castle.

The carriage-road from Ḥoms to Tripoli (p. 404) passes to the W. of Ḳal'at el-Ḥoṣn, at a distance of 1³/₄ M.

From Palmyra to Ba'albek viâ Ḳaryatên.

a. VIÂ YABRÛD. To Yabrûd, see p. 403. From Yabrûd to Ba'albek 12 hrs. Diverging to the right at the spring beyond Yabrûd we reach (2 hrs.) *Ma'arrâ* (p. 404). We skirt the N. side of the *Râs el-Faï* ('head of a shadow'), from which we have a fine view. On the roadside is a Greek inscription, badly preserved. The descent to Ba'albek is steep and stony.

b. VIÂ RIBLA. To *Ribla*, see p. 405. From Ribla to Ba'albek about 13¹/₂ hrs. By diverging to the right from this route we may visit the interesting monument of *Ḳamû'at el-Harmel*, 3 hrs. distant. The village of *Harmel* lies about ¹/₂ hr. to the N.W. of the monument, beyond the stream. The conspicuous monument stands on a pedestal of basalt, 3¹/₂ ft. high, in three steps. On this rests the lower story, about 10 yds. square and 23 ft. high, round which runs a cornice; above is a second story of smaller size, 19 ft. high, surmounted by a pyramid, about 15 ft. high. The whole is constructed of limestone. At the S.W. corner we observe that the building is solid throughout. The sides of the lower story are covered with sculptures in relief representing hunting-scenes.

¹/₂ hr. to the S.S.W. lies *Dêr Mâr Mârûn*, situated on the river. In a perpendicular cliff, about 290 ft. high, the cavern is shown in which Maron, the founder of the Maronite sect (p. lxxxii), is said to have lived. It contains several small, dark, and dirty cells. About 500 paces farther S.W. a large spring bursts forth which is regarded as one of the main sources of the El-'Âṣi.

Crossing a rocky and desolate plain towards the S.W., we return to the main road, cross (2¹/₂ hrs.) a large canal, and reach (¹/₂ hr.) *Er-Râs* or *Râs Ba'albek*, a village inhabited by United Greeks and surrounded by orchards. It contains old foundation-walls of extensive buildings, particularly churches. In the upper part of the village is a monastery. The place may be identical with the ancient *Conna* of the Itinerarium Antonini.

In order to reach Lebweh we ascend to the S.W. (25 min.). From the top of the hill we see Ḳamû'at el-Harmel (see above) and the Lake of Ḥoms (p. 405). We then cross the deep *Wâdi Fîkeh* (¹/₂ hr.). The village of that name lies to the left. We pass (35 min.) the small village of *El-'Ain*, then (20 min.) *Weli 'Othmân* on the left, and reach (¹/₂ hr.) a conduit and *'Ain Lebweh*, the ancient *Libo*. A very large spring rises ¹/₄ hr. to the S. of the village, but this is not the most southern source of the Orontes. Ascending gradually to the S.W., we reach the top of the hill (1 hr.), whence we obtain an uninterrupted view to the N. for the last time. Descending again by a brook, we leave (55 min.) the village of *Resm el-Hadeth* about ¹/₄ hr. to the right. Farther on (1 hr. 20 min.) we see the village of *Yûnîn* opposite to us. After ³/₄ hr. we descend, and reach (¹/₄ hr.) *Nahleh*, with the ruins of an ancient temple built of large blocks. On the hill to the E. are rock-tombs. Traversing the sterile ground towards the S.W., we reach Ba'albek in 1 hr. 20 min.

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40. From Tripoli to Lâdikîyeh by the Coast.

26½ hrs. — *From Beirût to Tripoli*, see p. 384.

Tripoli, see p. 382. — To the N. of Tripoli the coast forms a large bay *(Jûn 'Akkâr)*, the N. end of which is approached by the *Jebel 'Akkâr*, a spur of the chain of Lebanon. The well-cultivated plain of the coast is called the *Jûniyeh*. Leaving Tripoli, we ride along the carriage-road to Homs as far as (¾ hr.) the *Ḳubbet el-Beidâwi*, a dervish monastery, with an excellent spring near it, containing fish *(Capoeta fratercula)* which are regarded as sacred. We next cross (5½ M.) the *Nahr el-Bârid* ('cold river'), which is named *Bruttus* in the ancient Itinerarium Hierosolymitanum (dating from A.D. 333). On the S. bank are the ruins of *Orthosia* (1 Macc. xv. 37); a khân is on the opposite side. We cross (3¾ M.) the *Nahr 'Arḳâ* by a bridge; 2½ M. *Kuleï'ât;* 1½ M. bridge over the *Nahr 'Akkâr*. We now leave the highroad and riding to the left skirt the sea in a N. direction; we next reach (1¼ hr.) the bridge over the *Nahr el-Kebîr* ('the great river'). This river, the *Eleutheros* of antiquity (1 Macc. xii. 30), separates the Lebanon district from the *Nusairîyeh Mts.*, the *Mons Barzylus* of the ancients. About 25 min. farther to the N. we observe the village of *Sumra*, the ancient *Simyros*. This may have been the territory of the Zemarites (Gen. x. 18; see p. 411). In 1 hr. more we cross the *Nahr el-Abrash* ('the speckled river'), to the N. of which extends a thicket of trees.

To the right, on the hills above us, lies the district of *Es-Ṣâfitâ*, the principal place in which, bearing the same name, possesses a large castle of the time of the Crusades, but is not easily reached owing to the unsafe state of the country. Nearer the sea, on the slope of the Ṣâfitâ mountains, lies *Ḳal'at Yaḥmûr* (about 1½ hr. to the S. of Amrît), another handsome castle from the Crusaders' period, although an inscription seems to contain the name of Constantine.

In about 1¼ hr. from the Nahr el-Abrash we reach the *Nahr el-Ḳibleh* (see below); thence we next pass the *'Ain el-Ḥaiyât* ('snake spring') and arrive (¼ hr.) at the —

Nahr Amrit. — HISTORY. *Amrît* is probably a corruption of the ancient *Marathus*, as the town which formerly lay here was called. Marathus was founded by the Arvadites (p. 409) and was ruled over by the king of Aradus. When visited by Alexander the town was a large and prosperous place. In B.C. 219 Marathus became independent of Aradus, and in 148 the Arvadites attempted to destroy the town. At a later period Marathus is rarely mentioned, and during the Roman period it had ceased to be a place of any importance. The ruins of Marathus date very probably from the Phœnician period.

Marathus lay nearly opposite the islands of *Hebles* (to the S.W.) and *Aradus* (to the N.W.), on the banks of two brooks, the northern of which is called the *Nahr Amrît*, and the southern the *Nahr el-Ḳibleh* ('southern brook'). When near the sea, the latter turns to the N., flowing parallel to the coast between thickets and swamps, and emptying itself into the Nahr Amrît, a little above the mouth of that river. Farther inland, between these streams, rises a range of hills which also run parallel with the coast.

About 10 min. before we cross the *Nahr el-Ḳibleh* we observe to the right of the road (opposite some bushes on the left) the first antiquities of Amrît. The first object of interest is a rock-tomb. About 150 paces to the N. of it is another and larger tomb, called the *Ḥajar el-Ḥublâ* ('stone of the pregnant woman'), with remains of a pyramid near it. We descend through a square opening into a cavern, the walls of which taper upwards. The tomb consists of three chambers with deep niches. A kind of passage in the second chamber leads to a tomb-recess. — About 5 min. to the N.W. of this tomb, to the left of the road, rises a large cubical mass of rock. A larger cube of rock, called *Burj el-Bezzâḳ* ('snails' tower'), is situated among the bushes, 150 paces to the W.N.W. Two entrances (on the E. and S. sides respectively) lead into a somewhat rude chamber; and near a window we find a staircase ascending to the top of the cube, which is about 16 ft. in height, and was probably surmounted by a pyramid. On the façade are seen the holes where beams, probably belonging to a porch, were once inserted. — In about 5 min. more we reach the *Nahr el-Kibleh*. The caravan-route leads towards the N.W. to the (9 min.) *'Ain el-Ḥaiyât* ('serpents' spring'). Among the bushes near the spring are the insignificant remains of two small temples, the style of which seems to have been Egyptian.

The best-preserved monuments of Amrît are situated opposite, and to the E. of, the serpents' spring, about 5 min. distant, and to the right of the road, on the hills running parallel with the shore. These hills command a charming view. We observe here several monuments of the kind called by the Arabs *El-Maghâzil* ('spindles'). The northernmost of these consists of a somewhat rude and unfinished cubic pedestal, bearing a monolithic cylinder, 13 ft. in height, and of slightly tapering form, which is surmounted by a small pentagonal pyramid. The second monument, 6½ yds. distant, is much more carefully executed. The circular pedestal of this monument, which consists of four stones, is adorned with four rude and perhaps unfinished figures of lions. On this peculiar ped-

estal rises a monolithic cylinder, 6½ ft. high, with a rounded summit. Both the lower and upper part of the cylinder are adorned with indented moulding and steps running round it. — These two monuments belong to rock-tombs, which are entered on the S. side. — A third monument of similar character is situated about 2 min. to the S.E. of these two. The cube rests upon a basement of two steps. Above the cube is a hollow moulding, and above the latter rises a second and smaller cubical block which once bore a pyramid. The entrance to the staircase which descends into the tomb-cavern below the monument is covered with a large, well-hewn block of stone.

5 min. to the N. of this necropolis stands a large house, hewn in the rock. The W. façade is 33 yds. long; the walls are about 19 ft. in height and 2½ ft. in thickness. The interior of the house was once divided by walls hewn out of the rock into three chambers. The N. side is bounded by a wall built of hewn stones, and so is part of the S. side also. The doors and windows are irregularly distributed. In the interior are seen the niches and holes once used for the insertion of beams. Near this house are oil-presses in the rock and mosaics.

We now proceed from this house N.W. to the (5 min.) Nahr Amrît, before reaching which we perceive the shrine of *El-Ma'bed* on the left. This consists of a court, 52 yds. broad and 60 yds. long, hewn in the rock and artificially levelled. The S. wall of the court is now about 16 ft. high. The W. and E. walls descend towards the N. to the brook. The N. (front) side was probably once closed by a wall of hewn stones, with gateways, where a hedge now stands. Remains of pillars near the corners of the court appear to indicate that the walls were flanked by corridors. A small conduit skirting the E. and S. walls ends near some grottoes, 8½ yds. from the N.E. angle. In the middle of the quadrangle stands a mass of rock, about 10 ft. high and 18 ft. square, serving as a basement for the cella, which is open towards the N. in the direction of the valley, and consists of four hewn blocks and a monolithic roof, vaulted inside and projecting in front. (The cella was probably once entered by a porch.) A simple frieze and cornice form the only decoration of the building. On each side are traces of stairs. The basement seems to have stood in water for a long period. On the E. side of the court is a spring, and the arrangements may possibly have been such that the cella alone was intended to appear above water.

Opposite El-Ma'bed, on the N. (right) bank of the brook, are remains of similar temples and other buildings. To the right, a little farther up, are the ruins of a large *Stadium*, 137 yds. long and 33 yds. wide. The arena is enclosed by ten tiers of seats, all of which are hewn in the rock on the N. side, while half of them on the S. side are constructed of hewn stones. The stadium was bounded on the E. by an amphitheatre.

To the N. of Amrît we perceive the island of *Ruâd* to the left. We next reach (40 min.) the *Nahr Ghamkeh* and (20 min.) —

Ṭarṭûs *(Tortosa)*. — History. It is recorded that *Aradus*, the modern Ruâd, was founded by refugees from Sidon. In the Persian period Aradus is mentioned as the third of the towns in alliance with the Sidonians. The Arvadites, or Aradians, were famed as skilful mariners and brave soldiers (Ezek. xxvii. 8, 11). The little island, however, was merely their place of origin and headquarters. The territory subject to them lay on the mainland, their colonies being Paltus, Balanea, Karne, Enhydra (between Ṭarṭûs and Amrît), and Marathus. The island derived its supply of water from the mainland, but in time of war could obtain water from fresh springs in the sea, which still exist. The Aradians were remarkable for their commercial enterprise, but their chief place of business and seaport was at Karne (now Karnûn), about 3 M. to the N. of Aradus. King Strato of Aradus, with the whole of his dominions which appear to have extended as far as the Orontes, at length surrendered to Alexander the Great. The state, however, long retained a degree of independence and the right of affording an asylum to refugees. At a later period Aradus was surpassed in importance by its mainland colony *An-*

taradus. This town is mentioned for the first time by Ptolemy (2nd cent. A.D.), after whose time the two towns are frequently mentioned, and each had a bishop of its own. In 346 Constantine caused Antaradus to be rebuilt, and for a time it was called *Constantina*. In the middle ages Antaradus was named *Tortosa*. During the Crusades it was an important place, and belonged to the county of Tripoli. For a time, however, it was uninhabited. In 1188 the town was taken by Saladin, but he succeeded in capturing one of the castles only. In 1291 Tortosa, which was defended by the Templars, and was the last place held by the Christians in Syria, was finally taken by the Muslims.

On the S.E. side of the ancient *Tortosa* stands a handsome *Crusaders' Church* (44 by 30 yds.). The aisles are separated from the nave by slender pillars with capitals of Corinthian tendency. The W. façade has a pointed portal, with three windows above it. At the W. ends of the aisles are pointed windows, and higher up are small square windows. On each side are two side-chapels. The lateral apses with their vaulted sacristies are enclosed within square towers rising to the height of the roof. The roof of the church consists of tapered barrel-vaulting, in the lower part of which rectangular windows are introduced. The portal is richly ornamented. The Muslims, in utilising it for the purposes of their worship, have somewhat disfigured it by adding a minaret, and in the interior a wooden pulpit.

The *Town Walls* of Tartûs are about 2000 paces in circuit, and on the S. side are protected by a moat. The present inhabitants live within the walls of the old *Castle*, which dates from the time of the Crusades, though ancient materials were probably used in its construction. From N. to S. the castle is 200 paces in length. It is enclosed on all sides, except that next the sea, by a double wall of drafted blocks, and by double moats hewn in the rock. The principal entrance is on the N.E. side, next the sea, where the moat was formerly crossed by a bridge. Within the gateway rises a lofty Gothic corridor with a stone roof. In the inner court of the castle is a spacious hall, 51 yds. long and 18 yds. wide, the vaulted roof of which is borne by five columns of red granite with capitals of Corinthian tendency. One of the capitals represents the head of a crowned monarch. The front of this hall contains six large windows, over one of which is the relief of a lamb.

The island of **Ruâd** may be reached by boat from Tartûs in less than an hour. The island commands a charming view of Tartûs, the plain and the mountains, the Jebel el-Akra' to the N., and Mt. Lebanon to the S. It lies about 1½ M. from the mainland, and consists of an irregular ridge of rock, about 880 yds. long and 550 yds. broad, on which layers of sand have been deposited. The island is almost entirely occupied by the modern *Ruâd*, a village with 2-3000 inhab., who are chiefly sailors and sponge-fishers. A broad wall, skirting the artificially hewn margin of the island, once enclosed the island, except on the E. side, where the harbour lay in the direction of the mainland. Many remains of columns are still to be seen near the harbour (comp. p. cxv). The most extensive remains of the town-walls are on the W. side, where they are still 28-38 ft. in height, and constructed in a grand, Cyclopean style. The highest point in the island is crowned with a large Saracenic castle, with substructions hewn in the rock. A second castle lay near the harbour. — The island

contains several handsome cisterns, and on the S. side are remains of rock-hewn dwellings with niches for lamps, etc.

To the N. of Tarṭûs we reach (10 min.) the poor harbour. A building on a rock near it was probably used as a warehouse during the Crusaders' period. In the vicinity are several rock-tombs. From the harbour we reach (50 min.) *Karnûn*, the ancient *Karne* (p. 409); (10 min.) *Nahr el-Ḥusein;* (10 min.) *'Ain et-Tîn* ('fig spring'); (25 min.) *Khirbet Nasîf*, with numerous ruins; (½ hr.) *Tell Busîreh;* and (20 min.) *Zemreh* (Zemarites are mentioned Gen. x. 18, but see p. 407). After 35 min. more we cross the brook *Marakia*, called after an ancient place of that name. In the middle ages the Franks erected a huge tower in the sea opposite Marakia, but in 1285 were compelled to surrender it to the Muslims. In 1 hr. 10 min. we come to *'Ain el-Frari*, and in ½ hr. more to the *Nahr Bôs*. Instead of taking the direct route to *Bâniyâs* (2 hrs. 20 min., over lava-soil), we may visit the ancient fortress of *El-Merḳab*, which lies a little inland, about 2 hrs. distant.

El-Merḳab ('the watch-tower') is the principal village (1500 inhab.) of a district which is chiefly inhabited by Nusairîyeh. The very extensive castle occupies the summit of a trap rock, which rises to a height of nearly 1000 ft. above the sea-level, and is precipitous on every side, except the southern. The wall skirts the margin of the hill. On the S. side a deep moat has been hewn in the rock, and adjoining it rises a tower 66 ft. in height, with walls of basaltic blocks 16 ft. in thickness. The tower contains a Gothic chapel, now a mosque. The fortress was capable of accommodating 2000 families and 1000 horses. The vast cistern outside the castle was formerly supplied with water from the hills to the E. — It is not known by whom this castle was erected. In the middle ages it was called the *Castrum Merghatum*, and was a place of great importance. In 1285 it was captured from the Hospitallers by Sultan Kilâwûn of Egypt.

From El-Merḳab we descend in 1½ hr. to **Bâniyâs.**

Bâniyâs is the *Balanaia* of Strabo and other ancient geographers. An Episcopus Balaneorum is mentioned as having attended the Council of Nicæa. In the middle ages the Muslims called the place *Bulunyâs*, and the Franks *Valania*. Knights of St. John resided here, but, owing to the unsafe state of the country, the seat of the bishop was removed to Merghatum. The river of Valania once formed the boundary between the kingdom of Jerusalem and the principality of Antioch.

The town is charmingly situated on the N. side of the stream, but is now deserted. On the E. side of it are still to be seen the foundation-walls of an old church, and near the shore a number of granite columns and remains of a castle. — Following the coast route, we next reach (1 hr.) the river *Jobâr*, (20 min.) the *Nahr Ḥuseisân*, and (¾ hr.) the *Nahr es-Sîn* (or *Nahr el-Melek*). The name Nahr es-Sîn is supposed to have some connection with the Sinites (Gen. x. 17). To the S. of the river we perceive extensive heaps of ruins, including several granite columns. These ruins are named *Beldeh*, and correspond with the ancient *Paltus*. On the N. side of the bridge stands a large khân. A little farther N. lies the ancient harbour, which was artificially sheltered. From the river a canal was conducted towards the E., whereby part of the

quarter of the town to the N. of the river was converted into an island. — From the Nahr es-Sîn we ride in 35 min. to the *Nahr Sukât*, which empties itself into a pretty bay on which lie extensive ruins. On the N.E. side rises the *Tell Sukât*, bearing the ruins of a castle. In 1 hr. we reach the *Nahr ʿAin Burghuz*, and in ½ hr. more the village of —

Jebeleh. — History. Jebeleh answers to the ancient *Gabala*. In 639-640, when the Muslims conquered this district, a fortress of the Byzantines stood here, and adjoining it a second castle was built by Khalîf Muʿâwiya. Yâḳût states that Jebeleh was captured by the Byzantines in 969, but retaken by the Muslims in 1081. In 1099 Jebeleh was threatened with a siege by the Crusaders, but the inhabitants bribed Count Raymund of Toulouse to withdraw. In 1109, however, the Crusaders took the place. In 1189 it was finally captured by Saladin.

Jebeleh (Turkish telegraph-station), a poor village with 3000 inhab., is the chief place of a Ḳaḍâ or district. It is surrounded by a fertile plain. Numerous hewn stones and other antiquities are still to be found here. The small harbour is protected by piers of stones, some of which are 11 ft. in length. On the shore are seen several granite columns, obviously dating from some fine building. Near the coast are a number of rock-tombs, some of which seem to have been used as Christian chapels. To the N. of the town is a large *Roman Theatre*, unfortunately much injured and built over by the Muslims. The radius of the theatre is 49 yds. in length. The vaults on which the tiers of seats rested still exist, and have 17 entrances, flanked by massive pillars. The arena and part of the tiers of seats are now covered with houses. The stones of the theatre have been used in the construction of a bath which rises in the vicinity. Adjacent is a large mosque, once a Christian church, and now dedicated to Sulṭân Ibrâhîm, a famous Muslim saint.

Our route now leads towards the N., through a bleak district frequently infested by Nusairîyeh robbers, to (½ hr.) the *Nahr Rumaileh*, and (1 hr.) the *Nahr Rûs*, over which there is a dilapidated ancient bridge. To the N. rises a hill covered with the ruins of an extensive castle. After 1 hr. we reach the *Nahr Mudîyukeh*, in ½ hr. the *Nahr Snôbar*, and in 1 hr. more the *Nahr el-Kebîr* ('great river'), not to be confounded with the river of that name farther S. (p. 407). We now turn to the W., and in 1 hr. reach —

Lâdikiyeh. — International Telegraph Office. — Vice-Consuls. British, *Nicholas Vitalé*; Italian, *A. Guys*; French and Austrian, *Alph. Geoffroy*; Russian, *Morcos*.

History. In ancient times Lâdikiyeh was the Phœnician *Ramitha*, but is better known by its later name of *Laodicea*, as it was called when rebuilt by Seleucus Nicator, who founded six towns of that name in honour of his mother Laodice. This Laodicea was distinguished by the epithet '*ad Mare*'. It was advantageously situated, facing the island of Cyprus, and possessed a good harbour and productive vineyards. It was also a fortified place. During the civil war, after Caesar's death, Dolabella sustained a protracted siege here. Antony conferred on the town the privileges of independence and immunity from taxation. Pescennius Niger, the rival of Septimius Severus, devastated the town, but it was

afterwards embellished by Severus (193-211). During the Christian period Laodicea prospered as the seaport of Antioch. On the approach of the Crusaders it was in the possession of the Byzantine emperors, and the fleets of the Pisans and Genoese were therefore freely admitted to its harbour. In 1102 the place was captured by Tancred, and in 1170 destroyed by an earthquake. In 1188 it was taken and destroyed by Saladin. A number of Europeans were afterwards allowed to settle here on payment of tribute. New fortifications then sprang up, and under the protection of the Count of Tripoli the place began again to prosper. In 1287, however, it was again destroyed by a violent earthquake, after which Sultan Ḳilâwûn finally put an end to the Christian supremacy and caused the castle to be razed. — See *Hartmann*, Das Liwa el-Ladkije, in ZDPV. XIV. 151 f.

Lâdikîyeh, or *Latakia*, is picturesquely situated in a fertile plain, but has a squalid, poverty-stricken appearance. It contains about 22,000 inhab., about 12,000 of whom are Muslims, 6600 Orthodox Syrians, 1600 Gregorian Armenians, 1200 Maronites, 300 Latins, and 300 Protestants. It is the seat of a Mutesarrif. An American missionary-station is established here. 'Latakia' tobacco (p. xxxix) is extensively cultivated in the environs, and the silk-culture and sponge-fishery are also carried on. The annual exports are valued at 8,000,000 fr.; the imports at 1,500,000 fr.

The harbour lies about $1^1/_2$ M. from the modern town. The coast here forms a bay looking to the S., while the 'Promontory of Lâdikîyeh' extends far into the sea on the N. side. The entrance to the harbour is narrow, being contracted by the ruins of a castle which was once connected with the mainland by an embankment on the N.E. side. The small, round, harbour is surrounded by large but dilapidated warehouses, in the walls of which numerous ancient columns have been immured. To the E. there seems to have once been another small square basin. In the vicinity are several cafés, the custom-house, quarantine, and other buildings. The road from the harbour to the town leads through beautiful olive-groves. The soil is fertile, and water is found in abundance everywhere, a little below the surface. The present town lies on the E., and the harbour on the W. side of the ancient city. The low hills to the S. of the modern town probably indicate the direction of the ancient town-walls. On the E. the town is bounded by hills. To the S.E. probably once rose a castle, where during the present century a mosque has been erected. On the E. side runs a conduit in the direction of the town. To the S.E. of the modern town is a kind of *Triumphal Arch* dating perhaps from the time of Septimius Severus. It is about 16 yds. square. On each side is an arch (now built up), resting on a pillar. The large arch in front is flanked by two corner-columns, bearing a handsome entablature, above which rises a projecting pediment. Over the latter rises a kind of attic story, which was adorned with a bas-relief representing the implements of war. Near this monument stand four Corinthian columns with handsome entablature, which perhaps once belonged to the colonnade of a temple. — To the N. of the modern town a double wall is still traceable. Between

these walls lie extensive rock-tombs. To the N. of the outer N. wall are situated the ruins of a church.

From Lâdiḳîyeh to Aleppo, 27 hrs. — As the passes around Lâdiḳîyeh are sometimes infested by Nusairîyeh robbers, enquiries on this head should be made at Lâdiḳîyeh before starting, and, if necessary, an escort engaged.

Leaving Lâdiḳîyeh, we traverse an undulating plain (where numerous fossils are found) to (1 hr.) the village of *Skin*, (1½ hr.) *Jendîyeh*, and (1 hr.) the *Nahr el-Kebîr*, near *Damat*. Passing *Bestîn*, we next reach (½ hr.) *Bahlulîyeh*, whence we ascend in about 1 hr. to the top of a hill. A fine growth of trees now gradually begins, and the soil is copiously watered. After 2 hrs. we reach *Krusia* (with a khân), and in 2 hrs. more a valley in which a waterfall has worn a deep hole called the *Shakk el-ʿAjûz*. Continuing to traverse the mountains, we reach the *Ed-Dâmeh* valley, and (4 hrs.) **Esh-Shughr** in the valley of the Orontes (*El-Ghâb*). Esh-Shughr, a considerable Muslim village, possesses two ruined castles, the *Kalʿat el-Harun* and the *Kalʿat es-Sultân* (the upper), which are separated by a moat only. (Numerous Arabic inscriptions here.) Esh-Shughr was a place of considerable importance during the crusades. — We cross the Orontes by a bridge of thirteen arches, ascend the opposite bank, and in about 3 hrs. reach the village of *Urim el-Jôz* (p. 429).

From Lâdiḳîyeh to Antioch, direct, 22¾ hrs. — This region is sometimes unsafe (see above), but the scenery is very attractive. We at first ride along the plain of the coast towards the N. to (2½ hrs.) the Nusairîyeh village of *Kusâna*, and then (2 hrs.) cross the *Nahr el-ʿArab* (which separates the regions where Arabic and Turkish are spoken) to the *Wâdi Kandîl*. We now follow this valley, in which we observe on the right the Turkish villages of *Kandîljik* and *Bellurân*, and on the left those of *El-Kufr*, *Kirjali*, *Kardîneh*, and *Kainarjik*. After ascending this valley for 2 hrs., we leave it and ascend to (1¼ hr.) the village of *Kestel el-Maʿaf*. In the extreme distance Mt. Lebanon is visible. We next ascend to (2 hrs.) the top of the watershed between the *Kurashi*, an affluent of the Nahr el-Kebîr, and the streams which descend to the coast. We are now in the district of *Baîr*, the W. part of which is called *Bujak*, and the E. part *Jebel el-Akrâd* (Kurd Mts.). These regions are inhabited by Turks and Nusairîyeh. We descend in 2 hrs. more to the river Kurashi, cross it, and ascend to (½ hr.) *Urdeh*, situated in a beautiful, well-watered valley at the foot of the *Jebel el-Akraʿ* (see below). About 1 hr. farther we reach a valley which we follow for 1 hr. (numerous plane-trees), beyond which the hills are traversed to (3 hrs.) the village of *Shêkh Kôi* (?). Thence to *Bêt el-Mâ* (Daphne) 4 hrs. (p. 446).

From Urdeh across the Jebel el-Aḳraʿ to Suweidîyeh, 11 hrs. — From Urdeh we proceed to (2 hrs.) the large Armenian village of *Kesâb* (with a Protestant community), which lies on the E. slope of the Jebel el-Aḳraʿ in a very fertile region. As in Armenia, the houses here are half under ground.

The ascent (3 hrs.) of the **Jebel el-Aḳraʿ** (5340 ft.) forms an interesting excursion from Kesâb. After 1 hr. we pass a spring, where ash, beech, and oak trees occur. Beyond this we must proceed on foot, sending the horses round to await our descent on the N. side of the hill. Farther up are pines and even cedars, as well as a luxuriant growth of various herbs. The mountain derives its name, *el-aḳraʿ* ('the naked'), from the bareness of its upper part.

The Jebel el-Aḳraʿ is the most conspicuous landmark of N. Syria, and appears to have been held sacred by the Phœnicians from a very remote period, in this respect resembling Mt. Carmel (p. 266). The Greeks and Romans here worshipped *Zeus* or *Jupiter Casius*, probably in reminiscence of some earlier rites. Hadrian is said once to have ascended the mountain in order to witness the spectacle, during the fourth watch of the

night, presented by night towards the W., and by day towards the E.; and Julian the Apostate is said to have offered sacrifices here. — The summit commands a very extensive view. To the W. stretches the vast expanse of the Mediterranean. The island of Cyprus is visible in the form of a large triangle. In the extreme N. rise the snowy, indented, and deeply furrowed masses of the Taurus Mts. Nearer us rises the chain of the Amanus (p. 419), terminating in the Jebel Mûsa, and forming the W. boundary of the well-cultivated, undulating plain of Antioch. Beyond the latter the Lake of Antioch is visible. Towards the S.E. stretches an extensive and barren hill-district, the part of which nearest to us alone is wooded. To the S. towers the snow-clad Lebanon.

The N. slope of Mt. Casius is steep, but the descent on this side is the shortest. In about 2½ hrs. we reach the Turkish village of *Besga*. Immediately at the base of the steep slopes, in the lowest of the rocky terraces of the mountain, is a gigantic flight of steps and a road hewn in the rock. The valley is marshy, and covered with oleanders. — From Besga we next reach (3 hrs.) the ferry over the Orontes, near its mouth, and about 1 hr. to the N. of it the village of *Suweidîyeh*.

The alluvial soil is extremely fertile, and the cool sea-breezes render the climate healthy. This district is also comparatively well peopled by Nusairîyeh, Greeks, and Armenians, most of whom, however, generally speak Arabic. The Suweidîyeh of the Arabs, the seaport of Antioch, which is probably identical with the *St. Simeon's Harbour* of the Crusaders, lay to the S. of the ancient harbour of *Seleucia*, near the *Chapel of St. George*. This saint is invoked by sailors, particularly during storms, and is also revered by the Nusairîyeh. The weli is passed on the way, N.W., to (1 hr. from Suweidîyeh) the ruins of the ancient Seleucia. The plain of the coast is sandy. The direct route to the mouth of the Orontes is rendered dangerous by lagoons.

Seleucia. — History. The foundation of *Seleucia Pieria* by Seleucus Nicator is associated with the same myth as that of Antioch (p. 440), and the fortunes of this city, which was erected on the site of an earlier town, were similar to those of Antioch. — During the wars of the Diadochi Seleucia was occupied by the Ptolemies, but was recovered for Syria by Antiochus the Great, B.C. 219. The Seleucidæ appear to have fitted up the city in a very handsome style. Pompey erected the place into a free city for refusing to receive the Armenian King Tigranes, whom the Antiochians had summoned to their aid. The Emperor Constantius likewise embellished Seleucia, and caused the harbour to be enlarged by extensive excavations in the rock (A.D. 338). Before its capture by the Muslims, however, the city appears entirely to have lost its importance, and the harbour was in a neglected condition. Seleucia, which was called by the Arabs *Selûkiyeh*, now lies in a desolate region, enlivened only by the small neighbouring village of *El-Kabûsi*. The N.W. angle of the beautiful plain in which the town lay is bounded on one side by the sea, and on the other by the abrupt spurs of the *Jebel Mûsa* (the ancient *Rhosus*).

On our way from Suweidîyeh we come to a small brook. On its S. bank, near the rocks from which it issues, are the ruins of an *Amphitheatre* (or perhaps of a circus), a few arches and galleries of which are still visible. — To the left, after crossing the brook, we observe a number of rock-tombs in the cliff, which is nearly 200 ft. in height. We next come to the remains of a town-gate, known as the *Antioch Gate*, once connected with the great city-wall, which was upwards of 5 M. in circuit. The rocks to the right here form a semicircular space, containing gardens, among which are the remains of an ancient suburb. — Proceeding farther N., and passing two sarcophagi, we reach a point where the rocks again approach the sea, turning from the W. more towards the N. At the angle formed by the rocks here is the ancient *King's Gate*, which still leads through a gorge to the upper part of the town (p. 417). A little farther W. lies the *Market Gate*, beyond which the very substantial fortifications of the old town and the seaport turn westwards towards the harbour. Outside the wall, about 500 paces to the S. of the

Market Gate, is a large quadrangular space, carefully paved with stone. — We now reach the *Harbour*, which consisted of a basin about 660 yds. long and 450 yds. wide. The date of its construction is unknown. Its form, as seen on the map, is not unlike that of a chemical retort. The walls enclosing the basin are well preserved. At the E. end are still remains of warehouses and other buildings. Towards the W. the walls are thickest, and on this side a tower and a drain are still preserved. — A canal, 500 yds. in length, leads westwards from the dock to the sea, but is now choked up with mud and debris. On both sides of this canal are remains of watch-towers, one of which is hewn in the rock. The entrance to the outer harbour, on the coast, is 240 yds. in width, but is

now filled with sand. On each side of it projects a long and well-built mole, the northernmost of which is now much damaged. The southern mole is 120 yds. long and about 10 yds. wide, and still in good preservation. It is named after St. Paul (Acts xiii. 4).

The most remarkable relic of ancient Seleucia is the great *Rock Channel* (Arab. *dehlîz*) running from the city to the sea. To the N. of the inner harbour lies a rocky valley, bounded by cliffs from 380 ft. to 480 ft. in height. Through this flowed a brook, the overflow of which frequently endangered the city, and its water was accordingly conducted westwards to the sea by means of this great rocky channel, while at the same time used for the supply of the city and the harbour. The water was stored here (as at the Bâb el-Hadîd at Antioch, p. 444) by closing the end of the valley by a wall of great strength. The wall still exists, but the water now flows through an opening in it which was formerly closed by sluices. The rock-channel, which is altogether about 1200 yds. long, cannot easily be followed throughout its entire course. The upper part

of it is a tunnel, which begins 50 yds. from the W. end of the wall already mentioned. It is 140 yds. long, 21 ft. wide, and 21 ft. high, and has in the middle a channel for the water, 3-4 ft. wide. Beyond the tunnel is a cutting in the rock, open at the top, about 88 yds. in length, with sides nearly 150 ft. high at places. On the left side of this cutting is a rock-staircase, the lower part of which has been broken away. At the entrance to the second tunnel the rocks are 75 ft. in height. This tunnel is 45 yds. long, and beyond it the channel is continued by means of another open cutting, the sides of which are at first 48 ft. high, but gradually diminish. Below the second tunnel the channel is crossed by a bridge, 26 ft. above it, which leads to a fine necropolis, while a staircase descends into the gorge. The channel terminates in an abrupt precipice. — About 390 yds. from the upper entrance to the channel is another outlet for the water through the rock on the S. side.

About 200 paces to the S. of the bridge over the rock-channel are a number of *Rock Tombs* in the side of the hill which are supposed to be those of the Seleucidæ. We first enter a vestibule, 26 ft. long, and 7-8 ft. wide, and pass between a double series of beautiful columns, under a vaulted roof consisting of the natural rock, to the principal chamber, which is richly decorated with friezes, volutes, and other ornamentation. Beyond it are the inner rock-chambers, with loculi of different sizes and shapes.

We next proceed to visit the *Upper Part* of the town. The King's Gate, already mentioned, was once strongly fortified, for the purpose of defending the approach to the acropolis. A road, hewn in the rock, ascends in windings to the upper part of the town. About two-thirds of the way up it crosses a bridge. At this point, in the rock to the left, are hewn spacious chambers, which were perhaps used as guard-rooms, as the acropolis probably rose immediately above them. On reaching the plateau at the top, the road divides. To the left runs a road, skirting the cliffs, and hewn in the rock. To the right (E.) runs the town-wall, skirting the margin of the plateau. A short distance from this point rises a handsome tower. Over the plateau are scattered numerous ruins and remains of columns, overgrown with bushes. Here probably once stood the palaces of the wealthy. The site of an ancient temple is indicated by a group of columns.

From Suweidîyeh to Antioch, about 5 hrs. The route leads across hilly ground to (1 hr.) *Zeitûni*, a village occupied by Nusairîyeh who speak Arabic, and (1/4 hr.) *El-Mishrakiyeh*. After 3/4 hr. we cross the *Büyük Karasu* ('great black brook') and in 3/4 hr. more the *Küjük Karasu* ('small black brook'), which flows through plantations of mulberries. We at length reach (1 3/4 hr.) the plain, and perceive the village of *El-Khanni* at some distance to the left. After 1/2 hr. we cross a brook descending to the Orontes, by the bridge of *Haina*, and reach (1/2 hr.) the bridge over the Orontes at Antioch.

Another route, leading more to the S., skirts the upper margin of the beautiful plain of the Orontes, and leads in 1 1/2 hr. to the isolated hill of *Mâr Sim'ân*, where there is a ruined church dedicated to that saint. Like that near *Kal'at Sim'ân* (p. 435), this church is built in the form of a Greek cross, and measures 66 yds. from N. to S., and 63 yds. from E. to W. In the centre of the nave rises a pedestal 8 ft. square and 10 ft. high, hewn in the rock. On this pedestal is said once to have stood the pillar on which St. Simon Stylites spent the greater part of his life (p. 435). Leaving the church of St. Simon, we ride along the hill for 1/2 hr., and then descend through a steep gully to the valley of the Orontes, where we join the route above described.

From Suweidîyeh to Bêt el-Mâ (p. 446), 6 hrs. direct.

41. From Beirût to Alexandretta and Mersina by Sea.

The *Austrian Lloyd Steamers* sail weekly for Smyrna, alternately viâ Tripoli, Alexandretta, and Mersina, in 6 days, and viâ Larnaka, Rhodes, and Chios, in 4 days. The difference in price between the routes is trifling. — The *Russian Steamers* sail weekly viâ Tripoli, Mersina, and Larnaka to (6 days) Smyrna. — The *French Steamers* sail every fortnight for Mersina, viâ Tripoli and Alexandretta. — The *Egyptian Steamers* sail weekly for Mersina, viâ Tripoli and Alexandretta. — The time-tables are, however, liable to alteration, and enquiries should in every case be made beforehand (comp. p. xvii). — At the places where the ship stops for a little time the traveller should at once take a boat to the land (1-1½ fr. a person); the fare for the return-journey should not be paid till he is safe on board the steamboat. Before leaving the steamer the hour of its departure should be ascertained.

Boats to and from the steamers in Beirût cost ½ mejîdi for a single passenger, ½-1 mej. for several. Luggage is examined at the douane or, if the traveller wishes it, at the hotel. The douane is open from 6 a.m. till sunset. If luggage is sent on board from the douane by daylight, the traveller can join the ship at night from any point he pleases.

Beirût, p. 317. — The view as the steamer leaves the Bay of Beirût, called *St. George's Bay*, is magnificent, especially on moonlit nights. In the background rises the Lebanon with the snow-clad *Ṣannîn*.

After 5 hrs'. sail (for the coast, see p. 384) we reach *El-Mînâ*, the port of **Tripoli** (p. 382). Here, too, we have a beautiful panorama of sea and mountains; on our right are a number of small islands and the ruins of the former mole. — The steamers remain here some hours; boat to the land about 1 fr. for each passenger. From the port a road leads through orchards to (25 min.) the town of *Tripoli* (tramway 1¼ pi., p. 384); on the way there or back the traveller may examine the mediæval towers (p. 384). In Tripoli the traveller should ascend the castle-hill *(El-Ḳal'a)* and, if time allow, visit the mosque *Tailân* (p. 384).

From Tripoli to Ehden and the Cedars, see R. 38; to Beirût, see R. 38; to Lâdiḳîyeh, see R. 40; to Ribla, see R. 39.

To the N. of Tripoli (comp. p. 407) the sea forms a large bay, *Jûn 'Akkâr*. Seen from the water, **Lâdiḳiyeh** (p. 412) looks insignificant; it is situated on a sand-hill, surrounded with vegetation. The hills rising above it are the *Nusairîyeh Mts.* (p. 407), which are very inferior to Lebanon in beauty of outline. The road from the port to the town (½ hr.) leads through beautiful olive gardens. (If pressed for time, a guide is desirable.)

From Lâdiḳîyeh to Aleppo and Antioch, see p. 414.

To the N. of Lâdiḳîyeh projects the small promontory *Râs Ibn Hâni*, beyond which is the *Râs el-Buseit*, the *Posidium* of antiquity. Farther N. towers the rounded summit of the *Jebel el-Aḳra'* (p. 414); the steamer passes it in crossing the bay into which the *Orontes* falls. The *Jebel Mûsa*, the ancient *Mons Rhosus* or *Koryphaion*, now approaches nearer the shore. These hills are of moderate height, and to a great extent well wooded. Near the *Râs el-Khanzîr* ('swine's promontory', the ancient *Promontorium Rhosicum*), which

is clothed with the Aleppo pine, we enter the beautiful bay of Iskanderûn, and (in 10 hrs. from Lâdikiyeh) cast anchor at —

Alexandretta. — **Accommodation** (scanty) in the khân. There is a restaurant on the market-place. Several cafés.

Vice-Consuls. British, *Catoni*: American, *Walker*; French, *De Longeville*; German, *Belfante*; Italian, *Levante*.

International Telegraph Office, on the N. side of the town; but the official in charge of it lives at Beilân in summer.

History. The foundation of the town on the *Issicus Sinus* by Alexander the Great probably did not take place immediately after his great victory at Issus (Oct., 333), but considerably later. Alexandria was intended to form a starting-point for the great caravan-route to Mesopotamia, but the Seleucidæ soon afterwards inaugurated a new route by Seleucia and Antioch. In the 3rd cent. it was destroyed by the Persians. As early as the 4th cent. the town was known as the 'Little Alexandria', and sometimes as *Alexandria Scabiosa*, on account of the prevalence of leprosy in the district. It is uncertain whether the later Arabian town occupied the precise site of the ancient city or not. In the 9th cent. it was rebuilt by Wâthik, a grandson of Harûn er-Rashîd. The town was never a place of any importance.

Iskanderûn, *Scanderoon*, or *Alexandretta*, surrounded by a beautiful girdle of green hills, lies on the picturesque bay which derives its name from the town. The *Mons Amanus* in the background, the Turkish *Akma Dagh (Jebel el-Akmar)*, is an offshoot of the Cilician Taurus; on the coast farther S. the range is called *Jawar Dagh*. These hills are of the character peculiar to Asia Minor, and in antiquity the district was reckoned as belonging to Cilicia. The traveller coming from Palestine or Lebanon will be delighted with their beautiful green slopes. — The harbour of Alexandretta, about three-quarters of which are sheltered by the neighbouring hills, is the largest and best on the Syrian coast, and steamers are enabled to load and unload close to the shore. The shipping-trade is considerable. The imports (45 mill. fr. annually) include manufactured goods (25½ mill. fr.), silk and silk goods (2½ mill. fr.), and cloth (2 mill. fr.); the exports (25 mill. fr.) include wool (3½ mill. fr.), cocoons (½ mill. fr.), liquorice (1⅓ mill. fr.), and gall-nuts and yellow berries (¾ mill. fr.). Half of the 7000 inhabitants are Greek Christians, most of whom gain their livelihood by the transmission of goods. Their complexions are generally of a yellow hue, owing to the almost constant prevalence of fever. — The town contains no antiquities, except a few fragments of walls.

The steamers take 7 or 8 hrs. from Alexandretta to —

Mersina. — **Accommodation** (if required) in the *Kaisarly Khân*, where the best horses are for hire. Cafés in the harbour. — **International Telegraph Office.**

Vice-Consuls. British, *Massi*; Austrian, *Daras*; French, *Fiat*; German, *Christmann*; Italian, *Rossi*; Russian, *Sidericondi*.

Mersina is the seat of a Kâimmakâm in the vilâyet of Adana. It has a rapidly growing population of about 9000, nearly half of whom are Christians, including many Greeks. The town is surrounded with gardens, but the climate is unhealthy. The exports (mainly cotton) are valued at about 15 mill. fr. annually, the im-

ports at 9-10 mill. fr. As the steamers generally lie here for 24 hrs., a visit may be paid to Tarsus (see below).

Excursions. 1. To Soli, 40 min., on the road to Seleucia (horse 1 mej.). The ancient *Soli*, destroyed by Tigranes in B.C. 91, is now represented by the remains (about 40 paces long) of a street of smooth columns. Those that are still standing retain their capitals, and many of them have brackets also. The columns are about 9 ft. apart, and rest on substantial bases. Besides these are also many fallen columns. A few minutes to the left (W.), among the fields, is an overturned sarcophagus on a basement of masonry. — This street of columns may again be observed from the steamer during the passage from Mersina to Rhodes.

2. To Tarsus and Adana, by railway, in 2½ hrs. Leave Mersina early in the morning, return in the evening. **Tarsus** (17½ M.), a small and dirty town with 16-18,000 inhab., lies in a damp and unhealthy plain. It is the residence of a Kâimmakâm, and also of European vice-consuls. In the time of Augustus it was a very prosperous place and was famed for its schools. St. Paul was born here. — Quarters may be obtained at the khân, or at the houses of the vice-consuls.

Adana (42 M. from Mersina) is beautifully situated in the plain, with a view of the Taurus Mts., to which it is strategically the key. The place bore the same name in ancient times. The *Sarûs* which flows past it, the ancient *Saros*, is crossed by an old bridge of many arches. Adana contains about 30,000 inhabitants, the larger half of whom are Christians. The town is the residence of the Vâli of the province of Adana. The Banque Ottomane has a branch here, and a French vice-consul is stationed here. The Greek taverns afford accommodation. The most important branch of trade here is the export of cotton. The climate is very hot, but is considered healthy.

From Alexandretta to Mersina, by land, about 35 hrs. (in 4-5 days). In about 1½ hr. we come to a precipice called *Sakal Tutan*, and sometimes the *Pillar of Jonah*. The triumphal arch which now lies in ruins here was perhaps erected by the Seleucidæ in honour of Alexander. We next reach the brook *Karasû*, or *Merkez*, which latter name ('station') it derives from a castle on its S. bank. In about 2¼ hrs. more we reach *Bayâs*, a small Turkish town on the coast, with numerous ruins and a well-preserved old castle. We next reach (3 hrs.) the river *Deli Tshai* and the villages of *Yüzler* and *Köi Tshai*. The ancient district of *Cilicia* begins here, and on this coast-plain was fought the celebrated battle of *Issus*, B.C. 333. The Deli Tshai ('mad river') corresponds to the ancient *Pindarus* on which Issus was situated. On the N. bank of the Deli Tshai, about 2¼ hrs. inland, lie the ruins of *Nicopolis*. In 1¼ hr. more we reach the N. end of the bay of Alexandretta, or Issus, where near the modern *Kara Kapu* ('black gate') lie the *Amanides Pylae* of Strabo. Remains of an ancient road are still observed here. After 2 hrs. we reach the *Khân Kurkulâg*. (On the coast, 3 hrs. S. of Kurkulâg, stands the old castle of *Ayâs*, with an excellent harbour, a place still infested by robbers. Cicero, when governor of Cilicia, once subdued some robber-tribes in this neighbourhood.) Leaving Khân Kurkulâg, we traverse the plain for 5 hrs., and cross the *Jebel en-Nûr* ('mountain of light') to *Messis*, the ancient *Mopsuestia*. An ancient bridge here leads us across the *Jihân*, the *Pyramus* of antiquity. In 5 hrs. more we reach *Adana* (see above).

42. From Alexandretta to Aleppo.

Carriage Road, 99½ M.; road taken by the Mukâris, 74½ M. Good Horses are scarce; the best Mukâri is *Nikola*. — Diligence (very unpleasant) several times a week. — Carriages to Aleppo about 80 fr. As the jobmasters have their stables in Aleppo, carriages should be ordered from Aleppo in advance. — The distances we give are those of the Mukâris' road, which deviates very slightly from the carriage-road.

Alexandretta, see p. 419. — The route hence to the foot of the mountains is generally very hot in the daytime. To the right are traces of a Roman road. The mountains are clothed with evergreen oaks, Aleppo pines, and Pinus sylvestris. We first reach *Beilân*, $2^1/_2$ hrs. from Alexandretta. A little before Beilân is reached the slate-formation begins, and the road is hewn in the rock. This point was formerly fortified, as the surrounding walls indicate.

Beilân. — Accommodation may be found in a very large khân at the entrance to the village.

History. The pass, which derives its present name from the village of *Beilân* on its N. slope, is the *Pylae Syriae* of antiquity, and must have been much frequented, if we may judge from the fact that it was traversed by a Roman road. Alexander passed through it after the battle of Issus.

The village of *Beilân*, situated in a ravine between two chains of hills, is built in terraces. Fresh water flows down from the hills in every direction. The Beilân gorge contains remains of an aqueduct. The place is frequented by the inhabitants of Alexandretta, and even by those of Aleppo, in summer. The houses are built of wood. The vegetation is beautiful, and vines and fruit-trees abound. The village has about 4200 inhab. (chiefly Muslims) and is the seat of a Ḳâimmaḳâm. Situated on the steep slope of a gorge, the place is easily defended, and it was formerly a haunt of robbers.

Beyond Beilân the road continues to skirt the narrow valley. After 50 min. we see the large *Lake of Antioch* below us, and reach the culminating point of the pass at the actual *Pylae Syriae* (1965 ft.), whence we begin to descend. The view is fine. We pass ($^1/_4$ hr.) a watch-house on the right, and (1 hr.) reach a plateau planted with fine oaks. To the right, below us, the lake continues in sight, and the neighbouring swamps also become distinguishable. After 40 min. the road leads to the N.E. through a valley containing water, and in 1 hr. more we perceive the ruins of the *Khân Diarbekerli*, beside which are some huts (café). The shorter route to *'Ain el-Bêḍâ* is practicable only in summer and autumn: when the streams are in flood the carriage-road must be taken. The shorter route brings us in 1 hr. to the river *Ḳarasû* ('black water'), which is only fordable when the water is low. We notice reed huts and tents of nomadic Turcomans. This plain was anciently called the *Plain of Antioch* or *Amykion Pedion*, and is now named *El-'Amḳ* ('depression'). It contains numerous artificial conical mounds. The plain lies about 365 ft. above the sea-level, and was once the bed of a lake. It is bounded on the E. by the heights of the *Anguli Dagh*, and on the N. by the so-called *Kurd Mts.* In A.D. 273 Aurelian defeated Zenobia here. The plain affords a fine retrospective view of the Amanus chain (p. 419). — Leaving the Ḳarasû, we next reach ($1^1/_2$ hr.) the long ancient bridge *Jisr Murâd* across a deep marsh. Riding between chains of low hills we reach ($1^1/_2$ hr.) the Turcoman village of *'Ain el-Bêḍâ* ('white spring').

In 1½ hr. from ʿAin el-Bêḍâ we reach the small oasis of *El-Ḥammâm* (with a warm sulphur bath). The reed huts of Beduins are occasionally passed. Large tortoises abound in this district. In 1½ hr. we reach *Afrîn*, situated on the river of that name (the ancient *Ufrenus*). On the Afrîn, flowing towards the W., anciently lay the town of *Gindarus* (now *Jindarês*), which Strabo mentions as a haunt of robbers. Farther on the road traverses a desolate region. Ascending a valley, we pass (2 hrs.) the remains of an aqueduct. The next villages are (2 hrs.) *Hazreh* and (20 min.) *Turmânîn*. In the upper part of the latter are a few antiquities. One small building is adorned with rosettes and crosses, and there is a house with several clustered columns. To the W. are some rock tombs with stone staircases. — The soil of the undulating environs is poor.

In a small valley to the N.E. of Turmânîn are situated the very interesting ruins of (23 min.) **Khirbet ed-Dêr** ('the monastery'). The whole establishment was once enclosed by a wall. The larger building still standing within this wall was perhaps a *Pandocheion* (a kind of tavern), and is in good preservation; even the gable and three small arched windows still exist. The house is partially surrounded with the remarkable remains of a peristyle, built of large and carefully hewn blocks. In front of this building is a court paved with large slabs, with two reservoirs. The adjacent *Church*, of the 6th cent., is a more ornate edifice. It is a columnar basilica (p. cxv), with the peculiarity that the apse of the nave projects in a semicircular form, while the side-apses are enclosed within square towers. The chief apse has three windows, and the side-apses one each, all of which are bordered with moulding. The front of the church is enclosed between two towers, of three stories each, which, as well as the nave, once bore gables, and were connected by a colonnade above the portal.

Leaving the village of Turmânîn, we ascend the hill to the S. to (35 min.) the village of *Deramân*. Beyond it (10 min.) we descend into a valley, and obtain a view (¼ hr.) of the extensive ruins of *Erḥâb*, situated in the valley, ¼ hr. to the right. After 6 min. we pass a ruined castle with ancient substructions. The path then ascends to (½ hr.) the top of a hill. This is the highest point of the Aleppo road; the village of *Tokat* is visible to the right among plantations of fig-trees. In fine weather the minaret of the citadel of Aleppo may be discerned. The country becomes more and more desolate. We pass (55 min.) a village on the left, (20 min.) another on the right, and (25 min.) a third lying ¼ hr. to the right. On the left (13 min.) we next observe the ruins of *ʿAin Jâra*, and soon obtain (10 min.) towards the S.E. a view of the citadel of Aleppo. After 23 min. we perceive to the left (¼ hr. distant) the village *Kafr Siêl* (?). On the left, 55 min. farther, stands a deserted khân. We now descend to (40 min.) a khân, pass (47 min.) the bridge over the *Ḳuweiḳ*, and enter Aleppo by the Anṭâkiyeh gate.

43. Inland Route from Damascus to Aleppo.

Nine days of caravan-travelling. — From Damascus to Nebk there are two routes. One of these leads by *Ṣêdnâya* (p. 404) to Nebk in 13 hrs. (for riders only); the other, the great caravan and carriage road, diverges at *El-Ḳuṭêfeh* (6½ hrs.; p. 390). From this point we traverse the plain, leaving the salt-lake *(Sbakha)* to the right, to (50 min.) the dilapidated *Khân el-'Arûs*. The next khân (1 hr. 7 min.) is flanked with a moat. The route then leads through the *Boghâs* ('defile') of *'Ain et-Tîneh* ('spring of figs') to (2 hrs. 5 min.) the Muslim village of *El-Ḳastal*, and across a stony, undulating tract to (3 hrs.) **Nebk** (p. 403).

From Nebk to Ḥoms, 17 hrs. About 2¾ hrs. from Nebk we reach *Ḳâra*, situated on a hill, with several dilapidated khâns. The mosque was once a Christian church. — Passing between low cliffs, with the ruins of several watch-towers, the path leads to (40 min.) the springs of *'Uyûn el-'Alaḳ*, and (1¾ hr.) to the small village of *Burêj* ('little tower'), where there is a khân. A brisk ride of 4 hrs. next brings us to *Hasyâ* (p. 405), a walled village, inhabited chiefly by Christians. This district is exposed to the attacks of Beduins (of the 'Aenezeh tribe, which includes the Es-Seb'a, El-Feddân, El-Heseneh, etc.). The soil is stony and sterile. The range of Anti-Libanus to the left soon terminates. The next villages are (3 hrs. 10 min.) *Shemsîn*, and (1 hr. 25 min.) *Shinshâr*, which lies to the right. A view of the Biḳâ' (p. 338) gradually opens, and in 3 hrs. 20 min. more we reach **Homs** (p. 404).

From Ḥoms to Ḥamâ, 29 M. (carriage-road). We traverse an extensive burial-ground, covered with black tombstones. (Near Ḥoms we again enter the region of basalt.) The route then leads N. across a well-cultivated and fertile plain, but is destitute of shade. On the right, after ½ hr., we observe the village of *Dêr Baluba*, 25 min. distant, and after 1 hr. more, on the left, *Zaferâneh*, perhaps the *Ziphron* mentioned in Numb. xxxiv. 9. In ¾ hr. (8 M. from Ḥoms) we perceive the village of *Tell Bîseh* on an isolated hill to the right. Its houses consist of a cubical substructure, without windows, covered with a lofty, conical roof of layers of stone. We pass (35 min.) a reservoir, and (1 hr. 10 min.) reach (13¾ M.) —

Er-Restan. — History. The ancient *Arethusa* was founded by Seleucus Nicator (B.C. 301-280). The district of *Seleucis* began here. In the time of the Crusaders the principality of Antioch extended as far as this point. In the 13th cent. the village had ceased to possess any importance.

The present village, built of basalt, on a hill on the S. bank of the Orontes, contains no antiquities worthy of mention. We descend to the well-filled river, which flows from the S. towards the village, and then turns to the E. into a valley 250-300 ft. in depth.

Beyond the bridge (15 M. from Ḥoms) we ascend to a plateau commanding a view of the river, which first turns to the E., and then, beyond a range of hills with three conical peaks, trends north-

wards. After 1 hr. 20 min. we have this range *(Jebel el-Arbaʿîn)* on our right; the village of *Tell Ardo* is visible on the slope of the middle peak. Passing (25 min.) the village of *Epsirin*, we soon obtain a view of (29 M.) *Ḥamâ*, and in 2½ hrs. more reach the burial-ground on the S. side of the town. (Travellers should beware of encamping near one of the large water-wheels.)

Ḥamâ. — History. *Hamath* was the capital of a kingdom the extent of which we do not know. Amos (vi. 2) speaks of the place as Hamath the Great. In 2 Kings xviii. 34 its capture by the Assyrians is mentioned (comp. Is. x. 9). After the establishment of the Macedonian supremacy Ḥamâ was known to the Greeks as *Epiphania* (probably in honour of Antiochus IV. Epiphanes), and early Christian authors call it *Emath* (or *Khamat*) *Epiphania*. The ancient name, however, was revived after the Arabian conquest. In 639 Ḥamâ surrendered without resistance to the advancing Muslims, commanded by Abu ʿUbeida, and the church was then converted into the 'mosque of the upper market'. In the troublous times of the Crusades Ḥamâ was occupied by the Ismaʿîlians (p. xciv), who appointed Ridwân, their ally, Prince of Ḥamâ. After several fruitless attacks the place was captured by Tancred in 1108, when the Ismaʿîlians were massacred. In 1115 it was again wrested from the Franks by Toghtekin, a Turk. In 1157 it was destroyed by a fearful earthquake. The place was at length taken possession of by Saladin, in 1178.

Ḥamâ again prospered for a short period under *Abulfeda*, a descendant of the family of Saladin, and a man of great talent, who was born in 1273. After a careful education he was compelled at an early age to take part in the wars against the Franks. In 1310 he was appointed prince, or 'sultan', of Ḥamâ, Maʿarrâ, and Barzin, and was known as El-Melik el-Muayyad ('the king favoured by God'). Even during his warlike campaigns he continued to prosecute his scientific studies, and associated with eminent scholars. A geographical work and a history written by him still enjoy a high reputation. With his death (in 1331) ended the last period of Ḥamâ's prosperity. Since that time the town has never in any way distinguished itself. — The Arabian geographer Yâḳût (d. 1229), whom we have mentioned frequently, was a native of Ḥamâ.

Ḥamâ (50,000 inhab.; *Turkish Telegraph Station*), in the vilâyet of Sûrîya, is the residence of a Mutesarrif, and it contains a garrison. It lies picturesquely in the narrow valley of the *Orontes* (Arab. *El-ʿAṣi*), which flows through it from S.E. to N.W., forming a bend in the middle of the town, and which is crossed by four bridges. The highest part of the town on the S.E. side *(el-ʿÂliyât)* lies 150 ft. above the river. The other eminences are the *Castle Hill* to the N., the *Bashûra Quarter* to the N.E., *Shêkh ʿAmbar el-ʿAbd*, on the left bank, and *Shêkh Moḥammed el-Hauranî*, which forms a prolongation of an older and broader valley. The situation of Ḥamâ is hot and unhealthy. The inhabitants are considered proud and fanatical. The castle-hill, 100 ft. in height, seems to be partly artificial. No remains are left of the castle which once crowned the hill. The summit commands a fine view of the valley and the extensive and fertile plain to the W. The town is dirty, and the streets are badly paved. Most of the houses are built of mud. One of the chief curiosities of Ḥamâ consists in its water-wheels *(nâʿûra)*, some of them being of huge dimensions, and each bearing a name of its own. They are used for pumping up

the water of the Orontes, and their creaking is incessant by day and night. The town is surrounded by gardens with numerous poplars. — The commerce of Ḥamâ is still of some importance, particularly with the neighbouring Beduins and Nusairîyeh. The bazaars are spacious and well stocked. The 'abayeh, or Arabian mantle, is still manufactured here, but the native industries have suffered seriously from European competition.

The town contains few attractions. On the right bank, near the second bridge from the S., is situated the 'Palace' of the emîrs of the Kilâni family. The mosques possess remarkably fine minarets, twenty-four in all, the handsomest being that of the *Jâmi' el-Kebîr* ('great mosque'). The *Jâmi' el-Ḥayya* ('serpent mosque') derives its name from the fact that two of its columns are intertwined in a serpentine fashion. The house of *Muayyad Bey* deserves a visit, being tastefully decorated in the interior. — At the N.W. angle of the town, where the river turns to the N., a number of catacombs are said to exist on the right bank, at some height above the river. — Curious inscriptions have been found at Ḥamâ, but their strange 'Hittite' characters have not yet been deciphered.

To the N.E. and S.E. of Ḥamâ lies the district of *Jebel el-A'lâ* ('highest mountain'), which separates the Syrian desert from the valley of the Orontes. The Arabs state that there are 365 villages among these hills. The whole district is covered with the basaltic formation, but a thin crust only of this volcanic rock overlies the limestone. Fragments of columns, ornaments, and inscriptions, frequently found here, indicate that the country was wealthy and populous during the Roman period.

From Ḥamâ to Aleppo, 22-27 hrs. Beyond (40 min.) the village of *Duffei* the route runs parallel to the chain of the *Nusairîyeh Mts.*, traversing an open and partially cultivated plain. The next villages are (10 min.) *Et-Ṭayyibeh*, ($2^1/_2$ hrs.) *Laṭmîn*, (1 hr. 50 min.) *Shêkhûn*, with a large khân, and (40 min.) *Ais*, where there is a lake. Farther on we observe tomb-caverns by the roadside. We then reach (2 hrs.) *Marhatât* with an old dilapidated khân and a deep well, and in 2 hrs. more the large village of **Ma'arret en-No'mân**, named after No'mân Ibn Beshîr, a companion of Mohammed. In 1099 the Crusaders under Bohemund plundered and destroyed this town, which they called *Marra*. It has about 5900 inhabitants. The environs are well cultivated, even figs and pistachios thriving here, but there is no running water in the place. Outside the town are a few relics of antiquity. The khân is a handsome building. The castle, *Kal'at en-No'mân*, is in ruins.

Beyond Ma'arret en-No'mân the direct route to Aleppo passes to the E. of *Sermîn*, leading to *Serâkib* in $5^1/_2$ hrs., and to *Khân Ṭûmân* (p. 426) in $7^1/_2$ hrs.; but the caravans often choose the route viâ Sermîn (6-7 hrs. from Ma'arret en-No'mân). At Sermîn are numerous cisterns and wells hewn in the rock, and to the S.E. of the village are artificial rock-caverns. Most of the houses in the N. Syrian villages have conical roofs, but subterranean dwell-

ings also occur, ancient tomb-chambers and cisterns having frequently been utilised for the purpose. — Beyond Sermîn we traverse an extensive and dreary desert to (5½ hrs.) *Ma'arret el-Ikhwân*, a miserable village, with inhospitable inhabitants. The route follows the telegraph-wires and enters a fertile plain near (1 hr.) the village of *Ḳanâṭir*. (To the left, ½ hr. distant, is *Herâdeh*.) In 2 hrs. 20 min. we reach the valley of the *Ḳuweiḳ*, on a height beyond which stands the *Khân Ṭumân*, near a village of that name, named after Ṭûmân, one of the Mameluke sultans. After 1 hr. 25 min. we perceive the minarets and the citadel of Aleppo, and from a height, farther on, the town itself becomes visible, forming an oasis in the midst of a desert. After 50 min. we pass *Anṣâri*, and crossing the *Nahr Ḳuweiḳ* reach the S. gate of Aleppo in ½ hr. more.

There is a carriage-road from Ḥamâ to *Lâdikîyeh* (p. 412).

From Ḥamâ to Kal'at el-Muḍîḳ, 8¼ hrs. Escort necessary. The route ascends a steep slope on the W. side of the town, and leads across a wide, cultivated plain towards the W. to (1¾ hr.) *Tizin*. We now turn to the N., and in 40 min. reach *Kefretân*. Proceeding towards the N.W., we enter a green valley, where we cross an affluent of the Orontes by the *Jisr el-Mejdel* ('tower bridge'). Near it are some ruins. After about 1 hr. we pass *Emhardi*, which lies ¼ hr. to the right. In 25 min. more the route turns to the N., and again enters the broad plain of the Orontes. On the N. end of the rocky slope by which the Orontes is bounded on the E. stands *Kal'at Seijar* (formerly *Sheizar*), occupying the site of the ancient town of *Larisa* founded (or at least restored) by Seleucus Nicator. The present village lies inside the walls of the large castle. The Orontes issues here from a narrow, rocky gorge, and we cross it by a bridge of ten arches. The route then traverses a rough, sterile tract. In the plain a number of artificial hills are observed. We next reach (2 hrs.) the squalid village of *Heṣâlîn*, and (½ hr.) —

Kal'at el-Muḍîḳ. — History. Kal'at el-Muḍîḳ was the citadel of the Greek town of *Apamea*, which was so named by Seleucus after his Persian wife Apame. The place was originally called *Pharnake*, and is said to have been named *Pella* by the companions of Alexander. Seleucus enclosed the town with walls. Apamea was one of the great centres of the Seleucidian kingdom, and contained the war-treasury and national stud (30,000 mares and 300 stallions). The castle was strongly fortified, but was destroyed by Pompey. The town afterwards became an episcopal see, but in the 7th cent. it was entirely destroyed by Chosroes who sold the inhabitants as slaves. — Arabian authors call the town *Fâmia* or *Afâmiya*. It never regained its ancient importance, and in 1152 was destroyed by an earthquake.

Apamea is beautifully situated. The marshy valley of the Orontes (*El-Ghâb*), 4 M. in width, is covered with rich meadows. To the W. rise the precipitous and barren rocks of the Nusairîyeh Mts., and to the N.E. the Jebel er-Rîhâ. To the S. tower the peaks of Mt. Lebanon. To the S. lies *Seklebîyeh*, and to the N.W. *Shemâseh*. — The inhabitants of the Ghâb are poor, half-caste Beduins, and are much exposed to the predatory incursions of the Nusairîyeh. — The present village lies within the modern Saracenic castle. The shapeless ruins of the ancient city lie to the N. of the castle. The N. gate of the town is still in existence, but is buried beneath the stones of a fallen tower. From the N. gate a broad street of columns ran southwards. The shafts of columns strewn on the ground are of different forms and sizes, showing that there must have been a want of uniformity in the style of the colonnade, and that it therefore probably dates from a late Roman period. The street was 140 ft. wide, and the columns, about 1800 in number, were 30 ft. high.

On each side of the colonnades are niche-like spaces, and a number of portals are still standing. There are also a number of other streets intersecting each other at right angles. About the middle of the colonnade, near its intersection with another columnar street, are the ruins of a large building. — On the E. side of the main street several columns are still standing around a quadrangular sepulchral edifice. The ruins are much overgrown with brushwood. — The house of the shêkh affords quarters for the night.

FROM KAL'AT EL-MUDÎḲ TO EL-BÂRA, $7^3/_4$ hrs. The route traverses a necropolis; then leads to the N.W. On the left ($1^1/_2$ hr.) we perceive a building resembling a tower, standing on a hill, at the foot of which are several oval reservoirs. We soon enter the district of the *Jebel ez-Zâwi*, or *Jebel el-Arbaʿîn* ('mount of the forty martyrs'), or *Jebel er-Rîhâ*, as it is sometimes called, after the village of that name. Among these hills lie very numerous remains of ancient towns and churches (p. cxv). The rough path ascends a valley, and after $1^1/_2$ hr. descends into a basin. In $1^1/_2$ hr. we reach *Têfileh*, with the remains of an old church. We next pass *Seburra* and ($^3/_4$ hr.) *Fatîreh*. To the left, after 1 hr., we observe the *Kal'at Jidar* on a barren, rocky eminence, to the right extensive ruins. The route leads through a valley which gradually contracts to a gorge, passes through (1 hr. 20 min.) the deserted town of *Mujdeleia*, with well-preserved houses, and reaches ($^1/_2$ hr.) —

El-Bâra. — In 1098 El-Bâra was captured by the Crusaders, and made an episcopal see. In 1104 and 1123 the town, which was then strongly fortified, was attacked, plundered, and destroyed by the Muslims. It is now a squalid village, situated in a dreary valley.

The very extensive RUINS of the ancient town, which bears some resemblance to Pompeii, are interesting owing to the preservation of numerous streets and individual edifices. As the style of these buildings scattered throughout the Jebel ez-Zâwi, and dating from the 5-7th cent. after Christ, is pretty uniform, one description of them may serve for all. The pavement of the narrow and frequently intersected streets is constructed of large polygonal blocks. The houses have no opening to the street except their doors (comp. p. xli). The square or arched doorway leads into an oblong court, which is generally of irregular form. On one side, but in the case of monasteries probably on two sides, the court was flanked with arcades in two stories, behind which lay suites of apartments of moderate size. These arcades were usually very handsomely constructed. Both stories were generally adorned with columns, the lower being lofty and of slender proportions, while the upper were heavier and furnished, moreover, with a balustrade of slabs of stone. Each story terminated in horizontal beams, the upper of which bore a gabled roof. The capitals of the columns are very varied in form, the calyx shape being the commonest. The masonry of the houses is singularly substantial. Some of the stones are 16-17 ft. long, and mortar has never been used. The portals and other parts of the buildings are richly adorned with trellis-work. Crosses, Christian emblems, and monograms also occur (thus α and ω). Balconies in some cases project from the façades. The doors and windows leading into the arcades are often adjoined by niches, while vine-leaves, acanthus, vases with peacocks, and occasionally a lamb bearing a cross occur everywhere. In the construction of these houses wood has never been used except for the roofs.

The town of El-Bâra consists of a S. and a W. quarter. The former contains the ruins of two churches and a chapel, and a pile of ecclesiastical buildings. A street leads hence to the necropolis, to the N. of the town. On the hill between the two quarters stands a well-preserved villa of two stories, with verandahs. At the back of it are columns, placed in the form of a quadrangle, which once bore a roof to form a canopy for the sarcophagi below. The vine-culture seems to have been extensively carried on in the Jebel ez-Zâwi district, and some of the ruins are still overgrown with vines. — The W. quarter of the town also

contains the ruins of two churches, the larger of which stands below an old Saracenic castle. To the S.W. of this quarter, and separated from it by a ravine, is the necropolis. Three of the monuments, consisting of a cubical basement bearing a pyramid, are worthy of careful inspection. The substructure of one of these is surrounded by low pilasters in three rows, one above the other, and is adorned with two rich cornices. The pyramids are hollow up to the top. On the outside of some of the stones pointed bosses have been left. A door leads into the interior of these tombs, along the walls of which the sarcophagi were arranged. There are also interesting rock-tombs in the necropolis, one of the best-preserved of which is in the S. slope of the gorge. It is about 15 ft. square, and is entered by a vestibule with two columns. In each of the three walls are two tomb-niches, the lids of which have disappeared.

The environs are strewn with similar ruins. In every direction we come upon empty houses, so admirably preserved as to require nothing but a wooden roof to render them habitable. The soil is still fertile, and in ancient times must have been extremely productive, while these beautiful basilicas and handsome monuments and rock-tombs indicate that the former inhabitants must have possessed great wealth and taste. Although the details of many of these buildings are imperfect, and their forms sometimes unpleasing, the architecture of this district is remarkable for its uniformity of character, and the ease and skill with which the massive materials have been treated recall the classical style.

One of the finest groups of ruins is that of **Khirbet Ḥâss,** about 1 hr. to the S.E. of El-Bâra. Among the buildings here is a pile of ecclesiastical edifices, including a basilica with seven pairs of columns. This church, like many others of the same character, not only has three entrances at the W. end, but each aisle has also two lateral doorways, each of which is approached by a porch resting on two columns. Adjoining the choir, which is rounded in the interior, but does not project beyond the nave, are two square chambers, so that externally the church presents the form of an oblong rectangle. — A smaller basilica also still exists here. The necropolis of Khirbet Ḥâss is particularly interesting. A handsome mausoleum with a pediment and rock-niches is still preserved here. Two of the rock-tombs are approached by inclined planes which descend to the entrances. — The neighbouring village of *Ḥâss* also contains a basilica with a portico. This church possesses large arched windows and quadrangular apses which project beyond the nave and aisles. The necropolis of Ḥâss contains a very handsome monument to a certain Diogenes, dating from the 4th century. The beautiful stone portal which leads into the interior of the cubical substructure is approached by a porch. The second story of the cube is surrounded with a peristyle, above which rises a pyramid with bosses.

To the N. of Ḥâss, about 1 hr. distant, lies *Serjilla*, where baths, churches, and numerous dwelling-houses are preserved. One of the tomb monuments consists of a square structure with a gabled roof. On the surface of the rock are seen large monolithic slabs which form the lids of sarcophagi let into the rock, or cover the staircases descending into tomb-chambers. (*Dêr Sambîl*, to the N.W. of Serjilla, also possesses ruins and tombs.) — Serjilla lies in a rocky district, about 1 hr. to the E. of El-Bâra. We may proceed thence farther E. to (1¼ hr.) the ruins of *Dêr Dûrîn*, a beautiful monastery, and (¾ hr.) *Maʿarret en-Noʿmân* (p. 425).

About 1 hr. to the N.N.W. of Maʿarret en-Noʿmân are situated the ruins of *Dânâ*. A fine mausoleum here possesses a porch of four columns. Near it is the monument of a certain Olympus, consisting of four somewhat rude columns which form a square for the support of the canopy over a tomb. Farther N. (1 hr.) are the extensive ruins of *Ruweiḥa* ('Little Rîhâ'). Within a wall here we find an interesting church and two sepulchral monuments. The church, dating from the 4th cent., is a basilica borne by pillars. The two low piers, one on each side of the nave, are connected by means of bold arcades and transverse arches thrown across the nave. To the right of the church is a tomb-monument of a certain Bizzo, with a portal borne by columns. The corner pilasters do not bear an

entablature, but have a fluted cornice placed over them. To the left of the church stands an elegant mausoleum in the form of a small ancient temple with a porch 'in antis.'

From Ruweiḥa we may next proceed N.N.E. to (3-4 hrs.) *Sermîn* (p. 425). Another route leads N.W. to (1¼ hr.) *Muntîf*, situated at the base of the Jebel Rîḥâ, whence *Kafr Lâta*, on the E. slope of the hill, is ¾ hr. distant. The hill commands an extensive view. To the E. stretches a sterile region, while to the W. and N. lies a fertile plain, well planted with trees. To the N. tower the snow-clad peaks of the Taurus. Kafr Lâta is surrounded by extensive burial-grounds. Both to the W. and E. of the village are to be found numerous sarcophagi and tomb-grottoes hewn in the rock. The narrow valley on the N. side of the village contains a spring within a dome-covered monument, borne by four columns. On the N. side of the valley is a large quadrangular space hewn in the rock, with niches in its sides and a large stone sarcophagus in the middle. Farther E. is a similar square space with sarcophagi and tomb-chambers. — A steep path descends from Kafr Lâta to Rîḥâ in ¾ hr.

Direct Route from El-Bâra to Rîḥâ, 3 hrs. 50 min. We pass the castle, and ascend between the vineyards and olive-plantations on the N. slope of the valley. On both sides of the path lie numerous tombs and sarcophagi. After 40 min. we perceive to the right the villages of *Beliûm* and *Shtîda* (?), and in ½ hr. reach *Méshân*. Near this village there is a necropolis in the rocky ground, containing vertically excavated tombs, vaulted over with arches. To the N.W. rises the *Tell Nebi Eyyûb* ('hill of the prophet Job'). After 20 min. we pass the village of *Mer'ayân* on the right, and then begin to ascend. We next pass (¾ hr.) the village of *Râmâ*, and in ½ hr. more reach the plain, where we perceive *Urim el-Jôz* at some distance to the left. After ¾ hr. we pass an isolated hill with rock-tombs, and in 20 min. reach **Rîḥâ**, a small town with 3000 inhab., beautifully situated at the N. base of the *Jebel el-Arba'în*, in the midst of olive-plantations. To the N.W. of Rîḥâ extends the *Jebel Khazrejiyeh*, by which the valley of the Orontes is bounded. From Rîḥâ to Sermîn (p. 425) direct is a ride of 3 hrs.

From Rîḥâ to Dânâ viâ the Jebel el-A'lâ, 9-10 hrs. A number of interesting groups of ruins are to be found to the N. of Rîḥâ in the district of the *Jebel el-A'lâ*, which however must not be confounded with the mountains of that name already mentioned (p. 425). Crossing the *Tell Stummak*, we ride northwards to (2½ hrs.) *Edlib*, containing a few Christians among its inhabitants. The route then leads N.N.W. to (3 hrs.) the village of *Harbânûsh* in the Jebel el-A'lâ. About ½ hr. to the N. of this point lies *Dêr Sêta*, where there are some fine ruins of dwelling-houses, and that of a basilica with a quintuple row of columns, one entrance only in front, and remains of a hexagonal baptistery. — To the N.W. of Dêr Sêta, about ¼ hr. distant, is *Baḳûza*, which contains a ruined basilica of the 6th century. This church has a porch with two columns, and small porches at the side-entrances. The apse of the nave projects in semicircular form externally, and has three windows. — About ½ hr. to the N. W. of Baḳûza lies *Kokanaya*, where we again meet with admirably preserved houses, and a chapel of the 6th cent. adorned with rosettes and many other enrichments. In the vicinity are several sarcophagi and a monument with pyramidal top (half destroyed). — We may next visit *Beshindelaya*, 1 hr. to the N. of Kokanaya, where we find the tomb of Tib. Cl. Sosandros, completed 27th April, 134, the earliest of the dated tombs of N. Syria. It consists of a plain chamber borne by pillars of Doric tendency, with an architrave covered with inscriptions, and a frieze adorned with bulls' heads and festoons. Adjacent to the tomb rises a lofty memorial pillar, surmounted by a figurative representation in a shallow niche. — *Kafr Kileh*, which lies about 20 min. N.E. of Beshindelaya, possesses another fine basilica, the side-portal of which has a very rich architrave. From Kafr Kileh we may proceed northwards, viâ *Salkhun*, in about 2½ hrs. to the castle of *Hârim* (p. 440). — *Kalb Lûzeh*, 1/2 hr. to the N. of Kafr Kileh, contains a basilica borne by piers, dating

from the 6th cent., and one of the finest churches in N. Syria. The large arched portal has fallen, but the wall on the left, with windows in three stories, still exists. The piers in the interior, on which the arches rest, are low and massive. In the nave, above the arches, is a series of square windows. Most of the small columns which once stood between these windows have disappeared, but their corbels and those of the roof-beams have been preserved. The choir, which is approached by a flight of steps, is particularly fine. The apse is semicircular externally, and adorned with a double row of mural columns. Above the capitals are corbels, while others have been introduced between the columns. These corbels bear the corona of the small roof, above which rises the projecting gable of the nave. — About 10 min. to the N. of Kalb Lûzeh lies *Behio*, where another basilica and some fine rock-hewn olive-presses may be examined. — From Kalb Lûzeh we now ride N.N.E. to (2½ hrs.) *Sermâda*, which possesses a sepulchral monument consisting of two columns connected by an entablature and also by a small cross-beam two-thirds of the way up. — About ¾ hr. N. of Sermada we at length reach *Dâná* (p. 439), whence, without going to Turmanîn, we may reach the Aleppo road.

44. Aleppo.

Accommodation. Hôtel d'Azizîyeh, in the suburb of 'Azizîyeh (p. 433). pens. 5 to 7 fr., wine extra.

Bankers. *Zollinger & Co.*, agents for the *Banque Ottomane* (p. xxix); *Lüttcke & Co.; Vincenzo Marcopoli & Co.* — Rate of Exchange: Turkish pound 126 pi. 30; Napoleon 111 pi.; Sovereign 138½ pi.; Mejîdi 23½ pi.

Post Office. The Turkish post dispatches the mails by courier to Alexandretta to catch the various steamers. Overland post to Damascus on the arrival of the overland mail from Constantinople. — *International Telegraph Office*, at the Serâi.

Consulates. American, *Poche* (consular agent); British, *H. D. Barnham;* Austrian, *Von Rhom;* French, *Pognon;* German, *Zollinger;* Italian, *Vitto;* Russian, *Yakimanski.*

Physicians. *Dr. Lorenz* (a German); *Dr. Curado; Dr. Zacrzewsky.* Each physician has his own dispensary.

History. The Egyptian monuments testify that Aleppo was in existence two thousand years B.C. Seleucus Nicator enlarged the town and named it *Beroea.* In A.D. 611 the Persian King Chosroes burned the town, but spared the citadel at the intercession of the bishop Megas. — Berœa surrendered without resistance to the Arabs under Abu 'Ubeida, and now became a more important place in consequence of the destruction of the neighbouring Kinnesrîn (p. 434) by the Arabs. Seif ed-Dauleh, the Hamdanide (936-967), made Ḥaleb his residence. In 961 the Byzantines under the Emperor Nicephorus obtained possession of the town for a short time, but were unable to reduce the citadel. Shortly after this came the troublous times of the Crusades. Under Prince Ridwân, who had wrested Ḥaleb from the Assassins, the town was compelled to pay tribute to the Prince of Antioch. In 1114 the place was destroyed by an earthquake, and in 1124 it was unsuccessfully besieged by King Baldwin. In 1139 another earthquake visited the town. After the terrible earthquake of 1170 the famous Nûreddîn rebuilt the town and fortress. In 1260 the Mongols under Hûlagû destroyed the town and castle. In 1280 Ḥaleb was again sacked by the Mongols, but soon revived. Under the supremacy of the Mameluke sultans of Egypt Ḥaleb continued to be the capital of N. Syria. In 1400 the Syrians were defeated by Timûr near the city-gates, and the town itself was destroyed. The emîrs who had gallantly defended the fortress surrendered, and, contrary to the stipulation, were put to death. The re-erection of the fortifications was completed in 1427. In 1516 the Turkish Sultan Selîm put an end to the Mameluke supremacy, and entered Ḥaleb unopposed. The town then became the capital of a pashalic.

For its repeated recovery from its misfortunes Aleppo is chiefly indebted to its situation on the route of the caravan traffic to Persia and

1. Bâb el-Faraj
2. " el-Kaluât
3. " el-Makâm
4. Khân Khêrabag
5. " el-Wezir
6. Kurdbeghan
Mosques:
7. Jâma'at el-'Adlîyeh
8. Jâma'at el-Bula'at
9. " el-Khasrefîyeh
10. " el-Hâlawîyeh
11. " Muslim
12. " Osmanîyeh
13. " es-Sultânîyeh
14. " Walîdi
15. " Zakarya (J. el-Kebîr)
16. Serai
ALEPPO (HALEB).
1: 50.000
0 500 1000 Yards
Shêkku Bekr (Dervis Monastery)
Christian Cemetery
Mohammedan Cemetery
Barracks
Military Hospital
Tomb of Bem
el Jedideh (Yeni Mahalleh)
Mill
Alexandretta
Meshârekha
Railway
Projected Railway
Euphrates
el-Kittâb
Ferdûs
Orchards
Gardens
Ain Jab
Bir el-Arik
1312

India, and it has long carried on a brisk trade in spices, linen, cloth, jewels, and other goods. The French and the Venetians possessed factories here at an early period. Towards the end of the 16th cent., during the reign of Queen Elizabeth, the English also established a factory and a consulate at Aleppo. The discovery of the sea-route to the E. Indies proved detrimental to the caravan-traffic, and at the same time to the prosperity of Aleppo, but several European firms continued to thrive. Among the most distinguished British residents in the 17th and 18th centuries were Maundrell and Russell. The Dutch also possessed a factory here. — At the beginning of the present century Aleppo suffered seriously in consequence of its occupation by the janizaries. In 1822 the town was destroyed by an earthquake, on which occasion one-third of the population perished and two-thirds of the houses were destroyed. The place was visited by another earthquake in 1830. Under the Egyptian supremacy (1831-40) the town again prospered, as Ibrâhîm Pasha constituted it his headquarters. In 1850 an insurrection broke out at Aleppo, the Beduins invaded the city, and the Pasha 'Abdallâh was compelled to fly. Since that period the tranquillity of the place has been undisturbed.

Aleppo is the seat of a Vâli, whose vilâyet embraces the whole of N. Syria as far as the Euphrates. The *Population* of the town is officially stated as 127,000, of whom 97,000 are Muslims, 8000 Greeks, 8000 Jews, about 3000 Armenians, and about as many United Armenians, Maronites, and Syrian Catholics. The Americans have established a small Protestant community here. Each of the religious communities has a school of its own. There is also a school of the Franciscans of the Terra Sancta, and a girls' school managed by the Sisterhood of St. Joseph. The government of the vilâyet bestows some attention on education.

Comp. *Hartmann*, Das Liwa Haleb (with map); Berlin, 1895.

Aleppo lies in 36° 11′ 32″ N. latitude, at a height of 1300 ft. above the sea-level. The climate is somewhat cold in winter, frost and snow being not uncommon. The heat of summer is tempered by cool westerly breezes. The town stands on a plain, surrounded by hills, on the verge of the desert. To the W. of Aleppo flows the *Ḳuweik* (Turk. *Gök Sû*), the *Chalus* of Xenophon, which rises several days' journey to the N., and descends through the plain of *Killis*. The town is supplied with water by means of a conduit from *Heilân* (3 hrs. N.), and partly from the Ḳuweik also. Above the city the banks of the river are of considerable height. Wherever the land is irrigated by its waters a luxuriant vegetation flourishes, but this begins only at a distance of several hours N. of Aleppo. In the immediate environs of the town the river is bordered with a narrow, but beautiful strip of orchards. The river finally loses itself in a morass *(el-Maṭkh)*, about 2 hrs. S. of the town. The soil in the environs is excellent, and consists of three kinds: the sandy alluvial soil of the valley; the bright brick-red earth in which wheat and the pistachio thrive admirably; and the black loam which crumbles and turns to dust as soon as dry. The *Pistacia Vera* flourishes especially on the hills to the E. of Aleppo and yields a large and valuable harvest. The Emperor Vitellius imported pistachios from this region. — Near the river grow ashes, maples, planes, and silver poplars. The nebk or nubk, the sumach, the walnut, and the quince also thrive. Olive-trees occur, but their fruit is poor. The climate is too cold for oranges. The corn harvest takes place at the end of May. Near *'Aintâb*, to the N. of Aleppo, an excellent wine is pro-

duced. — The Ḳuweik abounds with fish, the eels being particularly esteemed. Salt is brought to Aleppo from the great salt-lakes near *Jebbûl*, to the E. and S.E.

To causes at present unknown is ascribable the 'Aleppo boil' (*ḥabb ḥaleb;* or *ḥabb es-seneh*, 'boil of a year'), a skin-disease which prevails in this region, and even extends hence to Persia. The eruption, though not painful, is very disfiguring, as, when healed, it leaves permanent brown scars behind. Natives, foreigners, and even dogs and cats, are all subject to the malady, and visitors are sometimes attacked by it long after they have left the place. A common maledictiou of the Arabs consists in praying that the boil may visit the houses of their enemies. No remedy for the disease has yet been discovered. Some persons escape it altogether, while others are attacked, not only here, but even in some districts of S. Syria.

Aleppo contains a much larger European colony than Damascus, and in consequence of its long connection with the West the town is less Oriental in its characteristics. Besides the European residents there are also a number of Levantines. The bazaar, too, is less Oriental in character than that of Damascus, European wares being here greatly predominant, and native industry being well-nigh extinct. Some of the native merchants now import their cloth and other goods direct from Europe, instead of through the agency of the resident representatives of European firms. The exports consist exclusively of grain, wool, cotton (the cultivation of which is increasing), gall-apples, yellow-berries (for dyeing), gums, manna, scammony, saffron, sesame, hides, and various other raw products. — For native consumption, chiefly in the Turkish provinces, silk and cotton stuffs, embroidery, and leather-wares are still manufactured here. The commercial importance of the place would be greatly increased by the construction of a railway to the east. Literature and science are little cultivated. The trade of the town is concentrated in its very extensive *Khâns*, the upper parts of which are used as dwelling-houses, even by Europeans. One of the finest of these is on the right at the W. entrance to the bazaar. — All the houses are built of solid stone, and never of mud, as in Central Syria. Most of them have only one story, and being built in Oriental fashion, without windows towards the street, they present an unpleasing exterior. The courts in the interior are generally handsome, but plain. The streets are much cleaner than those of any other Syrian town, and are generally well paved. A characteristic of Aleppo consists in its numerous passages with pointed arches. Aleppo, however, is greatly declining in consequence of the great falling off in the exports.

Near Aleppo begins the boundary-line between the Arabic and Turkish languages. Arabic is almost exclusively spoken in Aleppo, but Turkish is more frequently understood here than at Damascus. The dialect used here is not materially different from the Arabic of the rest of Syria.

The Aleppines do not enjoy a very high reputation, and the expression '*el-ḥalebi tshelebi*' (the Aleppine is a 'swell') is proverbial. The name *ḥalebi* has become an opprobrious epithet.

The modern town is unfortified and consists of several quarters and suburbs. In the N.W. of the town is the suburb of *'Azizîyeh*, and the *Salîbeh* quarter, inhabited by Christians. Several handsome schools in the European style and churches have been erected here. *Salîbeh* is surrounded on the E., N., and W. by the *El-Jedeideh* quarter, occupied by a mixed population. The S.W. suburb of *El-Kittâb* on the right bank of the Kuweik contains an exclusively Christian-Levantine population. The *Jewish Quarter (Bahsîta)* is on the N. side of the town. The castle-hill rises in the middle of the town (see below). On the W. side is still to be seen a well-preserved wall with towers, belonging to the old fortifications of Haleb. The town-walls and other old buildings, however, have suffered so severely from repeated earthquakes, particularly that of 1822, that few relics of mediæval Aleppo, and none of ancient Berœa, now exist.

The **Citadel** commands the best view of Aleppo, but cannot be visited.

The citadel stands on a hill of apparently artificial origin. Arabian authors state that it is supported by 8000 columns. Its foundations are certainly very ancient, and it is even asserted that the whole of ancient Berœa once lay on this hill. Down to 1822 the hill was partially occupied by dwelling-houses, while fortifications of various kinds have been repeatedly erected upon it by different Muslim rulers. The citadel is now surrounded by a deep moat, which can be filled with water. The buttresses of the wall consist of massive blocks. We cross a handsome bridge of a single arch, and enter an outer tower, with a pleasing façade containing small windows and loop-holes, and with tasteful enrichments in iron on the door. A viaduct next leads to a vestibule. Over the strong iron door on the right are sculptured basilisks. The inscriptions by Melik ez-Zâhir date from 605 of the Hegira (1209). By the sides of the second door are leopards' heads carved on the stone. We soon reach a plateau within the walls, which is covered with a mass of ruins. The direction of several streets is traceable, and a number of arches still exist. In the middle of this space is a large vault, partially hewn in the rock, with a roof borne by four columns built into the walls. This subterranean chamber seems to have been a cistern. The finest view is enjoyed from the top of the minaret. Immediately below us, to the N., lies the *Serâi*, and to the left, a little beyond it, is the *Jâmi' 'Othmanîyeh*. Farther distant is a green burial-ground, extending into the town. To the N., outside the town, is the large building of *Shêkhu Bekr* (a monastery of dervishes, see p. 434), and to the right of it are the barracks and military hospital. Beyond the green margin of the river rise low desert-hills. Towards the W. we look down into the spacious *Khân Wezîr* and *Khân Khérabeg*. In the town rises the *Jâmi' Zakâryâ* (Zacharias), the principal mosque, and on the hill-side lies the village of *Shêkh Mehassan*. To the S.W. we perceive the mosque of *El-'Adlîyeh*, and on the hill the village of *Ansâri*. To the S. are the entrance and large outworks of the castle. In an open space to the S. rises the mosque of *El-Khasrefiyeh*, with its large dome and a square minaret with beautiful open gallery. On the hill in the distance to the S. lies *Shêkh Sa'îd*. To the left of the Khasrefiyeh is the mosque of *Es-Sultâniyeh*, in which the janizaries, who once held the supreme power at Aleppo, were attacked and massacred in 1814. To the E. of the town are the threshing-floors. To the S.E. in clear weather the salt-lakes of *Jebbûl* (p. 432) are visible. — On the N.W. side of the citadel are two interesting old cannons, consisting of iron rings soldered together with lead.

The *Bazaar* consists of a number of handsome, clean, unpaved

streets roofed with stone (or, in a few cases, with wood), but contains little to interest the traveller. The air-holes in the roof have shades drawn over them by cords when the sun shines. — To the left, not far from the W. entrance to the bazaar, a street diverges to the *Great Mosque (Jâmiʿ Zakarya)*, which occupies the site of a church ascribed to the Empress Helena.

This mosque is sometimes called *Jâmiʿ el-Umawi* from having been built by the Omayyades, and it is said to have resembled the great mosque of Damascus. In 1169 it was burned down by the Ismaʿîlians (p. xciv), and thereafter rebuilt by Nûreddîn. It was again burned down by the Mongols. It contains few relics of antiquity. — The minaret, which rises at the N.W. angle of the court to a height of about 170 ft., dates from 1290. Three sides of the large court of the mosque are flanked with colonnades. The mosque itself, situated on the S. side of the court, is divided into two parts by a wooden screen, the smaller section being used for daily prayer, the larger being set apart for the sermon on Fridays. The 'Tomb of Zacharias', the father of John the Baptist, to the possession of which Samaria and other places in Syria also lay claim, is enclosed by a handsome gilded railing, and has a gilded ceiling.

Opposite the Great Mosque rises the *Jâmiʿ el-Ḥalâwîyeh*, over the entrance to which there is a handsome stone bearing a Maltese cross. In the interior are pilasters with acanthus capitals, and a cornice of the same character.

The large *Synagogue* in the Jewish quarter deserves inspection. In the centre is a court flanked with arcades. The Hebrew inscriptions here do not seem ancient, although the custodian declares the building to be thousands of years old.

Near the *Bâb el-Makâm*, in the S. quarter of the town, are several rock-caverns, most of which were probably once quarries.

In the S. wall of the *Jamiʿ el-Ḳaḳûn*, near the citadel, is a block of basalt bearing an inscription in the same character as those on the stones of Ḥamâ (p. 425), and others are perhaps to be found here. Antiquities, and particularly coins, fetch high prices at Aleppo.

A ride to the N. of the town is recommended, past the dervish monastery of *Shêkhu Bekr*, and down to the beautiful orchards on the bank of the river Ḳuweiḳ. In the pleasant summer-houses here the Aleppines sometimes spend whole days together.

From Aleppo to Kinnesrîn. The road leads to the S. viâ (3 hrs.) *Khân Ṭumân*, where the valley expands; (1/2 hr.) *Kalʿajîyeh*, (1/2 hr.) *Zeitân*, (3/4 hr.) *Berua*, and (1/2 hr.) *Nebi ʿÎs*, a weli built among the ruins of a church on the highest hill of the chain. The *Nahr Ḳuweik* here loses itself in the morass of *El-Maṭkh*. Above the morass, on a terrace of the hills facing the S., are situated the ruins of —

Ḳinnesrîn. — History. Ḳinnesrîn ('eagle's nest') was the ancient and become afterwards the modern Arabic name of *Chalcis*, which, as classical authors state, was founded by Seleucus Nicator. It afterwards became a frontier-town of the empire towards Persia and towards Arabia. The inhabitants saved the town from being plundered by the Persians by paying 200 pounds of gold to Chosroes. In 629 the town was captured and destroyed by Abu ʿUbeida, after which it was named Ḳinnesrîn, and acquired great importance as a military colony and the capital of N. Syria. As Aleppo increased in importance, however, Ḳinnesrîn gradually declined, especially when the great caravan-route was altered and ceased to pass the town. In 961, when the Emperor Nicephorus took poss-

ession of Aleppo, the inhabitants of Ḳinnesrîn abandoned their town, and many of them afterwards settled at Aleppo. In the 13th cent. the place was nearly deserted. The Turks still call the town *Eski Ḥaleb* (Old Aleppo).

The shapeless ruins consist of large fragments of massive walls, 9 ft. in thickness. On the S.E. side are remains of a square tower. On a hill to the N.E. stands a ruined castle with subterranean vaults. The rocks here contain numerous tomb-grottoes.

From Ḳinnesrîn to Sermîn (p. 425), 4 hrs.; to Serâkib (p. 425), 4½ hrs.

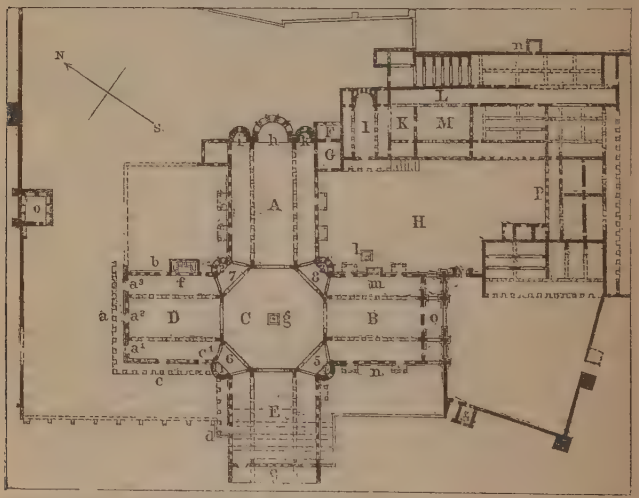
From Aleppo to Kal'at Sim'ân, 7¾ hrs. As the muleteers of N. Syria are chiefly occupied with the goods traffic on a very limited number of well-worn tracks, the traveller should be careful to ascertain before engaging them whether they are competent to act as his guides. Travelling is sometimes rendered unsafe by the nomadic Kurds and Turcomans who range through the greater part of N. Syria.

Leaving Aleppo, we follow the direction of the telegraph-wires, keeping them a little to our left. Picturesque retrospect of Aleppo. After 1 hr. 35 min. we pass to the left of the village of *Beleramûn*, beyond which we perceive *Kafr Ḥamrâ*, about 10 min. below us on the right. We next see (20 min.) the village of *Ma'arrâ* below us, and *Anadâ* in the distance to the right. In 27 min. more we perceive a pilgrimage-shrine on a hill. Beyond (¼ hr.) *Yakîr*, on the left, follow the (5 min.) telegraph wires towards the village of *Basîm*. The barren *Jebel Sim'ân* extends on the W. To the N.E., 40 min. farther, we observe a pilgrimage-shrine, ½ hr. distant. In 10 min. more we come to the ruined village of *Erkîyeh*, where there are a few rock-tombs. The water is bad. Ascending hence, we obtain another retrospective view of Aleppo. After 10 min. *'Ain Jâra* lies opposite us, to the S., and in ¾ hr. more we obtain a distant view of the village of *Ḥawâr*, to the S.S.W. The route next passes (½ hr.) some ruins in a dale to the left, and then (35 min.) several cisterns, beyond which, at a bifurcation of the path, it turns to the right. In a desolate valley, 25 min. farther, lie the ruins of a large village (*Bofertin?*). Adjoining them is the well-preserved apse of a church, with crosses on the doors. At both ends of the village are a number of rock-tombs with recesses. We next come to (½ hr.) an interesting little church, built of blocks of stone, 8 ft. in length. Over the doors at the W. end, and on the S. side, are placed rosettes with crosses and arabesques. The five-arched windows in the side of the church are bordered with a frieze. Near the church stands a tower in the same style. To the N. are the ruins of a village. We pass (½ hr.) the ruined village of *Bazêr* on the left, and soon obtain (½ hr.) a view of the grand ruins of Kal'at Sim'ân. On the right (13 min.) lies a reservoir hewn in the rock, beyond which (3 min.) we reach —

Kal'at Sim'ân. — Accommodation in tents; Provisions must be brought.

History. In the 5th cent. after Christ arose the order of the *Stylites*, or 'pillar hermits'. *Simeon*, the founder of the order, the son of a peasant, was born in 391 and died in 459. He began at an early age to subject himself to the severest penances, and during Lent he is said to have abstained entirely from sleep and food. In 422 he ascended a column of moderate height, on which he spent seven years, after which he established himself on the top of a column 38 ft. high, where he spent the rest of his life. Exposed here to wind and storm, often fasting, always standing, and unable to sleep, or sitting with his legs doubled up under him when wounds and weakness rendered standing no longer possible, and latterly bound to the column or enclosed by a railing, he delivered lectures on the Holy Scriptures from his lofty station and attracted thousands of hearers and pupils. The latter settled near him, and thus a monastery (Mandra) was founded. — The data respecting the interment of St. Simeon indicate that this is really the mandra of the famous saint. The principal church here dates from the 5th century. The description given by Evagrius, an author of the 6th cent., applies perfectly to the ruins now before us.

Kal'at Sim'ân, by far the finest group of ruins in N. Syria, is surrounded by desolate mountains. In the distance to the S. the brook *Afrîn* is visible. The admirably preserved ruins cover the summit of the *Jebel Barakât*, which is named after the insignificant *Weli Abu Barakât*, and occupy a plateau about 600 paces long and 150 paces wide, which is bounded by deep valleys except on the N. side. During the Muslim period the ruins of the church and monastery were converted into a fortress *(kal'a)*. The outer wall with its towers is still traceable at places, and at some points the wall of the building itself formed part of the outer enclosure. A tower on the N. side and two on the S. side are still preserved. The centre of the establishment is formed by the imposing monastery-church, the plan of which answers so well to the description given by Procopius of the church of the Apostles erected by Constantine as his burial-place, that it seems to be a copy of that older building. It consists of four extensive arms, each



flanked with aisles, placed in the form of a Greek cross of equal arms, and each containing six couples of columns. (The E. arm contains nine pairs of columns.) Where the arms meet, there is formed an imposing, octagonal, open central space, bounded by the end pillars of the arms of the cross. The aisles are continued round the diagonal sides of this central space and extended into a small apse projecting from the extreme angles of the arms at the point where they meet. This remarkable church merits a high rank among the monuments of early Christian art as being one of the most ingenious, earliest, and finest examples of the combination of the basilica form with that of the Greek cross.

We first inspect the N. side, beginning with the wing D. In front of it once ran a peristyle, of which there is now no trace. Over the three portals (a^1, a^2, a^3), one larger and two smaller, leading into the N. arm of the church, runs a double moulding, the upper part of which runs round the small arched windows over the portals, and round the two higher windows flanking the central portals. The doors and windows of this façade are blocked with stones. The mouldings on the sides (b, c) are also prolonged over the smaller portals in front. Above the

middle portal (a^2), higher up, is another small moulding which supported three small columns, two of which are still *in situ*. Above these again are introduced small arched windows. The rest of this façade is destroyed, but on the right side the tottering wall still rises to the height where it supported the gable. — We now walk round the N.W. corner, adorned with Corinthian pilasters. We find here (*c*) two portals. On a level with the beginning of their lintels there is a string-course running along the whole wall. Above this are arched windows, three between the corner and the first portal, three between the two portals, and one between the second portal and the angle. Over the portals are lower arched windows. All the nine windows are bordered with moulding. From the angle projects the small apse (*I*) of the octagon with its three small windows. Of the peristyle on the W. side (*c*) there are now few remains. — As the ground here slopes rapidly, it has been necessary to build an artificial foundation for the wing to the W. of the octagon (*E*). The large arches leading into these substructions are still visible. The peristyle was once continued farther southwards on the side marked *d* in the plan. The S. entrance (*e*) was probably the chief portal of the church, and was approached by a broad flight of steps which covered the four now visible entrances to the substructions. The front was 'in antis', and consisted of three portals, of which that on the left, with a small arched window above it, is entire, while one-third only of the small portal on the right is preserved. In front of the central portal stood three columns, one of which still exists. The bases of the two others and the adjacent doorpost on the right are still to be seen.

We now return to the W. side of the N. wing *D*, and enter by the door (c^1). The columns and arcades of Corinthian tendency which separated the nave from the aisles here are still partially preserved, and so, too, is the side-chapel *f*. A very large arch leads hence into the magnificent *Octagon* (Plan *C*). In the centre still lies the pedestal (*g*) of a column on which perhaps St. Simeon stood. The arches of the octagon are adorned with a frieze. They rest on massive corner-piers of Corinthian character, and on monolithic columns, placed near the corners. The frieze of the arches is produced in a straight line over the capitals of the piers, and in the angles formed by the piers are placed pedestals for statues. Four arches of the octagon lead into the naves of *A*, *B*, *D*, and *E*; the four others enter the connecting spaces between the aisles *5*, *6*, *7*, and *8*, and the round apses *1*, *2*, *3*, and *4*. Each of these connecting spaces is bounded by two arches, resting on the corner-piers of the octagon on one side, and on those of the aisles on the other side. — The E. aisle *A* is longer than the others; the arch leading into it has been built up, and it is now entered by a square door. On the capitals to the left there are still traces of red painting. The windows on the right are built up. The apses *h*, *i*, *k* of this part of the church are most elaborately enriched. The large main arch here rests on a pier, the fluting of which is interrupted by a section adorned with flowers near the top; the fluting then continues up to the projecting capital, above which rises a beautiful arch with very broad moulding. Over the five lower arched windows of the principal apse (now built up) runs a rich moulding. Each of the side-apses has a round-arched window. — Externally this triple apse presents a very handsome appearance, being rounded and adorned with columns of two orders, placed in rows, one above the other. These two rows are separated by an abacus, and the upper columns serve to support the corbels of the cornice. Between these corbels are others, projecting independently, above each pair of which a small shell-shaped niche has been introduced.

A door leads us from the outside into the space *F*, *G*, adjoining the apse, and once apparently used by the Muslims. We cross the large court *H*, in which stands a large mass of rock (*l*), approached by steps; this was either a pulpit, or a monument, or perhaps a second pillar occupied by a member of the stylite order. The *E*. side of wing *B*, to the left, in the direction of the court, is admirably preserved; it has two portals, four small windows, and a small projecting part in the

middle (*m*). The mouldings and capitals here are richly varied. The W. side of wing *B* (*n*) resembles the E. side. It has three portals (now blocked up) with small arched windows above them, and larger windows of the same character between them. On the S. side of *B* is a large entrance with the porch *o*, which is entered by four square doors. Above the two central doors are lofty arches, and over the doors of the aisles small arched windows have been introduced. We cross the porch and examine the outside of the portal. Its three wide arches rest on projecting corner-piers, while the central arch, with its highly elaborate mouldings, is also supported by two monolithic columns standing a short distance from the piers. Over the three portals are handsome, well preserved pediments. The outermost beams of the pediments are produced upwards and bent over in such a way as to form a long cornice over the central portal. This cornice bears the superstructure of the portal, flanked with short pilasters, bearing a highly ornate entablature, and pierced with four arched windows, the moulding of which is produced as far as the capitals of the corner-piers. The entablature of the pediment, the mouldings, and the upper entablature (as well as also the inner portals first mentioned) are all adorned with dentels. The three columns which bore the corbels of the upper entablature, and the two columns which once stood between the pediments, no longer exist.

The church just described is by far the most important ruin at Ḳal'at Sim'ân. It is adjoined on the E. by many other buildings of a less ornate character, which formed the monastery or *Mandra*. All that remains of the chapel *J* is the N. wall, the substructions on the S. side, and the apse. The adjoining chamber *K* is almost entirely destroyed. Of *M* a large portal to the W. alone exists. The corridor *L* is still traceable, but the chambers to the N. of it are nearly obliterated, and it is no easy matter to clamber over the scattered stones, among which a number of fig-trees have taken root. The projecting structure *N* still exists. The S. side of the large court *p*, and particularly the courses of its beams, are in tolerable preservation.

To the S. of this extensive pile of buildings rises another church of similar style, the interior of which is now occupied by several families. The outer wall of Ḳal'at Sim'ân enclosed this building also. It was once covered with a dome. The nave was of octagonal shape, inserted in a square space. The diagonal sides of the octagon contain corner-niches (two round and two square); the principal apse projects towards *B*. Around the square nucleus of the structure run aisles formed by columns, describing a larger square. This church is connected by means of a colonnade with an adjacent basilica. The latter contains four pairs of columns, and the round apse of the nave is externally square in form.

On the N. side of Ḳal'at Sim'ân, and still within its outer wall, is the small building *O*, with its gabled roof. The gable has three windows. The interior, which is partly hewn in the rock, is entered by a portal. The N. and S. sides each contain three vaulted niches, and the E. end two.

From Ḳal'at Sim'ân to Turmânîn, 3¾ hrs. Leaving Ḳal'at Sim'ân, we ride to the S.W., down the valley, and on the E. side of the village, where several other old buildings are still standing. After 20 min. we cross the valley, and obtain a fine retrospective view of Ḳal'at Sim'ân. Where the path divides (20 min.), we turn to the right and soon reach (¼ hr.) the village of *Erfêdi*, on the opposite side of the plain, which possesses a beautiful house dating from '13th Aug., 510.' The upper story is adorned with an elegant gallery borne by columns, with enriched balustrades. The arcades are bordered with a moulding which ends at the sides in volutes. The capitals are very varied, and some of them bear crosses. — To the W. lie the ruins of *Khatûra*, about 20 min. from Erfêdi, with two interesting tombs. That of Isidorus, of 9th Oct., 222, consists of two pilasters with an entablature, and that of Emilius Reginus, dating from 20th July, 195, is formed by two columns supporting an entablature. The columns of the latter stand on a kind of pedestal with a niche. A path leads S.W. from Khatûra to (6 hrs.) the village of *Yeni Sheher* (p. 439).

From Khatûra we regain our direct route in 10 min., and (5 min.) ascend the hill to the left by a rough and stony path. We obtain (25 min.) another fine view of Kal'at Sim'ân, and (10 min.) then begin to descend. The vegetation is poor, but a few olive-trees occur. We next reach (20 min.) *'Ezzeh* (whence there is said to be a direct route to Dânâ), and beyond it we ascend to the right. From the top of the hill (10 min.) the route traverses the lofty plain, next reaching (35 min.) *Mughâret Zâ'ter*, a cavern-dwelling, with water near it. A view hence towards the S. is disclosed, and *Turmânîn* is seen to the S.S.W. We descend to (35 min.) *Tellâdi*, lying on the right, pass (17 min.) the ruins of *Khirbet ed-Dêr* (p. 422) on the left, and reach (23 min.) *Turmânîn* (see p. 422).

45. From Aleppo to Alexandretta viâ Antioch.

1. From Aleppo to Antioch (18 hrs.).

Aleppo, see p. 430. — Thence to (6 1/3 hrs.) *Turmânîn*, see p. 422. Beyond Turmânîn we traverse a well-cultivated plain, of a rich, reddish soil, to (53 min.) **Dânâ** (accommodation in the Shêkh's house), whence the *Jebel Sim'ân* to the N.N.E. and the *Jebel el-Arba'în* to the S. present a picturesque appearance. To the N.W. lies an interesting necropolis. Near the village are numerous rock-chambers with recesses for the dead. A very conspicuous columnar tomb, of the 4th cent., consists of a pedestal 10 ft. high, on which four columns are placed in the form of a square, bearing a roof, surmounted with a small blunted pyramid. To the N. of it are other chambers and olive-presses, hewn in the rock. — In the village, towards the W. side, stands a handsome building, which is, however, entirely surrounded by houses, and difficult of access. To the W. of it is a small church with handsome rosettes and a few windows. A little farther S. rises a small tower with a dome resting on four columns.

Starting from the S. side of the village, we proceed towards the S.W., and soon observe to the S., about 1/4 hr. distant, the village of *Terîb;* after 40 min. we perceive the ruins of *Sermâda* (p. 430), at the end of the plain. 18 min., a group of ruins; on the left are several cisterns with water, and on the right a number of gates and arcades. 9 min., a fine ruined church; 42 min., on the left, more ruins, beyond which (9 min.) a path ascends the hill to the right. A little farther on we observe traces of a Roman road hewn in the rock. On the right (17 min.) lies another group of ruins called *Kasr el-Benât* ('house of the girls') from the tradition that it was once a nunnery. The W. side of a basilica, with a tower, is the best-preserved relic here. 25 min., *Burj er-Rakseh*, with numerous ruins and tombs. Farther on (1/2 hr.) the valley expands. Beyond (25 min.) a small village on the left we soon obtain a view of the great plain *(El-'Amk)*, the lake, and the chain of the Amanus. To the left still run several low ranges of hills. After 40 min. our route is joined by an important road from the right, and in 5 min. reaches the poor *Khân Yeni Sheher* ('new town'). The country is well cultivated, but is infested with thieves.

We cross the brook here by a bridge and skirt the chain of hills to the left. In 1½ hr. we reach the Arabian castle of *Ḥârîm*.

This castle was re-erected by the Crusaders for the protection of their flocks and named *Castrum Harenkh*. In 1163 Nûreddîn routed an army of 30,000 Franks in this neighbourhood. After the expulsion of the Franks Melik el-'Azîz erected a new and very strong castle here in 1232. The district was so fertile that it was sometimes called Little Damascus. — The castle, beautifully situated on an artificial hill, contains a number of chambers, rock-staircases, a deep moat, and a tunnel hewn in the rock. In the environs are numerous rock-tombs.

Continuing to follow the mountains to the W., we cross a brook, and in 1 hr. reach *Khân Kûsâ*. To the right rise a number of isolated hills. In 1 hr. more we reach the *Orontes*, and in 25 min. the *Jisr el-Ḥadîd* ('iron bridge'), with its four arches, a point of great importance in the middle ages. It still possesses *têtes-de-pont*. On the river are water-wheels and a mill, and beyond it is a khân. Farther on we keep the lake of Antioch to our right, and pass quantities of the liquorice plant *(Glycyrrhiza glabra)*. After 1 hr. 40 min. we turn into a broad valley more towards the S., and pass some wells. On the left (½ hr.) a small valley opens, and on the right are an aqueduct and a group of houses called *Jilija*. We pass (23 min.) a well on the left, and (20 min.) two villages on the right, and reach (10 min.) the beginning of the orchards. On the left (7 min.) are rock-tombs, and on the hill above us rise the walls of ancient Antioch. In 10 min. we pass the site of the *Bâb Bûlus*, or Gate of St. Paul (removed after the earthquake of 1872), and in ¼ hr. more observe numerous tombs on the left. In 13 min. more we reach *Antâkiyeh*, or —

Antioch. — **Accommodation** may be obtained at the houses of the consular agents, to whom, however, an introduction is necessary, or in a dirty kind of casino, or Greek café, in the W. part of the town. Visitors have to bring their own bedding. — **Turkish Post & Telegraph Station.**

Vice-Consuls. British, *J. Douëk*, vice-consul; French, *Potton*, consular agent; German, *Mardiros Missakian*, consular agent; Italian, *D. Azar*, agent.

Physician. *Dr. Glyptis* (a Greek).

Photographs are best obtained from *Clément Thévenet* at Aleppo, though there is also a photographer in Antioch.

History. After his victory at Ipsus, in B. C. 301, Seleucus Nicator, being desirous of commemorating the event by the foundation of a new capital, sacrificed to Zeus at *Antigonia* (2 hrs. N. of the site of Antioch). An eagle is said to have carried off portions of the victims and placed them on the altar of Zeus Bottios, which had been erected by Alexander the Great on the site afterwards occupied by Antioch. Near this altar were already established the Greek colonies of *Iopolis* on the hill of Silpius to the S., and *Pagus Bottia*. Seleucus selected this site for his new city, which he named *Antiochia* after his father. The town, which at first lay on the S. side of the Orontes only, was now peopled with the inhabitants of Antigonia. Somewhat later the older colonies and native settlements were added to the place. The town also contained a number of Jews. Seleucus and his successors adorned the city with magnificent buildings and laid out streets of columns, flanked on both sides with covered colonnades as a protection against heat and rain. From the reign of Seleucus also dates the seated statue of the goddess of Antiochia, by Eutychides, a pupil of Lysippus. We obtain an idea of this work from coins and from the copy in the Vatican. The city was not yet a century

ANTIOCH (ANTÂKIYEH).
1:50.000
0 500 1000 1500
Yards
Chekmejeh
Mohammed
Cemetery
Talanli
Alexandretta
Projected Euphrates Railway
El-Âsi (ORONTES) R.
Bâb es-Leitûn
Serâi
Casino
Barrak
Daphne (Bet. el-Ma'
Khans
Bridge of 4 Arches
Bâb Yelâg
Akaklr Torrent
Ancient Town-Wall
Remains of Ancient Town-Wall
Remains of Ancient Town-Wall
Camp of Godfrey of Bouillon
O r c h a r d s
El-Hadîd & Jemâ
Coffee Hs.
Bâb Bûlus
Anc. Town-Gate
Church of St. John (Grotto)
Bridle Path
Dogmakers
Remains of Castle of later period
Bâb el-Hadîd (Iron Gate)
Remains of Castle
MONS SILPIUS (HABÎB EN-NEJÂR)
Ruins of Castle

old when Antiochus the Great founded an extensive new quarter on the island in the Orontes. The island, which was then much larger than it is at present, was united with the old town by five handsome bridges. But the population still grew, and Antiochus Epiphanes added a residential suburb at the S. end of the town, next the hill-slope which had been avoided by Seleucus on account of its destructive torrents.

Such is an outline of the rapid rise of Antioch, the sumptuous capital of the splendour-loving Seleucidæ, and at the same time a great centre of commerce. The population, consisting of Greek and Syrian elements, was of a restless and voluptuous character, and, though frequently visited by earthquakes, never allowed its pleasures to suffer much interruption. Notwithstanding all its advantages Antioch, being a creation of the Macedonian dynasty, lacked the true spirit of the ancient Greek cities, and was notable for the time-serving and fickle character of its inhabitants.

Under Demetrius Nicator the turbulent citizens were reduced to subjection by the Jewish mercenaries of that monarch (1 Macc. xi. 49). In 83, when the Seleucidan dynasty was in a tottering condition, Antioch was temporarily the residence of Tigranes, king of Armenia, but his supremacy was soon afterwards succeeded by that of the Romans, whom the citizens welcomed as their deliverers from a foreign yoke. In 64, when Syria became a Roman province, Pompey accorded a considerable degree of independence to Antioch, and the city became the seat of a prefect and the headquarters of the military and political administration of the district. After the battle of Pharsalus in B. C. 48, however, the citizens speedily transferred their allegiance from Pompey to the victorious Cæsar who rewarded them by confirming their privileges and by erecting a basilica (Cæsareum), a theatre, an amphitheatre (on the Acropolis), and a bath. Agrippa built a bath here and laid out a new quarter. Tiberius, who had spent part of his early military life at Antioch, occupied himself especially with the protection and embellishment of the S. suburb. He built a wall round it, which was connected both with the Acropolis and with the 'old' and 'new town', so that thenceforth Antioch consisted of four quarters. The principal ornaments of the S. end were its streets of columns, with double colonnades; the longest of these ran from the E. gate to the W. gate, a distance of 4 M. The city was favoured by subsequent monarchs also, with whom it was a frequent residence. It owed its supply of excellent water from Daphne to Caligula, Trajan, and Hadrian. Notwithstanding the disastrous earthquakes of B.C. 184, A.D. 37, one in the reign of Claudius (41-54), and the most destructive of all in 115, in the reign of Trajan, the city sustained no permanent injury, as it was on each of these occasions restored or rebuilt in a handsomer style than before. Many Romans settled in Antioch, and the citizens delighted in Roman games and Roman festivities; but intellectual pursuits were by no means neglected.

In the annals of Christianity Antioch occupies a most important position. Here a Christian community was for the first time formed independently of the synagogue, and here the members of the new sect were first called Christians (Acts xi. 26), although they themselves did not adopt the name until a much later period. It was from Antioch that St. Paul started on his missionary travels, proceeding first to Seleucia, the port of Antioch (Acts xiii. 4). Antioch thus became the cradle of Gentile Christianity, and among its citizens were numbered many martyrs, including Bishop Ignatius (in the time of Trajan).

In 260 Antioch was sacked by Sapor, king of Persia, and shortly afterwards it was captured by Zenobia, queen of Palmyra. Aurelian recovered and restored the city, and Diocletian built a gigantic imperial palace on the island. Constantine also favoured the place, and erected a magnificent new edifice on the site of the early and simple 'Church of the Apostles' (besides a Prætorium and other buildings). The new church was completed by his son, Constantius, in whose reign (341) the city was devastated by another earthquake. Julian the Apostate, who spent the winter of 362-363 at Antioch, where he was derided by the citizens for his personal peculiarities, relieved his preparations for the Persian war

by the composition of his treatise 'against the Christians', in which he attempted to prove from the Neo-Platonic standpoint that Christianity was 'foolishness'. Antioch attained its greatest size under Theodosius the Great, who advanced the walls by more than a Roman mile on the W. and mountain sides. According to reports of the Chinese, who at that time had commercial relations with Antioch (which they regarded as the capital of the Roman empire), the circuit of the walls was 100 stadia, or about 11½ M. St. Chrysostom, who was a presbyter here for 12 years before he was summoned to Constantinople, estimated the population of Antioch at the close of the 4th cent. at 200,000, of whom one half were Christians. The most illustrious pagan scholar at that date was the orator Libanius, the teacher of Chrysostom. Although at first Antioch lagged behind the older Alexandria in the domain of science, yet after the 4th cent. it took the leading place in the department of biblical criticism and exegesis. In contrast to the mystical and allegorical exegesis of the Alexandrians, the 'Antiochians' applied the principles of historical and grammatical criticism to the sacred documents. Between the middle of the 3rd cent. and the beginning of the 6th more than 30 ecclesiastical councils met at Antioch. According to a tradition founded upon Gal. ii. 11 St. Peter was the first bishop of Antioch; and the church of Antioch therefore ranked next to Alexandria and Rome at the Council of Nicæa, and next to Alexandria, Constantinople, and Rome at the Council of Chalcedon. The Patriarch of Antioch ruled over 12 provinces with 167 bishops. Antioch became the 'metropolis and eye' of E. Christendom, but its tranquillity was early disturbed by the turbulence of the clergy, who went so far in the reign of the Emperor Zeno as to murder Stephanos, bishop of Antioch. The Orthodox Greek church retains the title 'patriarch of Antioch', but its holder now resides at Damascus. — Soon after that period the city was overtaken by a series of new and terrible disasters. In 457 and 458 the island quarter of the city was entirely destroyed by earthquakes. In consequence of an earthquake in 526, in the reign of Justinian, no fewer than 250,000 persons are said to have perished, and in 528 a similar catastrophe occasioned the death of 5000 more. In 538 Antioch was plundered by Chosroes (Khosru Anushirwân), who carried away many of the inhab. to New Antioch in Assyria. Justinian exhibited much zeal in rebuilding the city, and he erected several churches, but was unable to restore its ancient glory, and the walls with which he surrounded it enclosed a much smaller area than that of the ancient city. — In 637 Antioch was captured by the Arabs, from whom it was at length wrested by the Greek Emperor Nicephorus Phocas in 969. The strength of its walls and the payment of tribute enabled the Greeks to ward off the attacks of the Muslims for upwards of a century, but in 1084 the city was betrayed to Suleimân, the Turkish prince of Iconium.

In 1097 the Crusaders attempted to surround the city, but its five gates in the plain and outworks on the hills proved serious obstacles. Nor could the besiegers entirely resist the demoralising influences of the Antiochian mode of life, and they accordingly spent much of their time in scouring the country in quest of booty. An earthquake which took place in Jan., 1098, however, had a salutary effect; they collected their scattered forces, and in the fifth month of the siege they at length completely surrounded the city; but it was not until the ninth month, and then only with the aid of Firuz, an Armenian renegade who had turned traitor, that they finally captured the city, where they instituted a general massacre. A Persian army now approached to the relief of the Antiochians, whereupon the Crusaders were seized with despair. A reaction, however, was occasioned by the finding of the 'holy spear' (with which the Saviour's side is said to have been pierced) by Peter of Amiens under the altar of the principal church, and the Crusaders succeeded in gaining a complete victory over an enemy of greatly superior numbers. After many dissensions Bohemund, Prince of Tarentum, was appointed prince of Antioch, nominally under the suzerainty of the Emperor of Byzantium. The ranks of the Crusaders were seriously thinned by disease, and they at length quitted the place in Nov., 1098. The principality of

Antioch founded by the Crusaders extended from Tarsus to the Eleutheros (Nahr el-Kebîr, p. 407), and eastwards to Seijar (p. 426) and Ḥârim (p. 440). In 1170 the Frank quarter of Antioch was destroyed by a fearful earthquake. On 19th May, 1268, the Muslims, under Sultan Beibars, finally regained possession of the city. — Comp. *Förster's* Antiochia (Breslau, 1897), the author of which has kindly contributed to our description of the town.

The modern *Antioch*, or *Anṭâkiyeh*, with 28,000 inhab., including 4000 Christians and a few Jews, lies in the beautiful and extremely fertile plain of the lower Orontes. While in ancient times the city took an active part in the transmission of goods between the East and the West, and lay at the intersection of the important routes from the Euphrates to the sea (Seleucia) and from the Biḳâ' to Asia Minor, its modern successor is a poor place, situated in the N.W. part of ancient Antioch, on the left bank of the *El-'Aṣi*, and within an extensive wall which farther dwarfs its appearance. Since the last earthquake (April, 1872) the appearance of the town has altered little. Permission was then granted to the inhab. to use the fine limestone of the ancient town-walls in rebuilding their houses, so that little is now left of the wall in the plain. The sloping slate-roofs of the houses present quite a European aspect. The streets are narrow but are furnished on both sides with comparatively broad side-walks separated by a narrow but deep depression for the reception of garbage. The streets are therefore impracticable for carriages, and as there are few windows in the walls of the houses flanking them their appearance is very sombre. — The *Bazaar* is insignificant. The export-trade (chiefly in liquorice to America and maize to Europe) is trifling. Sugar-cane grows in abundance near the town, which, however, possesses no sugar-factory. There are several soap-factories; the shoes and the plain, but durable, knives of Antioch are prized; and the eels with which the Orontes abounds are noted. Large water-wheels are used to irrigate the orchards. The ordinary language is Turkish, practically the only language understood by the authorities; but Armenian and Arabic are spoken by many of the inhabitants. The best view of modern Antioch is obtained from the right bank of the Orontes, beyond the four-arched Roman bridge. The river is here 130 ft. broad, and afterwards expands considerably. The little town, with its green environs, lies at the foot of rugged and rifted mountains, the wild majesty of which contrasts forcibly with the beautiful and fertile plain.

The only important relics of ancient Antioch lie on the slopes of *Mt. Silpius* (Arab. *Habîb en-Nejjâr;* 1440 ft.), to the S. of the modern town. The peaks of this range of hills (the *Mons Casius* of antiquity), anciently called *Silpius*, *Orocassias*, and *Staurin*, are separated from each other by valleys which rarely contain water. The wall of Justinian runs from the river up to these hills and beyond them, as the ancient city lay both on the hill-plateau and its slopes and in the plain. A walk round the ancient wall (about 5 hrs.) is very interesting, but is difficult without a guide.

We begin on the W. side, where there was a gate, known as Porta Cherubim, Daphnetica, or Sancti Georgii, the site of which may be identified near the large, but partly burned barracks erected by Ibrâhîm Pasha with stones taken from the ancient town-walls. Following the traces of the walls, we ascend to (10 min.) a handsome four-arched aqueduct crossing the valley.

The town-wall, built of fine limestone from Mt. Silpius, is 10½ ft. thick including the projecting top, or 9 ft. without it, so that the statement of ancient authors that a four-horse chariot could be driven along its top seems not incredible. At this point it is still 26 ft. in height, while on the top of the mountain it is 40 ft. The interior of the wall is composed of a conglomerate of unhewn stones and mortar, the outside being faced with hewn stones of different sizes. The wall was interrupted at intervals of 64 paces by large three-storied towers, of which there are said to have been 360 in all. Those on the hill were 70-80 ft. high. Flights of steps led up from one to the other. Judging by the remains on the top of the hill, there were flights of steps within the towers and also cisterns.

In ¼ hr. we reach a well-preserved gateway, 4 ft. wide. In 20 min. more we walk round a small depression through which we look down upon the modern town, with the slopes of *Jebel Mûsa* (p. 415) beyond it; to the N.E. is the lake of Antioch. A still finer view is obtained from the point (¼ hr.) where the wall again begins to descend northwards. To the N. the large, pyramidal *Jebel Bayazîd* near Beilân is visible, and the whole course of the Orontes is distinctly traceable. Following the inside of the wall, we next pass (8 min.) a large structure (130 ft. in diameter), which resembles an amphitheatre in shape but is more probably a reservoir. After 10 min. we reach the ruins of a large *Castle*, which possibly occupies the site of the ancient citadel, though in its present form, as the round towers indicate, it dates from the period of the Crusaders. From that period also dates the outer wall which has been built alongside the ancient wall for a short distance here, where the ground is level. A steep footpath now descends from the citadel to the town. — We continue to skirt the wall till (½ hr.) we arrive at the *Bâb el-Ḥadîd* ('iron gate'). The wall (about 60 ft. in height) here crosses a deep ravine, at the lowest part of which is a narrow sluice to permit the outflow of the mountain-stream, which descends with great fury in winter. This sluice was probably originally fitted with iron framework. Procopius, who mentions the wall in his memoir 'On the Buildings of Justinian' (ii. 10), names the torrent *Onopnikles*. Close by is a postern, but no proper gate. The wall hence ascends the hill so steeply that we can no longer follow it. A direct return to the town may be made by joining the bridle-path that descends near the Bâb el-Ḥadîd and passes near the ruined auditorium and proscenium of the immense *Theatre*, in which the Persian king Sapor surprized the citizens.

We, however, cross the watercourse and descend by a rough path, passing the aqueduct over the stream, to the end of the slope, where we find a rock-cavern forming the *Church of St. John Chryso-*

stom. The small cemetery adjoining belongs to the Latins (key at the Capuchin Monastery in the town).

About 300 paces to the E. of this spot is a remarkable *Rock Relief*, consisting of a female head with headdress (13 ft. in height) and a complete female figure resembling a caryatid. These figures, the outlines of which are injured, were carved by order of King Antiochus Epiphanes, in order to avert a pestilence from the city. The historian Joannes Malalas, who was born in Antioch and flourished in the reign of Justinian, mentions that they existed in his time and that the spot was known as *Charoneion*, or 'place of the underworld'.

Farther on in the same direction we pass the remains of an ancient conduit and the ruined monastery of St. Paul, and reach the site of the old *St. Paul's Gate.* The town-walls may be traced N. from this point to the Orontes, but their remains are scanty and the path is often under water.

The best method of tracing the N. wall is to skirt the Orontes to the E. from the Orontes Gate, in which case we may observe, to the right, the former course of the Orontes canal constructed by Justinian. Just before the wall bends to the S. we see the *Spina* and one of the *Metae* of the *Stadium* (about 220 yds. in length) projecting from a marsh. The spectators' seats, with the flights of steps leading to them, are also partly preserved. At a little distance are the girdle-walls of an ancient building, probably the *Thermae* erected by the Emp. Valens, who also constructed the stadium. On the opposite bank of the river linger the remains of an ancient bridge. The large sarcophagus now in the Serâi was found in this vicinity.

The gate in the N.E. side of the wall was named *Bâb el-Jenênch* ('garden gate'). In European accounts of the Crusades it is called *Porta Ducis*, or 'duke's gate', because Godfrey de Bouillon pitched his tent in the neighbourhood during the siege of Antioch.

A visit should be paid to the *Serâi*, in the N.W. of the town. The court of this building contains a number of capitals and drums of columns, two fine sarcophagi, and the statue of an orator or poet, in the style of the statue of Sophocles at the Lateran, which dates from the late imperial epoch. This statue was found in 1895 beside the wall on the W. side of the town. The larger sarcophagus, which was uncovered during an inundation of the Orontes in 1880-81, dates at latest from the 2nd cent. A.D. and contained the remains of a victorious athlete, whose portrait appears on one of the ends. The smaller sarcophagus, found between Seleucia and Daphne, is of somewhat later date and inferior workmanship.

Tombstones with reliefs and inscriptions and other antiquities are to be seen in private houses, *e.g.* in that of the German consular agent, on the Orontes, about 5 min. to the left from the bridge. The finest collection of the sort, including reliefs from Palmyra, gems, and coins, belongs to Aga Riffat Béréket, a gentleman of

European culture. Gems and coins are frequently brought to light by the freshets descending from the hills after heavy rain, and these are offered for sale (bargaining essential). Fine specimens sometimes occur; but forgeries are far from uncommon.

A very attractive excursion (guide necessary) may be made from Antioch to (1¾ hr.) **Bêt el-Mâ** ('house of water'), the identity of which with the ancient *Daphne* has been disputed without adequate grounds. We quit the city on the W. side and soon reach the remains of an ancient stone bridge over the Orontes, not far from its confluence with the mountain-stream *Akakir*. In 1 hr. we arrive at the village of *El-Harbîyeh*, and in ½ hr. more at *Bêt el-Mâ*. The most attractive sight here is offered by the numerous waterfalls which descend close by each other into a deep valley, and finally find their way to the Orontes. There are also, however, some remains of ancient buildings and of an aqueduct with an intercepting wall built for its protection; also fragments of columns. A few laurels also survive. A number of sarcophagi project from the ground in the ancient necropolis, which lies to the N.E.; and considerable remains of a large wall have also been found here. Close to the last is a deep subterranean rock-grotto, reached by a long flight of steps. This may perhaps have been a shrine of Hecate. The highest point of the necropolis commands a fine view. The water of Daphne forms stalactites. — *Daphne* was the 'Buenretiro' for Antiochia, which was even sometimes called 'Epidaphne' (*i.e.* 'near Daphne'). Daphne was famous for its laurels and cypresses; the nymph Daphne was said to have been metamorphosed here into a laurel when pursued by Apollo. Seleucus Nicator dedicated a temple at Daphne to Apollo, and for this shrine Bryaxis, an artist of the Attic school, designed the widely-admired statue of the lyre-playing Apollo, a copy of which appears on coins of Antioch. Daphne also contained temples of Artemis, Isis, Aphrodite, and other deities, but it was notorious as a home of profligacy. The temple of Apollo was burned down under Julian. Antiochus Epiphanes built a stadium in which he celebrated gorgeous military and musical festivals, taking personal part in the latter. Germanicus died at Daphne and a monument *(tribunal)* was erected in his honour here and another in Antioch. Olympian games began to be held regularly at Daphne in the reign of Commodus, and were continued until the 6th century. The remains of St. Babylas, martyred under Decius, were buried here, but were exhumed at the orders of Julian.

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2. From Antioch to Alexandretta (9½ hrs.).

Carriage Road, but in very bad repair at numerous points. — Comp. the map mentioned at p. 431.

Beyond the bridge we turn to the right (N.) and follow the telegraph-wires. On the left (3 min.) are ancient tombs. After 25 min. the road crosses the small *Nahr el-Kuwêseh*, and diverges a little to the right of the telegraph-wires. The ground is marshy at places, but covered with rich vegetation. The character of the country being more Greek than Syrian, it was called *Syria Pieria* by the Greeks, after their native country. We pass (1 hr.) a village on a hill to the right, and reach (1 hr.) the **Lake of Antioch.** In the distance, to the right, rises the *Jebel Sim'ân*.

The extent of the lake varies according to the season. The lake is mentioned by Libanius (p. 442). It is now called *Bahr el-Abyad*, Turk. *Ak Deniz* ('white lake'), and through it flows the *Karasû*, or *Nahr el-Aswad* ('black brook'), the ancient *Melas*, which falls into the Orontes about 1 hr. above Antioch. The *Nahr Afrin* and several brooks flow into the lake.

After $1^1/_4$ hr. the road reaches the end of the plain, and returns to the telegraph-wires near a solitary oak. The hill to the left is crowned with a small ruin. We next reach (33 min.) the khân and hamlet of *Karamurt*. To the left in the valley, above us (S.W.), at a distance of $^1/_4$ hr., rise the ruins of the *Ḳal'at Baghrâs*, a large ancient castle.

This is doubtless the *Pagrae* of Strabo. It was a point of great importance in the middle ages, as it commanded the S. entrance to the much frequented Amanus Pass. It was for a long period in possession of the Crusaders, but was captured by Saladin in 1189. The situation is romantic, and it continues in sight from the road for a considerable time.

After 50 min. our route is joined by an ancient road from the right, and we now follow the latter and the telegraph-wires. The slopes are clothed with arbutus, myrtles, pines, and other trees. Still ascending the road at length ($^1/_2$ hr.) reaches the top of the hill, which commands a beautiful view. The road passes (27 min.) a guard-house, in which soldiers are stationed, and (6 min.) is joined by the Aleppo road ascending in numerous windings from the right. In 2 hrs. more we reach *Beilân*, comp. p. 421.

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